

THE TRUE
LATTER DAY SAINTS' HERALD,

A SEMI-MONTHLY MAGAZINE,

PUBLISHED BY THE REORGANIZED CHURCH

—OF—

JESUS CHRIST OF LATTER DAY SAINTS.

"I WILL SEEK THAT WHICH WAS LOST, AND BRING AGAIN THAT WHICH WAS DRIVEN AWAY."—*Jehovah*.

"I SAY THEN, HATH GOD CAST AWAY HIS PEOPLE? GOD FORBID."—*Paul*.

"ZION SHALL BE REDEEMED, ALTHOUGH SHE IS CHASTENED FOR A LITTLE SEASON."—*Jesus*.

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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.*

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No. 1.

A DISCOURSE BY JOSEPH SMITH,

DELIVERED IN LECLAIR HALL, DAYENPORT, IOWA.

This morning we endeavored to show that our belief in the ordinance of baptism was founded in truth, and that we were justified in our belief from the testimony of the Savior that "This is life eternal to know the only true God and Jesus Christ whom he has sent." The apostle Paul understood the matter fully, when he declared in his letter to the Corinthians, that "No man can say that Jesus is the Lord but by the Holy Ghost."

It was truly said by a member of the congregation this morning, that we left the matter still undefined; because we did not state what we considered to be the *manner* of communication.

It is a much disputed question with theologians far more learned in the science of theology than myself, as to this method of communication; but the general conclusion arrived at by the great majority of them is this,—that there is no communication of the Holy Ghost with man at the present time that he may take cognizance of by his natural senses; in other words, that the manifestations of the Holy Ghost are not visible.

Now we take issue with this class of

believers, and we think that we have good grounds upon which to base our objections. It will be remembered that the text this morning was in the language of Jesus.

"If any man will do his will he shall know of the doctrine, whether it is of God or whether I speak of myself."

We propose, before entering upon the principles, or some of the principles of the text, to enter into a short analysis of the nature of evidence by which belief or knowledge is obtained in the human mind, and you will see at a glance, from the testimony that shall be presented before you, that it was intended by this gift of the Holy Ghost to produce a knowledge in the mind; in other words, a conviction that should be the result of practical evidence. Almost all of us understand that if a man makes an assertion that such and such a thing exists, he must bring some evidence to bear upon the minds of the individuals to whom the assertion is made, so that when they shall subsequently tell the same story, they may have some evidence of its truth.

Suppose, for instance, a man comes to me and says that there are many

wonderful sights to be seen in the city of London, and he commences telling me of the great Thames tunnel, St. Paul's, the Tower, and many other things that he affirms are to be seen there. If I credit his testimony there must be a certain kind of confidence reposed by me in him. I ask "Have you been in London?" He says he has. I have never been there, therefore I accept him as been a credible witness to testify of those things whereof he affirms. Now suppose there were no records of the ancient city, its history or inhabitants—suppose that, in the various geographies and maps taken of England and of the world, no allusions were made to the city of London—and I should take this as a real evidence that there was no such city,—I could go to this man and say, "That which you affirm cannot possibly be because the records do not show any city of London." I tell him further that the record must be taken; for I have evidence of the truth of these geographies, maps, and history of London. Yet I do not know how to doubt the man's testimony, and I am forced to believe eventually that there is such a place, and that the man has spoken the truth. He produces evidence; this evidence produces belief in my mind.

Believing this testimony I have heard, I tell it to my neighbor, counsel him to test my statement by visiting this city of London.

In the course of time he comes to me and says: "Sir, I have been to England, and have seen all the things you told me of, and I know these things verily exist." Now I have the evidence of two living witnesses. I consult a corrected map and I find the location of the place and all particulars respecting it entirely agree with the testimony of these witnesses, and hence I am compelled to believe them. I only speak of this to illustrate.

This book that we term the Bible,

comes down to us as being a record of certain transactions of people who lived upon this earth ages ago. In it is related the history of the Lord Jesus Christ. There are many things stated in the scriptures; among which is that of our text,—“If any man will do his will, he shall know of the doctrine.”

What kind of evidence is to be brought to bear on this man? What is the character of it? How is he to know when he has done the will of the Father, that the doctrine is of God? I know that it is said, to show us that there is no administration of the Spirit, that there is no redemption outside of the word of God, and that anything outside of it is incredible, because there is nothing to be revealed outside of the word.

I propose to present some evidences from the scriptures to show that such a theory is not correct; and if in their light there is to be no revelation outside of the Bible, then I apprehend that you have cut yourselves off from the purport and effect of this declaration, that if any man will do the will of the Father, he shall know of the doctrine. Now understand you are not living to hear the Savior, Peter and the rest of the apostles preach. You have only that which was written of them; and I believe I should not stretch the matter much if I said that all the writing is received on the testimony of six, or at most a dozen persons of all that lived at that time, that all these things are true. John, the Evangelist, says: "And I, John, saw and bear record." And another apostle says: "I know whereof I affirm." But when you examine closely the number of eye-witnesses that testify, you find them very few; the testimony of many is only of a secondary nature.

There are many individuals who are fond of taking the scriptures under the supposition that they always existed; and they will quote to you that Timo-

thy had the Scriptures from his youth, and that those Scriptures were able to make him wise unto salvation. The Bible Timothy had was the old Scriptures. No doubt but that Timothy was conversant with the old Scriptures, as was the apostle Paul; but when he talks of what Christ said, he said: "It came not in word only, but also in power."

If I remember rightly, we stated this morning that the promise was made by the apostle Peter, that those who believed and were baptized should receive the gift of the Holy Ghost. Paul, also, speaking of the gospel, said he had received it not of men, or by men. What did he mean by saying it was not received of men? He would hold his hands to heaven and say it came unto him by the revelations of the Lord Jesus Christ.

In taking issue with those who profess to believe the word, but deny the influence of the Spirit, we ask what kind of influence was that which, on the day of Pentecost, manifested itself on the disciples in such power that their neighbors accused them of being drunk, when Peter, standing up, said, "These men are not drunken, as ye suppose, seeing that it is but the third hour of the day?" The inference is that men did not get drunk at so early an hour. I apprehend that the reason the apostle said this was because the means of intoxication were not so numerous as now; for we find men drunk now-a-days before the third hour of the day. But this manifestation of the Spirit was spoken of by the prophet Joel. The Spirit was manifested that the apostles might recognize the promise made by the Savior, that they should be endowed with power from on High. I do not feel capable of analyzing this Spirit, or of telling you how it operates in its fullest extent on the children of men. Suffice it if I present to you certain indications given us to know how these manifestations are to be found.

It is evident that when Peter preached under the influence of this Spirit there was conviction wrought on the hearts of his hearers; for they cried out: "Men and brethren, what shall we do?" They were pricked in their hearts; to them had come certain convictions, and though many might have turned away and did not listen to the preaching, those who stayed and were baptized, had great joy; the manifestation of peace. They had intense interest in the establishment of the kingdom of God; and their hearts were opened to receive the promise made the obedient.

At a subsequent period, another of these followers of Christ was preaching in a distant city, and when he had declared Christ unto them and had preached baptism,—for the record tells us that a number were baptized,—we hear a declaration like this, that when the people in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they had come down, prayed for them and laid hands on them that they might receive the gift of the Holy Ghost. I wish you to remember that though these people had been previously baptized, the Holy Ghost had not fallen upon any one of them. Now tell me, every candid-minded man and woman, what are we to understand by this statement, that the Holy Ghost had not fallen on any of them previous to the laying on of the hands of the apostles Peter and John? Is it not that they had not received that divine ordinance that was instituted for the conferring of the Holy Ghost; namely, the laying on of the hands of those having authority? But when these apostles had prayed for them, and laid their hands upon them, they received the Holy Ghost. And there were added to the church some hundreds of souls. They had obeyed the word they had heard with gladness, had been baptized, yet they had not

received the Holy Ghost, I wish you to bear this in mind, for a specific purpose. I know there are many who would say that this argument will cut off a great many baptized believers. Now do I do it? Let us reason upon the matter a little. The declaration is made by the apostle Peter, that the Holy Ghost shall be given; and succeeding this, a number of people received the preaching of the disciple, and word was sent to the apostle that the city had received the word, and sent especially to them to come and lay hands upon them *because they had not* received the Holy Ghost. Do I cut them off, or does the record cut them off? This is only one instance.

The apostle Paul, in the course of his ministry, passing through the upper coast, came to Ephesus, and he found certain disciples. Let us enquire what kind of disciples they were. Did they believe on the Lord Jesus Christ? Had they received the manifestation of the word by the different elders who had come from Jerusalem? Had they been baptized into the baptism in which Christ was baptized?

Let us examine this circumstance in the history of Paul, the great apostle of the Gentiles, whose writings are quoted so abundantly by the various divines throughout the land. He was passing through that country, and found these certain disciples of whom he enquired, "Have ye received the Holy Ghost since ye believed?"

The question was a pointed one. But what was the answer.

"We have not so much as heard whether there be any Holy Ghost!" Acts xix. 20.

No wonder they were astonished when Paul asked such a question. But mark the apostle. Following his instructions, he said unto them.

"Unto what, then, were ye baptized?"—an inevitable conclusion to his mind, that, if they had been properly instructed, they would not

have manifested so much astonishment. They answered, "Unto John's baptism."

Why the very declaration refutes the assertion; for John's baptism was a baptism of water unto repentance. Yet the declaration was made by this same John, that there should one come after him, the latchets of whose shoes he was not worthy to unloose, who should baptize with the Holy Ghost and with fire.

Here was the promise made; it must be fulfilled. The apostle Peter understood it when he declared they must receive the Holy Ghost—Paul understood it when he declared they had received the Holy Ghost. What was the conduct of the disciples when they heard about the Holy Ghost. Did they turn their shoulders on Paul and tell him the gospel was "good enough?" No; they were wiser than many who live in our day; they listened to his counsels, and were baptized in the name of the Lord Jesus, and when the apostle laid his hands upon them, they received the gift of the Holy Ghost. Here we have two witnesses.

I wish now, to call your attention to a declaration made in the scripture, which will be found in verse twenty-sixth, chapter fourteenth of the gospel of St. John. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The conclusion is, therefore, that when the disciples went abroad, teaching, they instructed the saints to observe all things whatsoever Christ had said unto them, with the promise of the Savior, "Lo I am with you always, even to the end of the world." Now the declaration is made that the disciples preached in all parts of the country, and the Lord was with them confirming the word with signs following the believer. There were many who heard the word.

who did not receive it. The Pharisees and Sadducees, and the various sects heard the word, but did not receive it. People heard it, but turned away and were not converted. The word was preached to them, but it did not profit them; and notwithstanding they had the written word, there was no effect wrought upon them.

I am aware that the construction we place upon these passages of scripture will be objected to by a great many men. They base their objection on a statement found in the eighth verse of the thirteenth chapter of Corinthians.

"But whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away."

This passage is often quoted by the ministers of the day. And they will say: 'Sir, do you not know that all these spiritual manifestations were to cease? Read what Paul says; and as there are no such manifestations to be found among the sectarians of the day, they conclude very conveniently, that they have failed as Paul said they should.' Because they have them not, they draw the conclusion that they were not intended for the churches. But this is rather an unjust conclusion. It is drawing a conclusion without just premises. Let us investigate the matter a little further. What says the same verse.—"Whether there be tongues they shall cease; whether there be knowledge, it shall vanish away." But our professors do not quote this part of the verse. It does not suit their purpose. They seem to think we take unjust ground to establish our principles; but when we quote

the latter part of the verse,—“whether there be knowledge, it shall vanish away”—they are bound to admit that knowledge has not vanished away. So far from knowledge having vanished away, I am rather of the opinion, to use the words used towards the apostle, “much learning hath made thee mad.” I wish to draw your attention still further. This Comforter which is the Holy Ghost, was to teach men in many ways. We find that as Philip was proceeding toward the South, as he had been commanded by the angel of the Lord, he observed an Ethiopian, a man of great authority under the queen, sitting in his chariot reading Esaias the prophet. “And the Spirit said to Philip, go near and join thyself to the chariot.” And Philip went near and heard him read Esaias, and said: “Understandest thou what thou readest?” And he said: “How can I, unless some one should teach me?” And he desired Philip that he would come up and sit with him.” What was the result? After he had been taught by Philip, who declared Christ unto him, he was baptized.

But here ensued a strange circumstance. When Philip had baptized the eunuch, and they both had come up out of the water, the Spirit caught away Philip, so that he was no more seen by the eunuch, who went on his way rejoicing.

What will all those do who deny that the Spirit, the Holy Ghost, the Comforter manifests himself openly; who deny that there is any communication outside of the word—what will they do with this case of Philip?

[TO BE CONTINUED.]

THERE is no art or science that is too difficult for industry to attain to; it is the gift of tongues, and makes a man understood and valued in all countries, and by all nations. It is the philosopher's stone, that turns all metals, and even stones, into gold, and suffers no want to break into its dwelling. It is the north-west passage, that brings the merchant's ships as soon to him as he can desire. In a word, it conquers all enemies, and makes fortune itself pay contribution.

STUDYING FOR THE MINISTRY.

BY ELDER C. N. BROWN.

I have looked upon the principles and teachings of the gospel of Christ as being so plain and simple, that a wayfaring man, though counted a fool, need not err therein. And yet this same religion of Jesus Christ, in which we believe and are called to be teachers, in its infinite fullness and compass of time and eternity, embraces a right comprehension and obedience of *all* the laws of the Creator.

All intelligences, all wisdom, all designs, all laws, all forces and results, with their multifarious organizations of matter—animal, vegetable, and mineral—with the combinations of solids and fluids, and the never ceasing changes which we read in the common book of nature, or see revealed by the hand of man, through art and science; in short every possible relation of man to every other creature or thing outside of himself in the vast creation of God, affects him more or less religiously in time or eternity, even though in this life he may not be conscious of such relation or effect. If, then, the gospel is indeed so interwoven with every relation and interest of man's existence, what shall be the essential teachings of a principle so infinite? And, as the disciples of Christ, what shall we say to redeem lost man, and bring him to *comprehend and obey every law of God?*

The sages and philosophers of all ages have deliberated much to bring forth a perfect salvation for fallen man, and restore to order permanently, from the chaos produced by sin and disobedience. In their deciphering the great problem, they give the exhortation to all men to seek knowledge, and study to learn all natural and physical laws; and they insist that by living obedient

to these, men will become perfected, and the desired happiness will be obtained.

The popular churches of the present age are pleased with this argument, and much of the same sentiment has been spoken in the teachings from the desk of their clergy. And those who are educated in theological schools have received vastly more of popular literature, of science and of the philosophy of men, than of the Spirit of Christ and the primitive faith of the gospel. Truly they are made wise in the wisdom of this world; but, is this the first and most needful qualification for the teacher of the gospel of Christ?

I confess it may seem needful to become loved and approved of men; but is it not more needful to become loved and approved of God, and powerful in the gospel of his Son?

The first notes of the gospel, in the meridian of time, were sounded by him who was taught by the Spirit of God in the wilderness of Judea, feeding upon "locusts and wild honey," clothed in camel's hair, with a leathern girdle about his loins. He went forth crying, "Repent ye, for the kingdom of heaven is at hand," and baptizing men for the remission of their sins. How unconformed to the customs and teachings of the learned Greeks and Jews, was this first great herald of the Prince of Peace! He was probably supposed by some of them to be a "wild man," and no doubt deemed unworthy of their learned notice. Yet this man, notwithstanding his ignorance of the wisdom of this world, was chosen and ordained of God, qualified through the consecration of his life, and the obedience of his spirit, to

baptize and introduce to the world Him who knew no sin, even Christ the Son of God, the author of salvation, and the source of wisdom for all men.

And as we search the teachings of our great Master, who spoke as never man spake, we find that they were not finely framed orations to fascinate the learned hearers, neither were they discourses upon laws, arts, or science, designed to teach the wisdom of this world; but they were the plainness of the law of God, the *word and the testimony* of the holy prophets, the cry of repentance and the coming judgments of the Almighty, the rebuke of all sin, selfishness and hypocrisy, and the continual exhortation to meekness, humility, faith, obedience and sanctification, through the perfect law of God, that men might thus become fitted for his kingdom on earth.

And again, as we consider the position and circumstances of those whom he chose for his twelve apostles, to open this gospel to the whole world, we must learn an important and unmistakable lesson concerning the popularity, education and manner of life needful to qualify men to receive the calling, and teaching of the Holy Spirit, to fit them for preaching *this* gospel.

If the fishermen, taken from their nets, were fitted to receive the faith of the gospel and the revelations of the Spirit, and to become the instructors of the high and the low among all men, if they were chosen to this office, rather than the learned and the wise men who lived in the days of our Lord in the flesh; then truly is it proven that the wisdom of this world is *not* an essential element in the gospel of Christ; but "God hath chosen the weak things of this world to confound the things that are mighty, and men counted foolish, [by the world], he hath chosen to confound the wise," that in them he may show forth the power of his Spirit and the gifts of the Holy

Ghost. Those who obey God are they that shall receive of him, and become the instruments in his hands for the salvation of men.

But the Lord's policy did not end with the first establishment of the gospel by our Savior, when his apostles were chosen, and the church set in order, and endowed with wisdom, and power, and gifts of tongues, preaching to men of all nations and languages; but in these last days, when the world had grown ripe in sin, in blindness, and in worldly wisdom, "heaping to themselves teachers having itching ears;" in this day, wherein the spiritual vision had perished, and the seers had been covered; the God of all flesh hath remembered his covenant people, and he has again raised up a prophet, whom he called not in the wisdom of this world, but through faith and obedience, to receive the powers and gifts of the Holy Ghost; and who, thus qualified, has wrought the will of God before an unbelieving world, to establish the work and bring forth the sacred records, which for many centuries had been hidden from the eyes of men.

By faith he received the ministering of angels, and through obedience obtained the keys of the kingdom of God to establish and bring forth Zion, and introduce the last strange act of God among men; while the wisdom of this world set aside the word of God as a fable, declaring that the earth shall continue to roll on for myriads of ages, unchanged, notwithstanding the foolish prophecies of fanatical and ignorant men.

By faith and obedience to the revelations of God, the Church of Jesus Christ was organized and established upon the sixth day of April, in the year 1830, and in the onward progress of the work, by faith and obedience, a temple was built according to his revealed will, and his people assembled therein, and his glory rested

upon it, as it did upon the tabernacle of Israel of old, and the Spirit of God descended, and with the sound of a rushing wind filled the house; and the children of faith, being filled with the Holy Ghost, began to speak in other tongues, and prophesy; giving glory to God, while the room was blest with the presence of heavenly messengers; and within the veil Christ appeared before his servants in the glory of his own person, and spake with a voice like the sound of many waters, declaring that this work was accepted of him, and his blessing should rest upon this people if they would live in purity and righteousness before him, and suffer no evil to come into their midst, neither to defile the holy house of God.

These were days of exceeding joy and thanksgiving for the tried and afflicted children of Zion, and their hearts took courage, believing that God would complete all things spoken by the mouth of the prophet whom he had raised up, and through whom he had brought these great blessings and manifestations of his power among men.

But their joyful hopes were not yet to be realized. Zion was yet to be chastened, for there were some with whom God was not well pleased; and as he had spoken by the prophet, so it was fulfilled. Others became proud in heart and polluted in life; their prophet was slain by the hands of wicked men, and the church, as a body, failing to give heed to the revelations and commandments given of God through him, but desiring their own ways, was forsaken measurably of the Spirit which guides into all truth, and overcome of the prince of darkness, they were rejected of God, and scattered, and divided among the unbelieving world, many being led by false and evil spirits. Then came the days of sore affliction and deep mourning for the true and righteous in heart. But we are now permitted again to rejoice in the fulfill-

ing of the words of the departed prophet, for God has raised up one strong and true to lead his people, to redeem Zion and appoint the inheritance of the saints. The Holy Spirit has borne testimony to his calling, and the manifestations of the power of God in the reorganized church do greatly cheer our hearts. And we now as the children of faith, counsel together for the bringing forth of Zion; seeking earnestly to know by the Spirit of God his will concerning us in all things. So then, having these things set before us, wherein is manifest that God's ways are not the ways of man, and that the ways of faith are not the ways of worldly wisdom; let us ask earnestly by the prayer of faith to know in what manner our divine Lord would have us "Study for the Ministry."

Although the arguments already adduced may imply that worldly wisdom is not a necessary part of the gospel, yet it is far from my intention to deprecate the advantages of education, or the knowledge obtained from searching all good books, or even laws, arts and science; for truly all these, rightly received, enrich the mind, expand the intellect, and enlarge the capacities of men for good, if they be applied according to the will of God. But I do earnestly pray that this church, which truly has the power of the gospel manifest in its midst, may be delivered from the spirit of the world, by which the enemy ever seeks to lead men astray; persuading them to conform to the customs and desires of the world, that they may prevail among men. I know not that any are disposed to make such compromise with the tempter; but if any ambitious youth would fight the theological Goliaths of Babylon, let him not for a moment think to wear the armor of Saul; but taking the shepherd's sling of faith, let him choose a few smooth pebbles of God's word and promises,

and with the spirit of a child, going forth in the name and strength of Israel's God, he will return triumphant to bring rejoicing to the camp of the trembling saints.

Although I am not learned in the wisdom of this world, yet I have been made to rejoice exceedingly in this church, knowing, by answer to prayer, that God *does* impart knowledge, light, and truth, by divine revelation, unfolding the mind, expanding the powers of comprehension, and moving the tongue to speak words not its own; but words dictated by the Spirit of God. And I have beheld that he who formed the mouth of man can inspire even the most ignorant with words of wisdom and power, if he be conformed in faith and life to the perfect gospel of Christ.

Then, shall this church, which has been raised up by the power of God through a man whom he chose in humility, without the learning of this world, to reveal and interpret those holy records which much learning could not bring forth; shall we who profess to live by faith go back to the beggarly elements of the world, and conform to the customs of the blind, who see not the visions of God's glory, and feel not the power of his Spirit, who believe not his word and receive not his blessings? God forbid!

My heart is troubled for the children of Zion, lest some of them should listen unawares to the tempter, and in the pride of their hearts desire to be approved of the world. And I have been sadly pained to know of some who have witnessed the power of God in this church, speaking of "going to Study for the Ministry." I would ask such an one, Where were the fishermen of Galilee educated, and where the theological schools instituted by Jesus of Nazareth? And again I ask concerning the great prophet of the last days, Was he not instructed in all things through the direct teachings of the Spirit, receiving them by faith and

strict obedience to the commandments of God? The Lord has spoken through him unto us, instructing the ministers of this gospel to "cry nothing but repentance unto this generation," for "this is a day of warning and not a day of many words." And this has ever been the spirit of the gospel since it was first brought forth by the great Shepherd who laid down his life for the sheep. May we, with godly zeal, follow closely the teachings of our Lord, and the inspired words of his prophets.

If then we would show ourselves approved unto God, let us seek diligently to *know first* the things written in the Holy Scriptures, known as the Bible, the Book of Mormon, and the Book of Covenants, for we are assured that in these is the fullness of the everlasting gospel contained. And if we would be successful ministers of this gospel, let us ever remember that we teach not by words alone; but by *example* and *righteousness of life*; showing to the world that we do in all things conform to the law of Christ. To this end let us see that we are fully and truly established in the faith once delivered to the saints; believing and trusting God in all things, living and walking by faith in his word with that confidence that will enable us, like Abraham, to offer the dearest treasure that we possess, that we may in all things keep the commandments of God. We must learn also that the path of obedience is *ever* a path of *sacrifice*, and that sacrifice means not letting go the things that we care not for, but many things which we may eagerly long to possess, or desire to retain, if we yield to the natural mind. And we must bring of the first-fruits of our lives and hopes, a cheerful sacrifice to the altar of our God, if we would indeed manifest that obedience which secures the fullness of our blessings. We must watch our Father's motives of action, that in all things

we labor not for selfish rewards, either in this life or the life to come; by all means keeping far from a spirit of self-exaltation or any shadow of boasting; for by such a spirit do we manifest folly; we become the easy prey of the enemy, and the power of the Holy Spirit has no place in us. But in the fullness of the love and meekness of Christ, let us seek continually the good of all men, asking not reward of heaven or of men, except by the doing of our Master's will, knowing that what is just he will give us in the great day of his power.

We must be exceedingly careful that we be *truly honest* before God and man in *all things*, rendering justice to every man, that we may prove ourselves the children of a just God, and stand unrebuked before the world; living prudently always, without pride of life, or undue gratification of natural desire, or appetite of body or mind, living temperately, and observing the words of wisdom and instruction which God has given us in food and raiment, and in all things that we appropriate to these bodies; that in so doing we may be sanctified through the law of Christ, and become fit temples for the indwelling of the Holy Spirit, and in all places stand secure from the plagues, pestilence and calamity that shall come upon the ungodly. Let us ever watch and pray that our hearts be guarded, that no form of *envy* or *jealousy* find any place there, and no evil or unprofitable thought be *entertained for a moment*; lest we defile the temple of God, and his Spirit depart from us. May we ever *keep our tongues as with a bridle, that we never speak evil of any man*, neither mention the faults of a brother, except to the offender alone, and then in the spirit of christian love and meekness, that he may be reclaimed. Our thoughts also should be sifted with the seive of christian consistency, that all our words may be chosen in wisdom for the profit of others, that we

may put away from us the spirit of trifling, and ever demonstrate that in Christ Jesus we abide the salt of the earth. We must even possess that love of Christ, and that patience and long-suffering which will enable us continually to seek the good of our enemies, praying our Father in their behalf that they may receive salvation and eternal glory.

In this spirit must we live, watching and laboring each moment to bring both the heart and the life into perfect conformity to the will and commandments of God; showing to the world that we are not our own but bought with a price, the servants of God through faith, obedience and sacrifice, receiving the manifestation of the Holy Spirit working through us for the saving of souls. As the followers of him who was perfect and as teachers of righteousness, let *these things* be our *constant study*, and let us continually search the written word of God, that it may become a treasure ever open to us, that when we lift up our voices to make known the gospel, the spirit of God may bring forth those priceless truths for the convincing men of their unrighteousness, and making plain the way of salvation.

For it is to this intent that we are called, to warn and instruct men concerning their position before God. And may we never for a moment suppose as many of the popular clergy have seemed to suppose they do, speak to entertain the audience, and pass the hours of devotion simply for the gratification of the hearers.

We are not chosen of God to chant "peace and safety," and soothe men to sleep with the assurance of God's infinite love and mercy without conditions. But as the watchmen of Zion we are to cry the *alarm*, and awaken the sleepers in the boats of ease and pleasure, that they may seize the oars and rescue themselves from the rapids of destruction. Then, as those who

know the coming desolation and scourges which shall shortly fall upon the nations, let us lift up the voice of warning in plainness of speech, not in

the wisdom of this world, but in the demonstration of the Spirit and the power of God.

OBJECTS OF PREACHING THE GOSPEL.

All the various occupations and pursuits of life, in order to make them laudable and praiseworthy, must have for an object something proposing to result in good, not only to ourselves but to others. Mutual benefit is therefore absolutely necessary in order to secure interest and patronage; two things indispensable in keeping alive a desire for interchange.

All persons engaged in the vending of merchandize must be wide awake, in order to anticipate the natural and necessary wants they seek to supply; and the greater the wisdom exercised in the selection of stock, the greater the probability of a successful interchange. If the merchant fall short in judgment, or taste, in selecting his commodity, he may expect to experience a decline in the demand for his goods.

This is the natural result of experience, coupled with man's dislike to imposition; but as man advances in the school of experience, he discovers weak points in the character of his fellow man, and the increase of knowledge does not always bring with it a corresponding weight of honesty; so when solid fabric fails, a more brilliant article is sought for to dazzle the eye, and cover up the defect in the fabric. So it is in all the various avocations, or pursuits of life with the natural man; he seeks to please, to satisfy the fancy of those to whom he has to look for support, having his own interest in view, without once suffering the thought to intrude that he is trying to dupe his

fellow man. The Savior's golden rule of "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets," is utterly ignored.

The wise father of to-day being awake to the natural wants of his children, has an eye to the various avocations of life, being governed by the same rule that universally predominates, *i. e.* the best pay for the least labor. He seeks for his sons such occupation as he deems most profitable and respectable: consequently a course of training, or tuition is adopted calculated to bring about the desired qualification.

As preaching has attained a highly respectable and lucrative character among the various classes of men, it is no wonder that we see A, B and C, pass through the high schools of theology, taking the different degrees in declamation, elocution, attitude, gestures, &c., at the conclusion of which they receive a diploma; then, after a formal examination by the presbytery, or synod, they are declared to be fully qualified to preach the gospel to the world, and with letters of recommendation to all worshiping congregations in their pockets, they set out in search of a situation. They meet with a congregation that lacks a pastor; a contract, is formally entered into by him to render pastoral services for one year for — hundred dollars, to be paid quarterly or otherwise: here then they are systematically installed in the high and

holy position of preachers of the gospel; and they preach just the same gospel they learned at school, with little alterations and amendments from time to time, to suit the fancy of their constituents; otherwise they would be discharged at the expiration of term of service per contract.

Hence the multiplicity of doctrines, or gospels, extant in the world. If a minister be found, who is so strictly conscience-bound that he cannot change or compromise his own solemn convictions to suit the minds of the people, he is set aside, for the lack of adaptability, and like the merchant for lack of judgment suffers loss—this system of things has had a telling effect upon the religious world. It has drawn the conscientious from the ministry; it has driven many reasoning minds into infidelity, and drawn into the church and ministry a set of hypocritical Shylocks, whose love of gain and want of principle has done more to render the name of christianity odious, than all the philosophy of infidel writers put together since the advent of the Savior.

The mass of mankind regard the preacher's opinion in religious matters as being founded on the word of God, simply because he has affirmed it to be so; while many, very many of their prominent positions are a direct perversion, if not a positive contradiction of the word revealed. The result of this is, that when the great variety of opinions preached by the religious world are presented to mankind, with their scriptural evidences, the conclusion is often formed, that the Bible is a very unreliable book. The people do not all have light enough to see that it has been handled deceitfully.

This is not to be wondered at however; for, according to their own teaching, they neither *know* themselves or believe that others can *know*; they set aside the only principle by which the things of God can be known; for no man can know the things of God but

by the Spirit of God. 1 Cor. 2ch.

We are told that "the gift of the Holy Ghost is no longer needed; that the spiritual gifts ceased about the end of the third century, because they had accomplished the purpose for which they were given, to wit, the establishment of the church." The most sublime waymarks of the ancient christian church are now regarded as appendages only necessary for the guidance of the church in dark ages: no matter how much such testimony may be calculated to impeach the veracity of an All-wise, Unchangeable Deity; modern theologians have discovered that immutable, unchangeable, and words of this class relating to Deity, are only ancient terms wanting modern qualification. That many precious promises which the word of God makes to be special, are general; that the conditions upon which certain promises were based, were never intended to be understood literally. The people have constantly before them stereotyped editions of the different creeds and orders of religion; and the world considers it almost presumptuous to even question their orthodoxy. The learned clergy of the present day have established and installed themselves in the high places of ease, honor and profit, and that too by the willing consent of the people; they lord it over God's heritage, "holding men's persons in admiration because of advantage."

To the sceptical mind this looks like any other business transaction, the nature and condition of the contract being precisely such as are legally binding upon parties entering into a covenant, whether for common labor, mechanical, medical, legal or pastoral services—the object is precisely the same; the present benefits accruing to the parties by the performance of the stipulations of said contract the same, viz: the dollars and the dimes.

But the pastoral is more exorbitant still. The contracts thus faithfully fulfilled in the other cases are considered

to be legally cancelled; but in that of the clergyman a demand is made for a further remuneration for his services in God's everlasting salvation. Why not receive it? He was chosen by his natural father, or guardian, consecrated to the ministry, educated and qualified in the most approved schools of theology, and is now devoting his whole time to the collection of the wisest sayings of the learned commentators, and to the scriptures, studiously arranging them every week against the Sabbath day, for the benefit of his congregation, for their spiritual instruction, that they may be permanently established in the faith of their devoted pastor, and thereby be led to *hope that they have a hope.*

We think this wrong, and will endeavor to present, in a brief manner, some of our views in relation to what ought to be the object of every one who attempts to preach the gospel. Firstly, let him be very sure to secure membership with the church of Christ; this he must do by exercising a living faith in the Lord Jesus Christ, as the Son of God, as Mediator between God and man, his name the only name under heaven given among men whereby we must be saved—recollect the eunuch's answer to Philip, "I believe that Jesus Christ is the Son of God." Secondly, let him repent of all his sins, and firmly resolve to forsake them forever. It must be a resolution of the heart with full assent of the mind, with this understanding that the Lord requires it, and the greatest proof you can give the Lord that you love him, and wish to follow him, and avail yourself of the benefit of the atonement made by him for the sins of the world, is to obey his commandments. Thirdly, You must be baptized, by immersion, for the remission of your sins, by a person duly authorized to act in the name of the Lord, so that there will be efficacy in the act of obedience; otherwise you would just be in the same

predicament those twelve disciples were in whom Paul met at Ephesus, (see Acts 19ch), notwithstanding you might act in all sincerity of heart. You may object to this on account of it being a work, as Paul said, "By grace are ye saved, not of works lest any man should boast." But James qualifies this by saying,

"Was not Abraham our father justified by *works*, when he had offered Isaac his son upon the altar. Seest thou how works wrought *with* his faith, and *by* works was *faith* made perfect."

John appeared to be opposed to baptizing Jesus, until he told him it was necessary to fulfill all righteousness. If it actually was essential for Jesus to be baptized to fulfill the commandments of God; we believe that every effort to prove it non-essential is offensive in the sight of God, and that to persist in evading the ordinance will close the door of the kingdom to all that are so unwise. Fourthly, you must have hands laid on you for the gift of the Holy Ghost, or confirmation of your covenant; that as baptism is the sign of the covenant with God, and before the world, you will henceforth walk in newness of life, so the gift of the Holy Ghost is the seal of that covenant, and the earnest that God sends you that he recognizes you as his child.

God is without variableness or shadow of turning; if therefore you receive the Holy Ghost, it will have the same effect on you it always had on the obedient in any other age of the world. This was the Comforter that Jesus promised to send his disciples which should guide into all truth, bring to their remembrance whatsoever he had taught them, and show them things to come. Then you can know for yourself, and can testify that Jesus is the Lord.

After having been thus initiated into the church and kingdom of God, *if the Spirit manifests that the Lord has called you to preach the gospel*, you must be

ordained to the holy priesthood by those holding that priesthood, for the apostle says, "And no man taketh this honor unto himself but he that is called of God as was Aaron." It is evident that Aaron was called by direct revelation given to Moses. We know too that the Savior said to his disciples, "Go ye into all the world and preach the gospel to every creature." This evidently was not a *general*, but a *special* command to the identical persons whom he had chosen and ordained. John xv. 16. This commandment has no reference to you, or to me, or to any other individual, only to the persons then addressed. If we run without the Lord's call, we certainly would have poor tidings; but having fully complied with the above rules you stand duly commissioned to preach the Lord's gospel, and if you are faithful and true, the Lord has declared he will give his servants a mouth and wisdom that all the adversaries shall not be able to gainsay or resist.

The promise of reward for faithful service is sure, for it is God's promise with this assurance, that he will always care for his servants who are faithful; for "the laborer is worthy of his hire." Whence then the necessity of a contract for a specified number of dollars as a remuneration for doing his duty? This would be proof positive that it is man's work, and not the work of the Lord, for he that truly works for the Lord, is not afraid to trust him for his pay. Hence the true servant of the Lord goes upon his Master's errand to do his Master's business in his name without purse or scrip; thereby proving the world, to find who are worthy to be called his disciples; and instead of "laying up treasures on the earth where moth and rust do corrupt, and thieves break through and steal," he lays up imperishable treasures in

heaven; he labors to build up the kingdom of God, and establish his righteousness, with the assurance that all things necessary shall be added thereunto.

Christ himself laid the pattern, and bid his servants follow him. The wise may distinguish the true shepherds from the hireling; if he come with the doctrine of Christ, contending earnestly for the faith once delivered to the saints; for he that abideth in the doctrine of Christ, he hath both the Father and the Son. The true Shepherd careth for and feedeth the flock, while the hireling fleeth because he is a hireling, and careth not for the sheep.

Dear readers, here is a brief sketch of the objects of preaching the gospel; the one at the cost of a few dollars will be the most popular, and in all probability the most convenient for a passport through this present world; but there may truly arise great doubt in the mind of its acceptability in the world to come, because the legality of the passport will there be examined by the Master himself; while the other may (yea almost certainly will) bring upon you the sneers and scoffs of the world. Your name may be cast out as evil, and it may cost you the sacrifice of all your earthly treasures, and as far as the respect of the world is concerned you may be regarded as the offscouring of the earth, yet you have to console you the comfort and communion of the Holy Spirit, and to prepare and qualify you for all your duties both to God and man; to keep alive within you that hope which is as an anchor to the soul, both sure and steadfast, which shall reach within the veil, even the sure promise of the Lord that your passport will be valid, and entitle you to an everlasting inheritance in the kingdom of God.

T. D.

In childhood be modest, in youth temperate, in manhood just, in old age prudent.

EXTRACTS FROM ELDER D. H. SMITH'S JOURNAL.

Sandwich, Nov. 15, 1870.—While engaged looking at the machinery, one of the machinists entered into conversation with us. First, that universal, inexhaustible source of talk, the state of the weather; then the beauty and efficacy of the various machines we saw cutting bolts, bars, plates, and screws. This led us to comment on the rapid progress of the age, and its attainments. He remarked that popularity was at a great height, and that public acceptance or rejection was the universal criterion in all matters, and that folly and fashion seemed the order of the day. Br. Lake remarked that in regard to worldly matters great advancement had been made, but that as regards our future destiny and the will of the holy Father, or Ruler of the earth, mankind showed evident neglect. I added, We are truly going at railroad speed, but there is a crash ahead.

"I like the words of the young man," he said, "'a crash ahead,' truly, unless more attention is given the good voices that speak unto us on every hand; this living by bread alone would lead us to sad results, for the good angels that inspire and direct us will withdraw their guardian influences, and we will advance rapidly to our own destruction. Or, do you believe in angel visitation, and the power of present revealed will of God through his divine Spirit?"

What a question to meet here! It was like an electric shock. We assured him that we did, and that we realized the truth of his remarks.

Br. Lake brought up the example of the French Empire, comparing Paris at the time of the great exposition, when fashion, art, and science met to compare notes, when gaiety and exultation, parade and governmental show

were at an exalted pitch, and morality almost forgotten, as a general thing; and surely theology exerted no attraction at all, or at least met with little support; and the present state of Paris, surrounded with an immense battle field, the pleasant face of the land disfigured by death and sprinkled with blood, and overrun with an invading host.

This met with a hearty response, and many principles of mutual faith were canvassed, and we were delighted to find so intelligent and charitable a person so unexpectedly. After giving him the place and hour for our meetings, we withdrew.

After our morning lesson, we went into the country on a short visit. Some beautiful views of the river and its islands presented themselves. Our visit was very agreeable, doctrinal conversation, looking over the tasty and well kept grounds and buildings of our friend, who seemed to take great home pride in all around him, especially his fair, healthy little boys, who answered intelligently our questions, and showed that freedom from either saucy forwardness or stupid bashfulness that expressed so well the result of careful culture by their worthy father. A goodly repast seasoned with kind words, one esteems better than dainties—and then we returned.

On our way back, we visited some of the new dwellings being put up, of course contenting ourselves with viewing the exterior and criticising the style of architecture and paint—some of them were almost palatial. We talked of Zion and her future glory, hoping for rest in her many mansions of peace. We were disagreeably surprised to learn that Mozart Hall was pre-engaged, and two appointments were in the papers for the same evening.

Being no soldiers in an earthly sense, we gave way before the little Zouaves. And to cap the vexatious climax, Satan had nudged the printer's elbow, and our Sunday morning appointment came out to be at half *past one* instead of ten. Pretty early mass for Latter Day Saints. Well, we could only laugh. However, on Sunday we held two meetings in Mozart Hall, with good attendance; among our auditors, our machinist, and had liberty, and trust good will result.

Monday, we separated, and Br. Lake returned homeward, while "over the road, over the road" came your humble servant to this place, namely, Sandwich. To sum up, our Burlington trip was every way enjoyable; opposition only strengthens the truth, and scorn received off braces the christian to walk through the trials, while the sunshine, the lovely scenes and the charitable, intelligent friends, and even the opponents he counts among God's blessings.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., JANUARY 1ST, 1871.

NEW YEAR'S GREETING.

THE HERALD commences the eighteenth volume and year in a partially new dress.

It is with an increased conviction of our inadequacy to the editorial task that we begin the year; and nothing but the earnest faith of the saints, manifested by their sanction to our retaining the position, reconciles us to the charge.

It will not be long now till the HERALD management will be vested in the incorporated board, representing the material and spiritual interest of the church, by an annually chosen board of five of the brethren, who shall form a body corporate, capable in law of performing all the necessary labor to advance the entire interests of the publishing department of the church.

We shall by no means regret the change; for however much we have desired to go forward, we have lacked the necessary wisdom to do so, and as a consequence have stood still.

In beginning the eighteenth volume of the HERALD, we do again most earnestly ask the co-operation of those who are interested in its support to aid us by increasing the circulation. With five hundred more subscribers the price could be safely reduced to two dollars and a half per year; thereby enabling those who desired to take both the HERALD and the HOPE, and who now take the HERALD only, to take both at the present cost of one.

The HOPE is not quite so attractive, as we should like to see it; but we have so far put all the expense upon its illustration that its subscription list would bear, we can do no better.

There is not an engraver, on wood, a stereotyper and electrotyper; nor a book binder, that we know of, in the church; and we confess with regret that we have not yet heard of any man, young or old, who has had the energy and zeal to attempt the learning of any of these trades.

There will be a change in the insertion of editorial matter this volume so that there will need to be no misunderstanding about it. It will be set clear across the page in its full width.

We welcome the year 1871 with pleasure. We have reason to believe that the present year will be one of good to the cause dear to us all; if not so marked in peculiar evidences of advancement as the year 1870, the general results will be fully realized as indicative of the good intended by the Master for Zion's children.

There should be a considerable ingathering this year, and there will be, if the elders do as they say that they have a desire to do; but the idler and the transgressor will this year find little encouragement; and less peace.

There should be the most strenuous efforts put forth to insure faithfulness, energy, industry and honesty in the saints.

If any fancy that there is too much of these commendable qualities in the church, we most decidedly admonish them to get rid of that fancy, as it is a fallacy. Nor do we by this accuse the church of evil or of wrong doing, but just state the fact, that there is no fear that we have all reached perfection's graces yet.

The good work still goes on. North, east, south and west they cry, "come, let us hear the truth."

Remarkable evidences are occurring daily to strengthen the faith of the saints and to challenge the attention of the unbelieving. As the faith of the saints increases these evidences of God's favor will increase also, until, by and by, they will be able to say the Lord blesses continually.

All the elders should begin the year 1871 by refusing to let their lips speak evil of any, and then enter into a holy crusade against evil speaking.

The saints generally may take warning that the columns of the HERALD are open to direct attacks upon evil speaking.

It is the deadliest arrow in the quiver of the adversary to destroy the peace of saints.

It is the initiatory step towards the dismemberment of the body.

It is the predatory advance guard of all the rest of the horde of mischief makers.

We want him exorcised—decidedly.

By securing the power of doing good, a man must continue to do good, or

the power confided is withdrawn; and a good reason why some elders are not good ones is, because they have ceased to exercise the powers for good originally confided to them.

We again invite our contributors to continue their good work. We shall try and exercise a guarded care that a writer's sentiment shall not suffer in passing through editorial hands, and if any one wishes to indulge in strictures upon the HERALD management, it will be more pleasing to us to receive those strictures from first hands. They lose no bitterness in passing through second hands. All may depend upon that.

A manly expression of honestly held convictions can injure no one but the peevish and discontented by nature; the good, the true, and the kind and noble, never suffer themselves to degenerate into coarse invective, and harsh and bitter denunciation; these are weapons they do not delight to handle.

If any are fearful that there is gross wrong and injustice done to any, there is a legitimate place of inquiry; and the one who shrinks from that inquiry when made, will be better for the enquiry being made.

We must cordially sustain each other in right doing, and suspicion and doubt are unbecoming saints.

RECEIPTS FOR MONEYS will not, hereafter, be published in the HERALD. Considerable space, and space is valuable to us, will thus be left for other matter of more general acceptability. We have been able to secure one of DICK'S PATENT MAILERS, by the using of which the receipts for our serial publications will be rendered unnecessary, as every subscriber and agent will have before them, each time they receive their papers, a printed statement of the date to which their subscription is paid. The *form* of the address will be as follows:

John Smith 15Sep71
Bristol Kendall Co., Ill

All can see at a glance that John Smith, according to the above, has paid for the HERALD or HOPE, whichever the above happens to refer to, up to 15th of September, 1871; and John Smith having before him on every paper the date when his subscription will expire, on receiving his paper for September 1st, will remit at once to the office—if he has not done so before—if he remit \$3, his next paper, issued after we receive his money, will have on it the date of 15Sep72, instead of 15Sep71, and this will show him that we have received his money, and given him proper credit on his account. If when he receives this number of the HERALD, he find 15Sep70 on the cover instead of 15Sep71, he will see that he owes for all received since that date, and, of course *pay what he owes*. We hope our patrons who are behind will do likewise. If John Smith is an *agent* he will see on each wrapper the number sent him in a large printed figure, thus:

6 John Smith 15Sep71
Bristol Kendall co Ill

After forwarding the papers of this issue to those now on the delinquent

list, we shall stop their papers, unless they instruct us to continue them, and give us a promise of future payment; and hereafter, unless advised otherwise before hand, by subscribers, *we shall stop every paper when the date of subscription expires.*

We also desire all to renew, if possible, *two weeks before their subscription expires*, as it will save us the time and trouble of taking the name out of the list, and setting it up again when they renew. Those who do not renew will not be able to rely with any degree of certainty, on obtaining back numbers, as we purpose to print hereafter only to supply our orders, and a certain number for binding, which we cannot break into the complete sets of.

When money is sent for tithing, it should be sent to Bishop I. L. Rogers, Sandwich, Ill.; but if any one sends money here for that purpose hereafter, we shall turn it over to the Bishop, and let him receipt to them for it.

If donations are sent for Press Fund or Tract Fund, or any purpose within the jurisdiction of the office, we shall simply credit the parties on our books, without giving them a personal receipt, unless the amount sent be a large sum.

If any one wishes a personal receipt, they will please enclose a postage stamp. This is a small matter to each one; but when it comes to the writing twenty-five or thirty letters in one day, as we sometimes do, the time and writing materials alone are quite a tax upon the office,—postage added makes the office expenses for such things heavier than some of those desiring personal answers would think justifiable.

When money is sent for books or tracts, the receipt will be acknowledged in the bill.

Whenever an agent or subscriber wishes us to CHANGE THE ADDRESS of their papers, they will please send us on separate slips of paper, *disconnected from all other matter*, instructions to that effect. This can be easily done by writing in the following form :

Editor of HERALD: (or HOPE):

Change my HERALD (or HOPE) from
John Smith, Bristol, Kendall Co., Ill.,

to

John Smith, Galien, Berrien Co., Mich.

Some of our correspondents have formed a very bad habit of writing orders, change of address, an account of money sent, &c., right in the middle of a private letter to the Editors, or of one for publication; if in either, it has to be copied out. Others put it at the top or bottom of such letters, which is decidedly preferable to its being in the middle; but it would be better to put all business matters on *a separate sheet of paper*. If our correspondents knew the amount of trouble they occasion us, by a contrary practice, we are sure they would be considerate enough to abandon it, and adopt our suggestions.

Send Post Office Orders ONLY ON CHICAGO. We do not want Orders on other towns. Drafts on Chicago are good.

Correspondence.

SALT LAKE CITY, U. T.,
Nov. 21, 1870.

Bro. Joseph :

I had a nice time while on my trip through Malad Valley, of late. While in Cache Valley, I preached twice at Hyde Park, to small congregations. The people were warned, so I learned, to keep away from our meetings, and to take no tracts from us. At Logan, I preached once, at the house of C. C. Goodwin. Himself and lady are very kind people, and I trust that God, who commandeth the light to shine out of darkness, may shine in their hearts with the glorious light of Christ. We had a pretty good congregation for a private house. But here, as at Hyde Park, the people were warned by the authorities to have nothing to do with us.

We held one meeting in Providence, and during the services the door was stoned, and some of the chinking pulled out; and in the morning it was found that some one had taken one of the burrs off from the hind axle in Br. Metcalfe's wagon; Brs. Metcalfe and Bake having come with me with their team. Our congregation was, fair and very attentive. A few are believing at Providence and will, likely, soon unite with the branch at that place.

Coming into North Willow, I held meeting at the house of Br. John Joyce, and I trust some good was done. There are perhaps a score or more at this place who are believing. At Marryatt's settlement, two and a half miles west from Ogden, held meeting in company with Br. McCord, at the house of Br. Geo. Greenwood. Had a full and very attentive congregation. Some are believing here. Some have been added in this city since I left, and numbers more are believing.

We are adding to our numbers in all parts where the elders are labor-

ing. Prospects were never brighter, though every obstacle is thrown in the way of our progress by the authorities of the Brighamite Church. Threats, flattery, social influence, business interests, and every force except physical, is used by them to keep the people entirely under their control, and from investigating "Josephism." Our trust is in the mighty God of Jacob. In him do we hope. He will set the captive free.

We have sent six companies of emigrants east this year. We shall not encourage emigration to the east another year, as the way is rapidly opening for the people to procure a living, now that the mines are being extensively opened.

I am credibly informed that Utah is one of the richest mineral districts in the United States, if not in the world. Everything indicates that 1871 will see livelier times, and more money circulating in Utah, than was ever witnessed before. I trust that the Lord may open the way that we may have a place of worship of our own in this city, and I wish we could start a graded school at once. It would be a most excellent thing for our people, and others.

I learn that the leading men of Utah have spared no efforts in times past, to prevent the development of the mines. Many are now perceiving their folly, and see that their leading men have stood in the way of progress and have been warring against the best interests of the church.

A great breaking up is going on in Utah, and we are assured that important and glorious changes are at hand. We have need of patience, such as we have never experienced before, for there are many adversaries.

Ogden, Utah, Dec. 12.—We held a conference at this place, the 3d and 4th of this month, under forbidding circumstances, through the want of a suitable hall, and through the badness of the weather. Nevertheless we had

an encouraging time, and were greatly cheered through the ministrations of the Holy Spirit. Brs. Wood, Chatburn and McCord were with us.

I have been holding meetings in this place and vicinity. The weather has been stormy, and our congregations rather small, yet very attentive. We are still making progress, and evidences continue to multiply that Brighamism must fall quickly and forever, and that the Reorganized Church will triumph gloriously. We have many adversaries, and they delight to work against us in the dark. Our trust is in God, and the power of his might.

Ogden, Utah, Dec. 13.—The work is onward here. Go to Henniferville to-morrow. Br. McCord will go with me. Winter has set in cold.

Your brother in Christ,

W. W. BLAIR.

BOSTON, Mass.,
Dec. 14, 1870.

Bro. Joseph:

I have just returned to this city, from Waltham, distance from here twelve miles, where I have been endeavoring to point out the way more perfectly to some who have been to Utah; and also to others who have not been there, but were disposed to obey that which they believed to be the truth. The result is that eight have been baptized there, and one from Philadelphia. We have organized a branch consisting of nine persons—six males; the president of the branch, Senterow Butler; acting priest, Wm. Clay; acting teacher, Herbert Beaumont, an elder who has removed from Philadelphia. Three more from Philadelphia are expected during this month. Others say they are about satisfied, and will be baptized shortly. I doubt not a good branch will be raised up in that neighborhood. One thing is clearly manifest, viz., the truth is winning its widening way;

a great amount of prejudice is broken; and that has to be done before truth can gain admission.

The news from the eastward, by letter, is cheering. Some additions in that direction. Surely the Lord will own his own word.

My best seasons of liberty are when I unfurl the flag of the Latter Day Work, maintaining the divine character of the Book of Mormon and the inspiration of its translator; and the more I have done this, the better I have felt. I have yet to hear of the first person who has offered a valid objection to the evidence by which it is proven. Let the elders clearly and understandingly present its claims to the thinking public, and they will give them a further hearing. I have so found it.

To-morrow I leave here for Dennisport, Mass., distance eighty-three miles, thence to Fall River, and, as soon as practicable, to Providence. I find I am not at liberty to go when and where I please. However, I desire to be directed aright.

JOSIAH ELLS.

WHITE CLOUD, Kan.,
Dec. 6, 1870.

Bro. Joseph:

I write to tell you something of the prosperity of the work in this part of the Lord's vineyard. Since the semi-annual conference, I have kept the field continually, although at one time I thought circumstances would compel me to quit the field.

There seems to be a greater desire among the saints in this district, to see the work prosper, and a disposition to do more of a substantial nature for its advancement, than at any time in the past; and I feel to flatter myself that they will not let the work languish for want of support.

Our quarterly conference has just closed, and I am happy to say that it

was one of the most pleasant sessions we have enjoyed in the district. The saints returned to their homes strengthened, and better prepared to discharge the duties of life. May God bless his people, and prosper his work, is my continual prayer.

I preached twice in Atchison; found the saints generally in good spirits, and willing to work for the Redeemer's cause.

While there, I preached on the "Word of Wisdom," and I am sorry to say that it was the first time; but I could not consistently do so before, for the reason that I could not ask the saints to observe a law that I myself would continue to violate. The result was that several of the brethren decided to keep the Word of Wisdom; and one of them said he would give the amount expended for tea, coffee and tobacco, to the support of the gospel. To the rest of the saints I would say, "Go thou and do likewise."

The principle objection here, as in in most other places, is that we claim Joseph the Martyr to have been a prophet of God. In order to remove this objection, I preached on the subject of his divine calling, and two precious souls were baptized the next day.

The Sunday following,* at the request of some enquirers, I spoke in the Tarkeo branch, on the same subject, continued meetings through most of the week and baptized four. I held eighteen meetings, and what may seem strange, not one of them was lacking in interest; at the last of which there were nearly three hundred people present, and the most profound interest. During conference five others were baptized, making an aggregate of eleven; and I have every reason to believe that others will unite with us before long.

I start to-morrow, in company with Br. Thos. J. Smith, to the Benton branch, in the north part of Holt Co.,

Missouri, organized by Br. B. V. Springer, while on his way to his field of labor in southern Kansas. He was quite sanguine that others would unite at that place. In fact, I never saw a greater chance for preaching; and if there are any of those "good elders" in the west who cannot find any thing to do, we say to them, Come to the North Kansas District, and we can set you to work.

I am happy to say that the work in this locality never stood fairer than at present.

I remain as ever,

DAVIS H. BAYS.

BINGHAMTON, Wis.,

Dec. 18, 1870.

Bro. Joseph:

We had a two-days' meeting here on the 5th and 6th inst., which was well attended, there being brethren from Oshkosh, Winnecone and Freedom. Br. W. S. Montgomery, of Oshkosh, was chosen president of the meeting, and Br. Peter Harris was chosen clerk. A good feeling prevailed throughout the meeting, with one exception. The good Spirit was with the saints, to edify and instruct. It was a season of refreshing from the presence of the Lord.

Br. O. P. Worden, of this place, has just returned from South-Western Missouri, where he has been sojourning the past summer. He found a people in Stone county that he thought were ready for the truth. He is anxious that a good, faithful elder should be sent there, to dispense to them the bread of life. Br. Worden says, "Should an elder go into that region, he will find friends by calling on P. C. Berry, five miles below Galena, on James River, and A. H. Stephenson, three miles east from Galena."

Br. Worden is one of the three that I baptized last spring; his wife and daughter were the other two. He

lived many years a confirmed skeptic; but is now rejoicing in the light of the everlasting gospel, and is very desirous that others should come to a knowledge of the truth.

Yours in Christ,
GILBERT WATSON.

VICTORIA, Ill.,
Nov. 30, 1870.

Br. Mark:

I wrote you, in my other letter, concerning the meetings that Br. Patterson and myself held, in company with Br. C. C. Reynolds, at the Union School-house, four miles from Victoria. I also informed you that I had another appointment for last Sunday evening.

I came to Truro on Saturday, the 26th, and found the saints all well. The next day being Sunday, the saints met together at eleven o'clock, the writer speaking to them. The evening being the appointed time for a discourse, at the school-house, on the Divine Authenticity of the Book of Mormon, there was a good congregation already assembled when Br. Reynolds and myself reached there, but by the time meeting began, there was not room for all the people to sit down. The house was not only full, but it was crowded; many had to stand up, and some could not get into the house at all. And here I must say, to the praise of God, I had great liberty in speaking on the subject announced. We had the exquisite pleasure of having a Rev. minister of the Free Methodist faith sitting on our right hand, some of the time in one position, some of the time in another. He also had the opportunity after meeting of making some remarks; but he kept perfectly silent.

I did not finish my subject that evening, but told the congregation that I would the next, as we had appointments for two nights; when the Rev. gentleman said that he had an appoint-

ment for the next night, but that he would leave it to a vote of the people, to which we were willing to submit. One of his friends, knowing the feeling better than the Rev. gentleman did, was opposed to leaving it to the people, but he insisted himself on putting the vote. The vote was put as follows: "All who are in favor of my speaking to-morrow night, raise their right hand;" and I can safely say there were not over six votes in his favor. We then put the question: "All in favor of our finishing our subject, to-morrow night, raise their right hands;" when nearly all hands were raised.

The next evening we went according to appointment; found a crowded house; had great liberty in finishing the subject, the Spirit of God being with us. May God ever be praised for his goodness that night; although we had, for awhile, to fight the powers of darkness. The Rev. gentleman sat on our right hand. I must say there was the best attention for such a crowded house that I ever witnessed. We closed our effort there last night, for the present. A good spirit prevailed, and a strong testimony was borne to that people, and I do think that a good work will be done there. We have meeting to-night in Victoria.

May the love of God and the blessings of heaven be with you and all the people of God, is the prayer of

H. C. BRONSON.

TABOR, Iowa,
Oct. 24, 1870.

Br. Joseph Smith:

The first eleven of my fourteen appointments have been reached, and having "swung around the circle," traveled by us in company, I hasten, at your request, to say, "All is well." The Lord has certainly blessed the labor performed. I found those baptized by you in Hamburg, in the best of spirits, hopeful and prayerful. Last evening

one more dear soul was inducted into the kingdom of Christ. He is the head of a family, and a man of influence.

I have never performed labor that I was so conscious God accepted in my life. No opposition is manifested at Hamburg, although efforts were made by some to get their minister to combat the doctrine.

There is a greater feeling of interest in this conference, than has been manifested for years. Your preaching here resulted in reaching minds and awakening thought, that, under other circumstances, would apparently have remained dormant.

I am under very great obligations to the kind brethren here for their assistance in pursuing this missionary tour.

Yours in faith, hope and charity.

R. W. BRIGGS.

BELLEVILLE, Ill.,
Dec. 3d, 1870.

Dear Herald:

Knowing that you are ever ready to publish good news to your many readers, I give you an outline of what the Lord did for us at our fellowship meeting, held on Sunday, November 27th, 1870.

Sr. Batton rose to bear testimony. Said that she knew that it was the work of God, and when she stated how she rejoiced, in an instant a rejoicing came over me. I rose to bear my testimony, and only had power to say that I had a testimony of the work of which I was not ashamed to bear, when I was led to prophecy that, if we exercised faith in God, that he would bless us with an outpouring of his Spirit in that meeting. The Lord verified his promise in language that those who were present understood plainly.

Br. B. S. Jones rose and said, "Thus saith the Lord, I am well pleased with the proceedings of this

conference, and if you carry out what you have agreed to in this conference, you shall be blest with numbers to be added.

Numbers testified by the Spirit, and others bore record thereto. To God be all glory!

I remain your co-worker in the good work of our Lord Jesus Christ,

ALEXANDER FYFE,
Formerly of Clackmanan, Scotland.

JEFFERSONVILLE, Ill.,
Dec. 8, 1870.

Bro. Mark:

I have visited all the branches since the September conference. There are seven branches, excepting Odin branch. The saints are all endeavoring to live their religion. One received by baptism in the Elm River branch, and seven at Mill Shoals. I have opened new fields of labor, and there are more calls for preaching than I can possibly fill. My desire is to do all that I can for the advancement of the cause.

Give my best respects to Br. Joseph, and pray for me, that I may be faithful.

T. P. GREEN.

Conferences.

Northern Illinois Conference.

The above conference was held at Marengo, Ill., Nov. 5, 6, 1870. H. A. Stebbins, pres.; V. White, clerk.

The president reported the organization, by Br. C. Williams, of a branch at Rochelle, Ill., which desired to be admitted into this district organization.

Resolved, That the branch be numbered with the others constituting this district. That each branch report be acted upon separately.

Branch reports.—Amboy: 61 members, including 4 high priests, 1 seventy, 4 elders, 1 priest, 1 teacher; 5 absent from branch. J. Doan, pres.; N. L. Stone, clerk.

Rochelle: 10 members. J. W. Hagar, presiding priest.

Batavia: 19 members, including 3 elders, 1 teacher; 2 absent from branch. W. G. Harris, pres.; A. Howard, clerk.

Marengo: 26 members, including 1 seventy, 3 elders, 1 priest, 1 deacon; 8 absent from branch. H. A. Stebbins, pres.; H. Bartlett, clerk.

Sandwich: 40 members, including 2 apostles, 5 elders; 7 absent from branch. E. Banta, pres.; W. H. Hartshorne, clerk.

Burlington: 32 members, including 3 high priests, 3 elders, 1 teacher, 1 deacon; 3 absent from branch. J. C. Gaylord, pres.; D. M. Montgomery, clerk.

Boone County: 18 members, including 1 seventy, 1 elder, 1 deacon; 4 absent from branch. W. F. Randall, pres.; J. Taylor, clerk.

Plano: 107 members, including 2 of the first presidency, 3 high priests, 1 seventy, 14 elders, 2 priests, 3 teachers, 1 deacon; 22 absent from branch. Joseph Smith, pres.; John Scott, clerk.

Leland: 9 members, including 1 elder, 1 priest, 1 teacher. O. Jacobs, pres.; C. Darnielson, clerk.

Janesville: 22 members, including 3 elders, 1 priest. N. Dutton, pres.; F. W. Scarliffe, clerk.

Fox River: not reported.

Officials present.—2 high priests, 3 seventies, 7 elders, 2 priests, 2 deacons.

The president reported his travels and labors among the branches and in Carroll county, Ill., in connecton with Br. C. Williams.

Brs. I. Sheen, J. C. Gaylord, A. M. Wilsey, N. Dutton, W. F. Randall, H. Bartlett, V. White and C. Alderman reported. Priest R. Marks reported.

In the afternoon Br. I. Sheen reported as delegate of the Plano branch.

The president presented the request of Sr. J. M. Bradley, daughter of Br. and Sr. Gurley who desired to be admitted as a member of the Reorganization on her former baptism.

Resolved. That her request be granted, and that she be so received.

That Br. M. H. Forscutt, and also other elders in the district labor in it wherever the way may open, and under the direction of the president.

Br. C. H. Jones reported the Marengo branch. Br. O. N. Dutton reported the Janesville branch. Elder A. B. Alderman, Priest H. Scarliffe, and Deacon J. Taylor reported.

In the evening a testimony and sacra-

ment meeting was held, Br. J. C. Gaylord in charge. The saints here had endeavored to observe the day of fasting, and considerable enjoyment was felt at the meeting.

On Sunday morning Br. A. M. Wilsey preached, followed by Br. Dutton. Sermon by Br. Sheen, in the afternoon. Subject—The religion of Jesus Christ and his mission, in contrast with the religions of the present day. Preaching in the evening by Br. A. M. Wilsey, followed by Br. C. H. Jones, and a few remarks by the president to the saints.

Adjourned to meet at Amboy, Ill., Feb. 4, 5, 1871.

Southern Nebraska Conference.

The above conference was held at Nebraska City, in Horton's Hall, Oct. 29, 30, 31, 1870. On motion of J. W. Waldsmith, seconded by K. Johnson, Br. Wm. Redfield was called to the chair, to act as president for this conference. R. M. Elvin, clerk.

Resolved. That the brethren called in with us, be invited to take part in our business transactions.

That we record, accept, and approve of the report of the Adjudicating Committee, as published in the *Herald*.

Elders J. W. Waldsmith, R. M. Elvin, P. C. Peterson reported K. Johnson reported that he had baptized three. E. Jasper, T. Nutt, B. V. Springer, E. R. Briggs, G. Kemp, W. Redfield and Priest P. Tempest also reported.

The evening was devoted to prayer and testimony, and was well used to the praise of God.

Preaching in the morning by B. V. Springer.

In the afternoon the president addressed the conference.

Officials present.—1 high priest, 1 seventy, 13 elders, 2 priests, 1 teacher, 2 deacons—total 20.

Preaching in the evening by Br. T. Nutt, followed Br. M. H. Bond.

Br. Jas. Kemp reported.

Nebraska City Sabbath School report: Verses recited during the quarter 858; questions 276; average attendance 22; books in library 167. H. Kemp, supt.; R. M. Elvin, clerk and librarian.

Nebraska City branch reported: 1 deacon, 1 teacher, 2 priests, 18 elders, 94 members. Present strength 108; last report 103; baptized 3; received by letter

2; scattered 34; children blessed 2. K. Johnson, pres.; P. C. Peterson, clerk.

Br. J. Kemp stated that the Camp Creek branch had been reorganized with thirteen members; the balance are unwilling to have their names recorded.

Teacher J. Mathers reported.

The following preamble and resolution were adopted:

INASMUCH as Br. Wm. Hanks has manifested a willingness to do something for the spread of truth, and inasmuch as the Spirit has made known unto us that he should be called into the field to labor,

Resolved, That Br. Wm. Hanks be ordained to the office of an elder.

He was duly ordained, under the hands of Elders G. Kemp, M. H. Bond and T. Nutt, the latter being mouth-piece.

Resolved, That Br. W. Hanks receive an elder's license.

That Brs. J. W. Waldsmith and R. M. Elvin be associated on a mission to Weeping Water.

That Br. P. C. Peterson be appointed to the Scandinavian mission in Nebraska, he having the privilege of calling his assistants.

That Brs. W. Hanks and R. M. Elvin go to Beatrice, to fill the request of J. O. Savage.

That Brs. J. Kemp and K. Johnson be appointed a mission.

That we accept the appointment of Br. Anthony to this district.

That Br. J. Kemp be District President.

That Br. J. Kemp, K. Johnson and J. W. Waldsmith be a committee to appoint the time and place of holding two days' meetings.

That we uphold and sustain President Joseph Smith and his Counsellor, with all the quorums, in the legitimate pursuits of their several callings in righteousness.

That we sustain the district officers.

That we extend to our beloved brother, W. Redfield, our heart felt thanks for presiding over this conference with manifest impartiality.

Adjourned to meet at this place, Feb. 5, 1871, at 11, a. m.

North Kansas Conference.

The above conference was held at the school-house in White Cloud, Doniphan county, Kansas, Dec. 3, 4, 1870. Elder D. H. Bays in the chair, Br. W. Brownlee, clerk *pro tem*.

Elders J. W. and B. B. Brackenbury, W.

Brownlee, B. E. Willey, C. F. Stiles, S. P. Rasmussen, A. Christofferqon and S. O. Waddel reported. Elders D. Williams and G. Thomas, not being able to attend conference, reported by letter. Br. D. H. Bays reported the work in the district as being in a more prosperous condition than at any previous time, with the Macedonian cry from every quarter, "Come over and help us." Baptized six. Priests A. Sears and T. J. Willey reported.

In the evening the stand was occupied by Br. T. J. Smith, followed by Br. D. H. Bays, after which other business was taken up.

Branch reports.—Tarkeo: 16 members, including 2 elders, 2 priests, 1 teacher; 4 baptized, 1 cut off. W. Brownlee, pres. and clerk.

Atchison: (by letter): 33 members, including 5 elders, 1 priest, 1 teacher; 1 baptized, 1 child blessed. D. Williams, pres.; G. Thomas, clerk.

White Cloud: 12 members, including 3 elders, (one elder acting as priest), 1 teacher, 2 baptized, 3 added by letter. J. W. Brackenbury, pres. and clerk.

Benton: 7 members. C. F. Stiles, pres.; C. H. Ferry, clerk.

Forest City: 11 members, 3 elders, (one acting as priest and one acting as teacher), 1 deacon. S. P. Rasmussen, pres.; S. O. Waddel, clerk.

On motion Br. Wm. Hawkins was ordained to the office of elder, and John Jonasson to the office of deacon; ordained by brethren D. H. Bays and T. J. Smith, respectively.

The elders and priests were appointed, and urgently requested to labor in their respective localities, with all diligence.

Resolved, That Br. T. J. Smith be invited to labor in this district.

Br. R. W. Strong was appointed to labor as his circumstances should permit.

On Sunday forenoon, the district clerk having arrived, was invited to take charge of the minutes.

Preaching by Br. T. J. Smith, on the principles of life and salvation, followed by Br. D. H. Bays. At the conclusion of the sermon, three precious souls arose for baptism.

During forenoon services eleven children were blessed. In the afternoon five were baptized by Br. D. H. Bays.

Preaching in the evening by Br. D. H. Bays, to a large and attentive congregation. After the discourse, the five persons who had been baptized were confirmed by T. J. Smith, D. H. Bays and C. F. Stiles.

On motion, the Forest City branch was attached to the North Kansas District.

On motion, the Benton branch, in Holt county, Mo., was attached to this district.

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

That we sustain Br. I. L. Rogers as presiding Bishop of the church.

That we sustain, by our faith, prayers, and means, Joseph Smith as editor, and Mark H. Forscutt as assistant editor of the *Herald and Hope*.

That the presidents of branches ascertain how much their respective branches will do for the support of Br. Bays' family, that he may not be forced to retire from the field.

Adjourned to meet at Forest City, Holt Co., Mo., March 4, 1871, at one o'clock.

Southern Kansas and South-west Missouri Conference.

The above conference convened at Ezra Depue's new building, Pleasant View branch, Nov. 12, 13, 1870.

Meeting called to order by Br. S. Maloney; prayer by Pres. Joseph Smith.

Br. Maloney made some remarks regarding the now almost disorganized condition of the Spring River branch, owing to so many of their former members having left that vicinity, and enquired the mind of the conference, whether to sustain it as a branch, or let it be dissolved.

Resolved, That Br. O. Sutherland be authorized to give certificates of removal to those members who have left or may desire to leave the Spring River branch, upon request.

Branch reports.—Pleasant View: reported by J. Dutton; 27 members, including 5 elders, 1 priest, 1 teacher, 2 deacons; 3 baptized since last conference, 2 received by letter. J. Dutton, pres. and book agent; C. Bird, treasurer; O. S. Goodin, clerk.

Columbus: 8 members, including 2 elders, 1 priest.

Spring River and Mound Valley branches not reported.

Elder's reports.—Elder A. Williams reported having baptized two in Spring River branch. J. H. Thomas baptized one in Pleasant View branch since last conference.

In the afternoon meeting was called to order by Br. Maloney; prayer by Br. A. Williams.

Resolved, That S. Maloney and W.

Taylor be recommended to the authorities to labor in the Cherokee Nation and Texas.

That all the elders belonging to this district labor assiduously therein.

That we sustain S. Maloney as district president.

That we sustain E. Depue as district clerk, D. Eccles, assistant.

That there be a committee appointed to collect information and forward advice appertaining to the different settlements in this vicinity.

That C. Bird, of Pleasant View, G. Stone, of Columbus, J. Hart of Mound Valley, and S. Maloney, of Cherokee, Kansas, be such committee.

That we sustain all the authorities of the Reorganized Church of Jesus Christ of Latter Day Saints, by our faith and prayers.

That we hold our next conference at Galesburg, Jasper county, Mo., February 4, 1871.

Preaching on Sunday by Pres. Joseph Smith. In the afternoon, after the usual preliminaries, we were again permitted to hear a soul stirring discourse, by Pres. Joseph Smith, on the first principles of the gospel.

At early candle light, met to partake of the sacrament. During conference two were baptized, and three children blessed.

Pittsfield Conference.

The above conference was held at Elkhorn, Brown Co., Ill., Nov. 5, 6, 1870.

L. W. Babbitt, pres.; T. Williamson, clerk.

Officers present: 1 high priest, 3 elders.

Branch reports.—Pittsfield: 22 members, including 3 elders, 1 priest.

Elkhorn: 16 members, including 1 high priest, 1 elder.

Other branches not reported.

Elders L. W. Babbitt, C. Mills, T. Williamson and D. Wetherby, reported.

Resolved, That the first resolution of the last quarterly conference continue in force until next conference.

That we uphold all the spiritual authorities of the church in righteousness.

Preaching on Sunday by T. Williamson and C. Mills. Preaching in the evening by L. W. Babbitt, followed by D. Wetherby.

Adjourned to meet at Elkhorn, Brown county, Ill., February 4, 1871.

Two were baptized at the close of the conference by C. Mills.

Cannada Conference.

The above Conference was held at the Lindsley branch, Oct. 28, 1870. G. Shaw, pres.; G. Cleveland, clerk.

Officers present: seventy 1, elders 4, priests 4, teachers 2.

Elders' reports.—G. Shaw, in connection with Br. Vickery, had baptized two. R. Davis had labored in his own vicinity and some in Michigan; had baptized seven and blessed four children. J. Shively had baptized five and blessed seven children. G. Cleveland had baptized one and blessed five children. Priests J. Traxlar, R. Mathers, J. Hooks and Br. Jackson reported.

Branch reports.—Lindsley: added by baptism 5; removed without letter 2, died 1. Total 30, including 1 seventy, 1 elder, 2 priests, 1 teacher.

Olive: 3 elders, 1 priest, 1 teacher, 1 deacon; 21 members; 4 added since last report; 4 children blessed. R. Davis, pres.

Puce: 1 elder, 2 priests, total 14; 1 baptized, 6 children blessed. R. Gawley, pres. G. Chase, clerk.

Buckhorn: 2 elders, 1 priest, 1 teacher, 1 deacon. Total 34; 1 baptized, 2 children blessed, 1 died. Joseph Shippy, pres.; G. Cleveland clerk.

Resolved, That this conference instruct the elders of this district to administer the sacrament in the afternoon, in accordance with the instruction given in the *Herald*.

That this conference appoint S. D. Shippy as district clerk.

That this conference instruct the presidents of branches in this district to furnish the district clerk with a list of the names and ages of all who have been added, excommunicated, or died; also children blessed.

That this conference request all the elders comprising this conference to labor diligently, in their respective localities, as circumstances will permit.

That we sustain the spiritual authorities of the church in righteousness; G. Cleveland as president of this district.

In the evening the saints were much blessed with the gifts of prophecy, tongues and interpretations, and were much comforted.

Preaching in the morning by Br. Davis, on the first principles of the gospel, followed by G. Cleveland, after which two were baptized, who came over twenty miles for that purpose.

Met at three o'clock for confirmation,

and to partake of the sacrament, when we were again blessed with the gifts.

Adjourned to meet with the Lindsley branch, June 10, 1871.

A vote of thanks was given to the Lindsley branch, for their kind entertainment during the conference.

Prejudice has given away, and there are more openings for preaching than we can fill. The harvest is truly great, and the laborers are few, but we try to do all we can, and pray the Lord to send more laborers.

Eastern Conference.

The Eastern Conference convened at Little Kennebeck, Me., Nov. 6, 1870. Br. J. Ells, pres.; Br. J. Lakeman Jr., clerk.

In consequence of bad weather, the attendance was small.

Br. Ells gave a synopsis of his labors and travels since last Annual Conference.

Branch reports.—Pleasant View branch, of Grand Manan, as last reported, with the addition of three children blessed.

Br. Anthony, priest of Mason's Bay branch, reported, informally, his branch. One death; otherwise same as last reported.

Br. E. Davis, teacher, reported the Kennebeck branch.

Br. J. C. Foss reported.
Br. Ells addressed the meeting, with good effect.

Resolved, That we endorse the action taken by the Deer Isle Conference, dividing the Eastern District.

Br. J. Lakeman chosen president of the Eastern District.

Br. C. Foss was appointed a committee to obtain a title of land on which the meeting-house now stands in Kennebeck.

Br. J. C. Foss appointed to labor in the district according to his means.

Next Conference to be held at Grand Manan, N. B., July 7, 1871.

Br. Ells preached in the afternoon, with great power and good effect.

Preaching in the evening by Br. J. Lakeman. Congregation large and attentive. We trust that our meetings will be productive of good.

THE use of tea is now so enormous and so general, that one would scarcely suppose that so late as 1661 it was so rare in England that the East India Company made a present of two ounces to the King, yet such was the fact.

Miscellaneous.

NOTICE.—Br. James Smart, of Willow Creek, Gallatin Co., Montana, desires to know the whereabouts of Br. William L. Williams.

NOTICE is hereby given, that on December 3d, 1870, the hand of fellowship was withdrawn from Charles Gibbs, Sen., for neglect of duty and disorderly conduct. By order of Bevier (Mo.) Branch.

J. BURNETT, PRES.

C. S. FRAZIER, Clerk.

TRACTS.—Mountain of the Lord's House, No. 1, revised, an eight page tract for distribution, for sale. Twenty cents per dozen; one dollar and thirty cents per hundred.

DIED.

In Douglas Co., Nevada, Sept. 11th, 1870, ELIAS JONES, aged 1 year and 8 months, son of Br. D. R. and Sr. F. A. Jones.

In his grave we have laid him, he slumbers in peace,
While his spirit in paradise, sweetly shall rest
Till the hour when the angel shall sound his release,
In the first resurrection, with Christ to be bless'd.
Then weep not, dear parents, more blessed is he,
Your darling in life, though he be with the dead,
And the band of affection that bound him to you
Is not severed, because that his spirit hath fled.

At Bevier, Mo., October 30, 1870, JAMES, infant son of Charles S. and Annie FRAZIER, aged 2 weeks and 5 days.
Funeral services by Elder R. A. Marchant.

On September 22, 1870, MARY, daughter of Thomas and Mary REESE, aged 1 year, 1 month, and 22 days.
Sermon by Elder John Watkins.

At Plano, Ill., on the 24th day of November, 1870, of typhoid fever, Sr. LUCINDA HORTON, aged 14 years, 6 months, and 9 days.

Her funeral sermon was preached in the saints' meeting-house, on the 26th, by Elder Mark H. Forscutt, and she was followed to the grave by the saints, and the Rising Star Sunday School, of which she was a faithful member. May she rest in peace till the resurrection morn.

Near Plano, Ill., December 11, 1870, of typhoid pneumonia, GEORGE HAISH, aged 19 years and 5 months.

He had recently married; was an affectionate husband, and a sober and industrious citizen. Though his severe and protracted sickness reduced him to want, he died happy, and rests in peace.

The flowers that bloom upon his grave,

Will yield as rich perfume,
As those whose gorgeous colors wave

Above the rich man's tomb,

And birds for him will sweetly sing

As o'er the ashes of a king.

Original Poetry.

TO MY MOTHER.

BY J. C. OLAPP.

Thou art growing old, mother,
Thy brow that once was fair
Is wrinkled now by dint of years,
And hoary is thy hair.
Thou'st passed the summit height of life,
And on the downward road;
Thy nature soon in dust will lie,
Thy spirit be with God.

Thou art growing old, mother,
As I catch the half drawn sigh;
Well I know that years of sorrow
Have bedewed thy melting eye.
I recollect thy tears, thy sighs,
The bleeding of thy heart,
When none there were to sympathize,
No one to bear a part.

Thou art growing old, mother,
But thy days with sorrow rife,
Have not sufficed to change thy ways,
The goodness of thy life.
The love that did thy youth inspire,
With years it stronger grows,
Thy tender heart was ever made
To feel another's woes.

Thou art growing old mother,
I'll not forsake thee now,
Because thine eyes by age are dimmed,
And furrowed is thy brow.
Thy many years of faithfulness,
Demand my noblest powers,
To honor, love and cherish thee,
Thy few remaining hours.

Selections.

A Puzzled Dutchman.

A WISCONSIN secular paper sends out the following story:

One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said, some believe it necessary to go down into the water, and come up out of it, to be baptized. But this he claimed to be a fallacy, for the preposition "into," of the Scriptures, should be rendered differently, as it does not mean into at all times. "Moses," he said, "we are told, went up into the mountain, and the Savior was taken into a high mountain, etc. Now we do not suppose that either went into the mountain, but upon it. So with going down into the water it means simply going down, close by or near to the water, and being baptized in the ordinary way, by sprinkling or pouring."

He carried out this idea fully, and in due season and style closed his discourse, when an invitation was given for any one so disposed to arise and express his thoughts. Quite a number of the brethren arose and said they were glad they had been present on this occasion, that they were pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally, a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:

"Mr. Breacher, I ish so glad I vash here to-night, for I has had explained to my mint some tings dat I never could pelief before. Oh, I ish so glad that *into* does not mean into at all, put shust close py or near to, for now I can pelieve manish tings vot I could not pelieve pefore. We reat, Mister Breacher, that Taniel was cast *into* the ten of lions, came out alive! Now I nefer could pelieve that, for de wildt peasts would shust eat him right off; put now it ish ferry clear to my mint. He vash shust close py or near to, and tid not get into the ten at all. Oh, I ish so glad I vas here to-night!

"Again we reat dat the Hebrew children vas cast into de firish furnace, and dat air alwish look't like a peeg story too, for they would have peen purnt up; put it ish all plain to my mint now, for they were shust cast close py or close to the firish furnace. Oh, I vas so glad I vas here to-night!

"And then, Mr. Breacher, it ish said dat Jonah vas cast into the sea and take into the whale's pelly. Now I never could pelieve that, for it seemed to me to be a peeg story, put it ish all plain to my mint now. He vast not taken into the whale's pelly at all, put shust *shumpt onto his pack and rode ashore*. Oh, I vash so glad I vash here to-night!

"And now, Mister Breacher, if you vil shust explain two more bashages of Scriptures I shall be, Oh, so happy dat I vosh here to-night. One of them is vere it saysh de vicked shall be cast *into* a lake that burns with fire and primshtone alwash. Oh, Mister Breacher, shall I be cast into that lake if I am vicked? or shust close py, or near to, shust near enough to be comfortable? Oh, I hopes you tell me I shall be cast only shust py, a good vay off, and I vill be so gladt I vas here to-night! The other bashage is that vich saysh, plessed are they who do thees commandments, that they may have right to the tree of life, and enter in through the gates *into* the city. Oh, tell me I shall get into

the city, and not close py, or near to, shust near enough to see vat I have lost, and I shall be so gladt I vas here to-night!

Fresh Aztec Ruins.

Some discoveries have been made in New Mexico which will be of highly interesting archæological research. Governor Arny, the Special Indian Agent for that Territory, is the authority for the existence of these curiosities, his knowledge of which has been gained by personal inspection. It became necessary, in the discharge of his official duties, for him to visit the Utah Indians, at the west of the San Juan River. To do this, he had to traverse a part of the great range known as the Sierra Madre Mountains, and in what is called the Canon de Chelly, the discoveries referred to have been made. We have been so overwhelmed with accounts of astonishing natural wonders newly found in the heart of the continent, that Governor Arny's descriptions of strange ravines, whose walls tower perpendicularly to an altitude of from 1,000 to 2,000 feet, "the rock strata being as perfect as if laid by the skilled hands of masons, and entirely symmetrical," may excite only passing comment. But the ruins found among these lonely canons will attract more eager and substantial attention.

These consist of the deserted remains of ancient Aztec cities, "many of which bear the evidence of having been populous to the extent of many thousands of inhabitants." The term Aztec is here used in its common and inaccurate sense, being applicable, in strictness, to only one of the seven Mexican tribes which collectively bore the name of Nahuatlacas. These tribes are supposed to have come from the North, from a region known as Aztlan. Their traditions say that they emerged from seven caverns in that region, which most investigators have placed north of the River Gila.

The question now arises whether these vast canons or mountain gorges, filled with ruins, may not have been the original Aztlan. It is evident, on reading his descriptions, and comparing them with such traditinary chronicles as we already possess, that this supposition is extremely plausible. The period of the departure of the seven tribes, and of their arrival in the Valley of Mexico, is commonly reckoned to have been between 1064 and 1164. Perhaps a close examination of newly-discov-

ered ruins will have the effect either of affirming or rectifying this estimate. In any case it will furnish us with important revelations of the past history of the continent.

The accounts already from Governor Arny and his party are substantially to the following purport: The ruins discovered are of stone and of great extent. In each town or collection of buildings one edifice has been found, hewn out of the solid rock, about twenty feet square, containing one room, and in this room a single human skeleton. In the centre of these apartments there are traces of fire, and the theory is that these solitary rooms were altar places, and the skeletons those of the officiating priests. It will be remembered that fire was always kept burning, as a religious rite, on the Aztecs; the Indian tradition being that ultimately it would light Montezuma back again to his people—he being not an earthly ruler only, but their Messiah or Eternal King. Our informants say that the structures contain handsome arches and other architectural devices and ornaments; and the builders must have been skilled in the manufacture and use of edged tools, in masonry and mechanical arts. Some of the buildings, unlike most of the ruins further south, in Central America and elsewhere, are reported to be seven or eight stories in height. There are no staircases within these lofty piles, so that it is inferred the upper floors were reached by ladders planted against the walls. Others of the edifices are perfectly round, built very substantially of cut stone, and plastered inside. Tokens abound of the occupation of these places by dense and well-instructed populations, and it seems reasonable to anticipate that to the wonders of natural scenery and mineral treasure abounding in that neighborhood there is about to be added such records of the men who once dwelt therein as will be, at least, as interesting.

The only doubt likely to be raised relative to the importance or probable significance of the discoveries, is whether these buildings may not belong to the class of "Cassas Grandes" once held to mark the successive steps of the Aztec migration (which is supposed to have taken over one hundred and fifty years from the starting point before reaching Chapultepec), but since attributed to the Moquis or to the Pueblo Indians. If the accounts that have come to us are precisely accurate, we should say this hypothesis was out of the

question; since the buildings have been the work of a far higher civilization than any of the class last named."—*New York Times*.

GEMS OF GOLD.

ADMONITION may not instruct, but it makes the mind intent, excites diligence, and strengthens the memory.

TO LIVE in *deeds*, not years—in *thoughts* not breaths—in *feelings*, not in figures on a dial, should be the effort of man.

EVERY course in youth that takes away strength, vigor, and purity from old age, should be abhorred and abandoned.

THERE is profit in pointing out things already manifest, for sometimes, though we know a thing, yet we regard it not.

FRIENDSHIP has the skill and observation of the best physician, the diligence and vigilance of the best nurse, and the tenderness and patience of the best mother.

IN the human skeleton, about the time of maturity, are one hundred and sixty-five bones; the muscles are about five hundred in number; the length of the alimentary canal is about thirty-two feet, the amount of blood in adults averages thirty pounds, or full one-fifth of the entire weight.

The Governors of Wisconsin, Minnesota, Iowa, Nevada, Kansas, Missouri, and Michigan have united in calling a convention at Indianapolis, on the 24th of November for the purpose of considering all questions pertaining to immigration and the reforms necessary at ports of debarkation and points inland, to secure to immigrants proper protection while in transit, and to propose such legislation by Congress as will best provide such ends.

GREAT riches and great talents are great powers, and when rightly used bring happiness to all; but when prostituted to base purposes, only sink their possessor in the esteem of his fellows, and bring ruin on those who participate in their use. We should study to know the real value of money, and to use it wisely; to understand our own abilities, and to exercise them for the good of mankind; to learn the laws of our being, and obey them; to find out the will of God, and do it.

Yes to day Life's conflict rages,
And we need not turn the leaves
Backward through the book of ages,
For the lesson that it gives."

There are wrongs that must be righted
Even in this land of ours;
There are other lands benighted,
Yet to feel Truth's sacred showers.

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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.*

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PLANO, JANUARY 15, 1871.

No. 2.

ECHOES FROM THE "SALT LAND."

SALT LAKE CITY, Utah,
Nov. 30, 1870.

For the enlightenment of the readers of the *Herald*, I send the following in regard to passing events in Utah.

Since the advent of Brs. Alexander and David into this city, sixteen months since, a series of events have transpired, fatal to the despotism that has so long wielded its withering, crushing power throughout these valleys, and gladdening to the hearts of the oppressed, the liberty-loving, the honorable, and the just.

Their coming and ministrations, like an electric shock, sent the pulsations of a new life throughout the various parts of the territory, arousing the people to a consciousness of their rights and responsibilities, setting them measureably free from the bondage of fear, and opening the eyes of many to the stupendous fraud that had been imposed upon them in the name of religion.

The galling shackles of priestcraft that had been riveted upon the souls of many in this land, fell off, when touched by the scepter of power, "the word of truth," in the hands of these fearless advocates and defenders of the right.

Since they, in their pulpit services and in their private interviews, boldly, candidly, and like true Christian heroes denounced the Brighamite system as unchristian, tyrannical, degrading, and "the foulest system that ever blurred God's fair earth under the name of christian religion," others have caught the inspirations of liberty, and have dared to proclaim the rights of the people and the evils of priestcraft.

To-day the people are freer than before in these valleys, and fear and consternation are seizing hold upon their oppressors. The rulers are beginning to reap what they have sown. They have sown the wind, and they will reap the whirlwind. The Lord has shown us, in the visions of heaven, the bewildered and despondent condition of the leaders, the impending and irretrievable fall of their corrupt system, and that the whirlwind of his indignation will sweep with terror through this land.

Important changes are frequently occurring, favorable to the liberation and enlightenment of the masses, and destructive to the blinding and despotic power of Brighamism.

The "New Movement," as it is called, which was inaugurated with

such high expectations last December, is doing admirable service in exposing the *frailties*, the artful dodges, the doctrinal *paradoxies* (?) with divers other doxies and doings of their "orthodox brethren," in a manner "painful to behold," for some, but highly gratifying to others. The *Tribune*, the organ of the movement, is ably edited, and much of its space is taken up with criticisms and expositions of Brighamism, past and present. While we dissent, utterly, from many of the social and theological views advocated by the "Movement," we cheerfully accord to them much praise for their humane and persistent efforts in striking down the tyranny, and in exposing to the light both the open and secret sins of Utah Mormonism.

The Cullom bill that passed the House last winter with a three-fourth's majority, and was so likely to become a law, caused a degree of excitement here truly astonishing, and the mere mention of it now causes the "muchly married" to fear and quake exceedingly. It is thought by some that that bill, or something like it, will become a law during the present session of congress.

Last spring the mining interests of this territory began to be looked after with energy, and it is now a fixed fact that Utah is fabulously rich in silver, gold, copper, iron, coal, &c. The Brighamite authorities have done what they could to prevent the development of the mines until they saw it was being done in spite of them, when they *consented*.

So far the Mormon people, with the exception of the leaders, have been "the hewers of wood, and the drawers of water," whilst others secured the wealth; but it is to be hoped the people will now see their privileges and interests, and secure them regardless of the wishes of their taskmasters. It is expected that there will be a large influx of Gentiles another year.

The Legislature during its session last

winter, gave the elective franchise to the women.

This was done no doubt to strengthen the polygamists in their position, as they were confident they could for the present control the female vote. This may avail them for the present, but when the revolution in the social and religious affairs of Utah reaches full tide, they will wish "the dear creatures would mind their own business," stay at home and tend the babies on election days.

They will find their strength perfect weakness in that day.

The Newman-Pratt discussion on polygamy did much harm to Brighamism, though the leaders, with their usual effrontery, would make the people believe to the contrary.

The United States Supreme and district courts have for the last six months interfered seriously with the policy and doings of Brigham Young and his fellows.

The legislature had invested the Probate courts with authority to grant divorces and to try criminal cases, etc., thus usurping authority that belongs to the United States courts. It also created the office of State Attorney for the Territory, investing it with the authority that belongs to the United States Attorney. It also created the office of Territorial Marshal, investing it with the authority belonging to the office of United States Marshal. By late decisions the Probate courts have been dispossessed of their illegal powers, and the offices of territorial state attorney, and territorial marshal, have been pronounced a nullity.

During this last summer the city authorities sent a police force and destroyed near \$20,000 worth of liquors, &c., the property of Englebrecht & Co., on the ground that the establishment was not licensed; while Englebrecht claimed that he had been always willing to pay license when assessed within the bounds of reason, and was then

awaiting a decision of the court as to the amount he should pay. The case came up before the supreme court, and Englebrecht obtained a judgment against the city for near \$60,000.

It is rumored that the grand jury lately found a bill against some connected with the killing of Joseph Morris and others in Weber Valley in 1862, and that hearing a writ was issued, one prominent in that outrageous affair has fled from before the iron hand of justice.

The Governor, in October last, issued a proclamation forbidding the mustering of military companies throughout the Territory, and appointing P. Edward Connor, Major General of the Utah Militia, and Col. — Johns, Adjutant General. This created no small stir among nearly all classes, and brought the indignation of the leaders to the boiling pitch.

There was much speculation as to whether the Mormons would respect the proclamation; but at last that point was settled, by small squads mustering in the city, then by the muster in Cache Valley, then in Ogden, Provo, &c., and at last in this city but a few weeks since, when seven of the officers, Col. Ottinger, C. H. Savage, two Livingstons, John C. Graham, — Fennimore, and A. Burt, chief of police, were arrested on the charge of insurrection and sent to Camp Douglas. The United States Government seems in earnest at last, and it remains to be seen how the affair will end.

While speaking of General Connor, I will state, that he is both detested and feared by the Mormon authorities. However much they may hate him, there are hundreds, if not thousands of others who admire his manly courage, and esteem him very highly for his kindness to the poor and distressed, in furnishing them food, raiment, employment, and protection, in time of great need.

A case was reported to me only not long since, where a Mormon woman,

in 1862, whose family had lived for seven days on carrots alone, and who then applied to the bishops and the tithing office for relief and was refused, called finally on General Connor for some flour. The General advised her to seek relief at the hands of the bishops, to which she replied, that she had, and was persistently refused. Satisfied of the fact he ordered her one hundred pounds of flour at once and told her not to want again, but to apply to him whenever she might need.

Such acts of kindness demand our high esteem. I am happy to say that the General is largely interested in the mines of Utah,—mines that are now paying well, and which will likely secure him an immense fortune.

During the past summer a number of persons were seized after night by masked persons and befouled with filth from the privy.

Only a few nights since, Mr. Moore, a Gentile, post master at Ogden, was escorting Miss Zina Pratt, daughter of O. Pratt, home from the theatre, and when near home was set upon by ten masked ruffians and horribly beaten. Miss Pratt, in a card to the *Tribune*, says: Mr Moore was an old acquaintance of the family, a gentleman, and waited upon her by request of her brother.

The Reorganized Church has sent east six companies of emigrants this year, but it is hoped, as the mines are now opening with fine prospects of lively times another year, that the "Josephites" may find it to their interest, and to the general interest of the church, to not leave Utah so hastily as they have done hitherto.

Pres. Young and Geo. A. Smith started, with a few others, for the south a few weeks since, to be gone at least four months. In their train was a number of wagons loaded heavily with furniture and household fixtures. It is rumored that Brigham has sent south two large iron safes containing

valuable, including important church documents.

Pres. B. Young and D. H. Wells last summer hunted up what they pronounce a most desirable location for the Mormons, near four hundred and fifty miles south of here. They say there is probably no gold nor silver there. An effort will be made, no doubt, to locate a large body of the people there at an early day. Many of the leaders will have occasion for a new location soon.

Well, this is what they call Zion;

and these are a few of the leading events that are transpiring within and round about her walls.

Verily, they are significant.

I forgot to tell you that the census of this territory, just completed, sets down the entire population, Mormon, Jew, Gentile, and apostates, at about 87,000, instead of 150,000 Mormons as claimed by the Utah leaders. The population of this city is less than 13,000 instead of 30,000 as has been claimed. Truth is a jewel, and facts are stubborn things.

ARGUS.

A DISCOURSE BY JOSEPH SMITH,

DELIVERED IN LECLAIR HALL, DAVENPORT, IOWA.

[CONTINUED FROM PAGE 5.]

Again, I believe that the King James' translation of the Bible makes the statement respecting the temptation of Christ, that the devil took him and set him on a pinnacle of the temple, and bade him cast himself down, because it had been written that God should give his angels charge concerning him. (Christ). Jesus said, "Thou shalt not tempt the Lord thy God."

A question here arises to our mind, and we mention it merely to show how necessary it is that we investigate a doctrine or subject thoroughly before we accept it, so that we shall not be *obliged* to say that we do not believe that part of it which subsequent investigation proves to be incorrect. How many people believe that the devil himself took the Savior of the world, the Son of God, to whom all power should be delegated, and placed him on the pinnacle of the temple. It may make some of you who believe the Bible, say you do not believe that. Suppose we read it thus: "The *Spirit* took him and set him on the pinnacle of the temple." He may have been thus taken by the

Spirit, and then the devil may have tempted him as written. I simply mention this for your examination, and to show how necessary it is that we thoroughly test every thing that is presented to us, and understand it before we accept it.

Remember, we set out on this investigation on the hypothesis that if a man will do the will of the Father, he shall know of the doctrine. Here we have a testimony that the doctrine of Christ was confirmed in them. I have presented this to draw your attention to another declaration, made in Paul's letter to the Corinthians, (chapter xii.), in which the apostle says:

"Now concerning spiritual things, brethren, [not temporal], I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore, I give you to understand that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."

Speaking of the gifts of the Spirit, he proceeds:

"Now there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the same Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues. But all these worketh that one and the self same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Now I wish to ask, Had not all these things that the apostle writes about transpired before this was written? Was it not an accomplished fact when he wrote, that when these things had been obeyed, after the hearing of the word, he might subsequently write unto them in his epistles of these things which are given by the Spirit to those who obey the gospel? I apprehend that this is the true conception of this letter.

Here are several administrations. The word of wisdom might operate by the Spirit, and it might not be known that the person in possession of it had received a manifestation of the Spirit, or this Holy Ghost, or Comforter, that came in obedience to the promise the Savior made to the disciples. But when this wisdom was manifested, they might say, "This brother has received the gift of wisdom." Another individual should receive the gift of knowledge. Is it the written word he should receive? I wish to give it all its force; but am I to understand that the written word was the word of knowledge spoken of, and the gift of the Spirit? Was it the gift of the

Spirit that wrote this letter and the book from which Christ read when he ascended the rostrum and stated, "This day is this prophecy fulfilled in your hearing?" Was it the Spirit that wrote the books from which the apostles preached in the market places? It was not the written word, or the Spirit spoken of in the old scriptures, that operated on the apostles, that caused them to speak in tongues and prophesy;—it was the Holy Ghost—the Spirit of God sent down from heaven that gave them this power.

I might meet a man on the street, perhaps the most wicked in Davenport, and I might ask him, "Do you read this Bible?"

He says, "Yes."

"Why then do you not do as it exacts?"

"Because it does not produce any evidence. How am I to know that the gifts spoken of in the Bible exist? I cannot see them anywhere, if I go the churches round, and the book produces no evidence. If I am to receive the gift of the Spirit spoken of by Paul; if I were given the gift of wisdom, I would not to-day be found so far away from God. I would not be found disturbing the peace of these respectable citizens at a midnight hour, because I should have the spirit of wisdom, and I should not then live in the low society in which I now live. If I ask those who profess to understand the scriptures, they tell me these things are not for me. I take up the Bible, and they say I cannot receive it. What am I to do?"

Now who would tell him what to do?

"Oh! Paul, thou loved of the Gentiles, thou mighty spokesman, thou to whom the Savior of the world manifested himself in power, wilt thou tell me what to do that I may receive this gift?"

Suppose Paul came and told the man that the gifts spoken of in the

epistle were not intended for him, and the man read his epistle in Paul's hearing, would not his own writings condemn him? Certainly they would. I am to conclude, then, that this gospel, which Paul declares "came not in word only, but also in power,"—that when it is preached in the administration of the Spirit, it must be preached in power, that his Spirit may bear witness with your spirit that it is the doctrine of Christ.

The Spirit may take a man up when his body shall be at rest, and carry him to the third heavens, and might show him the whole universe.

Suppose that in walking along the street, I meet a man who, with his Bible in his hands, goes along reading it, while tears are coursing each other down his cheeks, and I ask him what his grief is. He tells me that one of his loved ones at home is sick in bed, and he is unable to do anything to ease him; and that he is reading of the Savior administering relief to the sick, and about the miracles performed by him and his apostles. Can I say to this man, "These things are not for you?" When he asks, "Shall I not have this Holy Ghost, this Comforter?" Can I say, "Sir, these things were only for the Christians in the time of Christ, when they worshiped under Christ and his apostles; but since they began to worship in another fashion, they are not for the Christians." What would he say to me? "Take back that Bible; I cannot serve the God who would send down this book as his revealed will, and would still withhold the gifts he bestowed on Christians in other days." I would not dare to tell him so, if he had as much faith as the man who came to Jesus, and said his servant was sick, who desired Christ to speak the word that his servant might be healed. Oh! for this faith!

By this very Spirit, you know the conclusion is inevitable, that this man

would be healed, and raised from his bed of sickness. To a man having such sublime faith, you would not say that God had not power, or would not manifest that power.

How is it that life comes from the earth? We conceive that all nature is dead; but the divine influence of that law which himself has implanted causes new life to appear where before was a frozen sod. And shall not that power which originated man and placed in his body the breath of life, give life to man? We are willing to believe that God has the power, and that by the influence of that power he is able and willing to bestow the gift of healing on the believer.

Are not all your saints healed? No; would to God they were. I may ask a common question. Were all healed in the name of Christ in his time? The declaration is made that there were many lepers in Israel, and but few healed. Again it is expressly declared of him who was the great Giver of this great gift, even Christ, that in one region of country "he did not many mighty miracles," and the reason assigned is, on account of the unbelief of the people. What did he do to heal them? Lay his hands on the heads of the sick, and they were healed. Read the testimony of Mark respecting it. We propose to assume that, if there is an individual with faith, who, when the elders' hands are laid upon him obeys the injunction of James, that "the prayer of faith shall save the sick"—he shall be healed. All our sick are not healed. James, in writing recognized the fact that many were sick among the saints, and the reason assigned was that they did not exercise faith in Jesus Christ. This is probably the reason why there are many now who are not healed. Many of the saints, like the world, are often dazzled with wealth, and allow their hearts to be overcome with riches.

I read, not a very great while ago,

of an incident that occurred in Grace Church. There happened to go into the church an individual with one of these grey soldier overcoats on, and a slouched hat. The usher or deacon gave him a pew at the far corner of the church, next the door, among what may be called the casual pews. By and by, on account of the heat, he threw off his great coat, and there on his breast was the Major General's star. Seeing this, the courteous deacon went to him, and beckoned him to a seat higher, in a more comfortable and respectable part of the church. The parson also desired him to come forward. "No," said the Major General, "I was not worthy with my grey overcoat on. I thought this was the church of Christ."

These same individuals say that these signs do not follow the believer. Jesus said they should. Which shall we believe? The great Savior of men, the Redeemer of the world, declared they should follow the believer; while the commentators of and preachers on this book tell us they do not. I do not wonder they say there is no communication of the Holy Ghost, when they, with their own hands, pull the doors against themselves, and shut their hearts from all heavenly communication.

I have still another evidence to present on this subject. I propose to show that there are many ways in which the Holy Ghost may interpose its power, in order to bring about a change in the mind of an individual outside of this word. Paul says, in the fourth chapter of Ephesians:

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

Anything about the unity of this world? No; we are talking about the manifestations of the Spirit to the

churches, so that we may be enabled to keep the unity of the Spirit till we, in the unity of the faith, "all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Do the churches at the present day understand this? It would seem not. Here are those that sprinkle and those that do not; here are those that baptize with the face first and three-times under, and those that baptize the same number of times backward. What are we to conclude from all this? Here are hundreds and thousands of different religious organizations, each and all claiming to be the church of Christ. There are many of these sects so confident that theirs is the only true party, that it is a matter of excommunication sometimes for a minister to preach in a pulpit that is not considered sufficiently orthodox. I would ask, Is this keeping the Spirit in regard to the administration of the word? There is to be "one body and one Spirit, even as ye are called in one hope of your calling. * * * One Lord, one faith, one baptism; one God and Father of all who is above all, and through all, and in you all. But unto every one of us is given grace."

Understand it is given to every one according to the gift of Christ. Christ gives to every one what is necessary for him to receive.

"But unto every one of us is given grace according to the measure of the gift of Christ. 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, for the perfecting of the saints and for the work of the ministry, for the edifying of the body of Christ; till we in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Now Paul here mentions certain gifts and blessings which were given to the church. How long were they

to continue with it? Our sectarian brethren say they were evidently meant to be discontinued after the church was established; and to support their theory, they quote the passage of Paul, to which I drew your attention in the early part of my remarks, namely; that "whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." How long were they to continue? "Till we all come to the unity of the faith," and till we all come "to a knowledge of the Son of God, * * * that we may no more be children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

For the benefit of those who believe that outside of the word, as contained in the Bible there are no ministrations, I will quote from the second epistle of Paul to the Corinthians, commencing at the fourth verse of chapter third. King James' translation:

"And such trust have we, through Christ, to God-ward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away, how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

I would ask, How much have they learned of the ministry of the Holy Ghost outside of that Spirit? I do not wish to assume anything like profanity or blasphemy, I do not wish to border upon it in the least; but I would ask, How many men can that

look (the Bible) baptize? How much power has it to the convincing of one single soul? Hundreds and thousands of people to-day, in the city of Davenport, read the Bible for the purpose of finding fault with it. Thousands read it for the purpose of condemning Christians; and among other arguments they use, they say that if the faith of the Christians were sincere and the Bible were true, they would have these manifestations, and they would be able to know that Jesus was the Christ. And they would no longer merely say they had a hope in Christ, but that they had passed from death unto life, because they loved the brethren. "If ye love me," saith the Savior, "keep my commandments."

There are many other testimonies we might present. I have been talking about the power of convincing, the efficacy of the word and the Spirit to bring about a condition of mind that would be equivalent to knowledge. I quote from Paul's epistle to the Hebrews, chapter second:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will."

Now take that, with the declaration made by the Lord that signs should follow the believer, and we have a fulfillment of that promise.

One of the founders of the Methodist Church says that the reason why the signs are not with the Christians, is not because God is not willing to bestow them, but because the church has turned heathen. Is not that a bold declaration for a man like that to make? When I look back at the

early history of that church, I find that many of its members were very zealous and believed strongly in the power of prayer. And I am credibly informed, by history at least, that there were numbers of them who received administrations through the prayers of faith, and individuals were raised from beds of sickness in this manner.

We tell you frankly that we do not believe that no individual outside of the church *may* receive administrations to some extent, if only they are faithful and prayerful and seek unto the Lord.

I do not remember any case, wherein James or John, in administering to any person, asked if they were disciples or not; they only asked, "Hast thou faith?" God is no respecter of persons. But we do unmistakably claim that if any man will do the will of the Father, he shall know of the doctrine, and shall receive some of these manifestations of the Spirit; that is to say, the word will be brought to him in power, outside of this letter that killeth.

I have presented these various

testimonies to draw your attention to the proposition we have made, that if a man would be recognized as a son of God; if he would know the true God and Jesus Christ whom he has sent, and would receive of the ministrations of the Spirit, he must obey the requirements of the gospel with honesty of purpose and meekness of soul, and he shall have a testimony for himself.

I shall now present to you as the last evidence I wish to bring forward: this afternoon, a declaration I find in the first epistle of John, chapter v., verse 7 and 8:

"For there are three that bear record in heaven, the Father, the word, and the Holy Ghost; and these three are one. And there are three that bear witness on earth, the Spirit, and the water, and the blood; and these three agree in one."

We have presented these to show that there must be an agreement between the witness of God and the witness of man. For though we receive the witness of man, the witness of God is greater, for by this we can testify of his Son.

I thank you for your patience.

NOTES FROM BROTHER WILLIAM H. KELLY.

CANNON FALLS, Minn.,
Nov. 18th, 1870.

Br. Joseph Smith:

Quite convinced that my stay cannot be much longer here, at present, for which I am sorry, I write with reference to my labors.

April 28th.—I arrived at Br. Campbell's, sick, tired and weary. Took the fever while on the cars, from exposure one night.

May 10th.—I was well, and at Cannon Valley with the brethren, who received me with that kindness and love known only among the saints. I

found them strong in the faith, and resolved to run the christian race.

The Sunday following, I preached to my old congregation, with liberty and effect on the hearers. In the meantime, I met my fellow yoke-man, Br. R. G. Eccles, who had been preaching in this and surrounding places since New Year's. For sometime I occupied myself visiting the brethren, and holding meetings, Sundays mostly; holding one two days' meeting, the first in the state.

July 3d.—I baptized a man by the name of Thomas Allen. He was a member of the Campbellite Church.

July 24th.—I visited Dundas, where resides that good, firm and staunch family of Latter Day Saints, Br. Empies. Long have they faced an opposing world, and borne witness to the truth. God bless them! Here I listened three evenings to a Spiritualist lecturer, Mr. Jamieson, from Chicago. Being introduced to him, he made mention of a visit to Plano, and a discussion held between himself and Br. I. Sheen. He looks upon Br. Sheen as the ablest debater he ever met. He spoke of our brethren whom he had met, in the highest terms, as always ready to give a reason for their faith, and extend to others the same right claimed for themselves. He ignores the idea of a personal God or devil; a located heaven or hell; but believes in a God-principle; holds to eternal progression; and that the redemption of man is a work wholly his own; declared that men need not think they would be enabled to *sneak* into heaven on some body else's (*i. e.* Christ's) merit; denies infallible inspiration; hence there is no such thing as an infallible guide. Denies the existence of the Holy Ghost, and affirmed that there was no medium of communication from a higher source of life, only as revealed by the spirits of departed mortals. How forcibly my mind was impressed with the sayings of Nephi, that the book should come forth in a day when they would deny the Holy Ghost, and teach with their learning, and say there is no devil, neither hell, &c. 2 Nephi xii.

Sunday 17th—In company with Br. Eccles, went to Union Lake. It seemed to me the hottest day I ever saw, and preached in the afternoon to a small congregation. On the 18th I baptized one, Sr. Caroline Glizer, who had lost her husband some months previously. May the Lord sustain her while isolated so far away.

Sunday, 24th.—I was at home, in Cannon Valley, and preached to the

brethren and met with them in prayer meeting in the afternoon.

On the 28th, I started to visit the brethren in Wisconsin, walking twenty miles in the heat and dust, seeing every body busy with their temporal things, my feet sore, and the prospect not very flattering for the accomplishment of much at this season. I was reminded to lend a helping hand to the sower and reaper. Asking the Lord for health and strength, if my laid-out course was right, I mounted a Marsh Harvester for a day's work, and made it a success. In a few days, I found I was as wiry as any thing they had. Stopped several weeks.

September 30th found me on the Chippewa River, Wis., at Br. Macaully's. The brethren received me kindly here, even with warmth of feeling and joy. May God bless them; for they are worthy.

In my travels I have found few more worthy the name of saint than those; and if there is any one who does not know how to live the life of a Christian, we recommend them to go and live awhile with Father Macaully.

On Sunday afternoon I preached in the Baptist church, to an attentive audience. The news having gone out that I did not throw *stones* at any one, there were more out at evening meeting. I was favored with good liberty, and all felt blessed. Held meeting the next evening; and there were some so much interested that I am quite confident they will join the church ere long. The Baptists showed themselves to be up with the spirit of the age, by allowing us the use of their very neat and well furnished church. Here is where our faithful brother, H. Stebbins, labored a year ago; and the brethren speak so highly of him, that it almost makes one jealous of his good name. May he ever be able to keep it so!

October 5th.—I preached at Dunville, six miles away, to an attentive audience, mostly young people. Stayed

with our worthy Sr. Colburn; and her daughter Nettie, who reside with her son Thomas. Thomas cannot quite see the faith of the saints yet.

October 10th.—In company with Br. Macaulay, I visited Menomonie, twenty-five miles distant. By the kindness of Mr. Wilson, (one of the firm), we were privileged to use the Knapp, Stout & Co. Hall, free of charge; being lighted at his expense. For so short a notice, we had a respectable audience. Preached two evenings. Going down to the river before I left, to see the wonderful saw mill built at this place, I was met by a man by the name of Parker, who had attended our meetings, and he informed me that the preaching had made a good impression on the hearers; and that several of the leading men had expressed themselves in our favor, and thought the position we had taken was irrefutable. I sold him a Book of Mormon and Voice of Warning.

This mill is sufficient, in itself, to remind one of the advance of civilization, and the perfection attained in art. As I stood upon its floor, amid the roar and thunder that arose from the tide of water which moved beneath my feet and shot over the dam, as if leaping from a mighty precipice, with the buzz, whirl and cutting of three hundred saws, devouring great pine trees almost at a stroke, thus converting them into huge piles of lumber, to be scattered among the people like the seed of Israel, I could not help being moved by a feeling bordering on the sublime. To see twenty-six saws in one gang, at equal intervals, moving simultaneously with rapid pace through a five foot tree, is sufficient to call forth the wonder even of an American; and cause one to tremble for the ancient forests. All this can be seen at Menomonie, Wisconsin, where, in my opinion, with little effort, several Latter Day Saints might be gathered out.

On the 14th, I left Waubeck, on

board the Pete Wilson, being granted a free passage. Forming an acquaintance with the captain, he told me when I learned as much about "Joe Smith" as he knew, I would have enough of him. Said he, "I saw him both before and after his death."

"What did you know about him?" I asked. "Did you know anything bad about him?"

"Well, no; but I could never see anything more than an ordinary man about him."

"Sir, that is all he claimed for himself."

"He claimed that he received revelations and talked with angels, and other men don't."

"He held that *all men might* attain to these, upon the principle that Paul declared that all the saints might prophecy; but, as a natural man, he claimed to be no better than other men."

"Oh, that's it!"

The clerk was a Spiritualist, well informed, and reasonable. He gave me my dinner, and I sold him a Book of Mormon. May it do him good; for he was a clairvoyant medium.

Saturday, 22d, I was in Hudson, on the St. Croix River, Wisconsin, and kindly received by the most excellent lady and Sr. Page.

Sunday morning following, I called on the Methodist minister, Mr. Richardson, to get the use of the church during the week. He said there were two empty churches in town, but so far as he was concerned, he gave his free consent; but it was in the hands of the trustees. At meeting, he invited me into the stand, and at the close, he told the people of my mission, and again gave his *free consent*. The trustees having called a meeting of deliberation, (close communion), brought in a verdict of two for and five against.

Monday morning, I started out to procure the Baptist church, calling on the County Judge, a trustee; he

said he would give his consent, if Mr. Rely, the minister, would. What wonderful decision for a judge! Calling on trustee number two, he gave his *free consent*.

Next came Mr. Rely, the minister. I introduced myself and stated my business. Said he, "I don't like to go into my pulpit and preach my faith and doctrines, and then allow another man to use it to preach right contrary to what I believe."

"Sir, how do you know I will preach contrary to your faith? It may be we believe the same principles."

"I know; I have no sympathy with the system taught by B. Young."

"Sir, I think as little of those things as you do, and it is part of my mission to the world to show the wickedness of those things, and call upon men to repent and forsake them."

"Are you not from Utah?"

"No. I have no interest in that people at all, further than the reclaiming of the honest-hearted ones from the power of such glaring deceptions. There is not the scratch of a pen in all the books believed in by the Latter Day Saints, sanctioning polygamy. It is no part of their faith."

"Do you believe Joseph Smith was a prophet?"

"Yes."

"Did he not preach and practice polygamy?"

"No sir."

"Then what do you believe?"

"We believe in an All-wise God, who created and presides over all things, and in Jesus Christ his Son; that it was He that ransomed the children of men from the power of death; that faith in these are required of all men; that he wishes all men to come to him that they might have life; but he leaves them to *choose* good or evil. And that they may be *fitted* to come, they are commanded to repent and be baptized in the name of Jesus Christ for the remission of sins; and

have hands laid on them for the gift of the Holy Spirit. These are God's commanded stepping-stones, previous to the reception of the fruition of his Spirit. And then to live a pure, holy and virtuous life, and the promise is a crown of life, when he shall come to judge the world."

"Well, I feel much better with reference to you and your denomination; but I am a *denominational* man. I think every society should have churches of their own. Then, I haven't any thing, really, to do with the house; it is in the hands of the directors. I haven't preached for about three months. I am only a nominal minister."

"Well, sir, the County Judge says he will give his consent if you will; and you say you haven't anything to do with it; then *keep still*, and I can get their consent. Do you still object?"

"Yes, I object on my *denominational ground*. I preached the dedicatory sermon, and in that it was specifically stated that it should be used for *us* and our class, and *us alone*."

"Oh! that's it! If it was dedicated for *you* and *you alone*, then I do not insist. (I thought perhaps when they arrived at heaven, there would be a place selected in one corner somewhere, for *them* and *them alone*.) But here I am, a stranger, and your city halls have all been burned; where am I going to preach?"

"Get the Court House."

"The people do not like to go there, I am told."

"I think they will." Ⓢ

"Sir, when you reflect upon the history of the past, and note the age of Popery; when that power dictated to the whole world and placed its iron heel upon the necks of its subjects, and barred every door, church and temple, against all who dare venture an opposite opinion; compelling them to resort to hovels and streets to make public their views, even visiting them

with the accursed Inquisition, you Baptists were some of the very ones to fall and be driven during these conflicts; you will be forced to the conclusion that you are dragging into this 'land of liberty and home of the free,' and nurturing that same intolerant, unchristian and un-Godlike spirit that cursed the world under the reign of the old mother."

"Sir, I think you ought to have a house; and a chance to present your views, and I will do all in my power to have you get the Court House."

"Very well, sir; good morning."

"Good day, sir."

After much effort, I got the liberty of the Court House; circulated bills, and held one meeting; but there were so few out, I did not repeat it.

After visiting Br. Minon, I started home on a boat. In the evening I circulated tracts to the passengers, which called forth the fiery indignation of a temperance lecturer, a doctor from Illinois, and an Englishman from Minneapolis. All the way down we kept up a hot skirmish; and I conceived that I held my own."

September 4th found me at Chatfield, a hundred miles away, the guest of those most worthy saints, the Crosby family. Here I held three meetings, and baptized one; Sr. Susan Ida Butts, a most excellent lady.

I preached four evenings in Marion, fifteen miles away, to a respectable audience. The Lord stood by me in this place, and sent conviction to the hearts of my hearers. Some purpose

being baptized shortly. Two years ago, the Campbellites in this place wanted me to drink poison to prove my mission. There are some here yet, and they feel very bad because there is another way, and more consistent and truthful one than their way.

28th.—I went to fill an appointment at my old place of preaching, and when I arrived at the door of the meeting house, I heard a strange mixture of doleful sounds, invocations, with clapping of hands, loud amens, screamings, hallelujahs, glory, praise the Lord, &c.; and when I went in, I found it was the Free Methodists united in adoring what seemed to be a half deaf, distant, unheard of, and far away God. If this is worshiping of the Lord, feeble constitutions can never praise him. At the close of their incantation I preached a short discourse.

During this long period, here synopsised, Br. R. Eccles has been laboring here, and west of here, where he is at present, fishing and hunting—not from the mountains and holes, but from the thick woods and broad prairies; and from what I learn the Adventists out there are beginning to think that "the lion is come up out of his thicket, and the destroyer of the Gentiles is on his way."

This leaves the brethren well and encouraged here, though their moving away, so many of them, leaves but a remnant of a branch. But it serves to open up places for preaching elsewhere.

CONGENITAL DISORDER FROM DRUNKENNESS.—M. Demeaux, in a paper read before the Paris Academy of Sciences, states that drunkenness is a frequent cause of some mental or physical disorder, and adduces a new series of cases to prove that when conception takes place during drunkenness, it is a cause of epilepsy and of other affections which take their source in the nervous centres. To the same cause he attributes a great number of monstrosities, of vicious conformations, and of congenital lesions of the nervous centres, &c., which prevented the fœtus from attaining its full development, or from living beyond a few weeks or a few months.

NOVEMBER and December are rightly named: they are the embers of the dying year.

 EPITOME: THIRD AND FOURTH CHAPTERS OF ISAIAH.

If ever the scriptures were fulfilled, the declarations in the chapters referred to above have been fulfilled.

The prophet, in the third chapter, informs us that "the Lord will take away from Jerusalem and from Judah the whole stay of bread, and the whole stay of water, and their mighty men, their prudent ones, and the prophet, and the ancient, and will give children to be their princes, and babes shall rule over them." In the twelfth verse of the third chapter the Lord states "As for my people, children are their oppressors, and women rule over them;" and the Lord laments this condition of his people in the following pathetic language: "O my people, they which lead thee cause thee to err, and destroy the way of thy paths." The remainder of the chapter treats of the condition of the daughters of Israel, or Zion, and the reason why chastity, loveliness, and every beautiful grace that so adorns the chaste daughters of God should be withheld from them.

The history of nations proclaims the fulfillment of this very remarkable prophecy, in the sacking of Jerusalem by Titus, and the dispersion of Judah into the various nations, according to the threatening of our Lord himself. Women have ruled over them, and children have been their princes; likewise have babes become their rulers.

We will only refer to the history of England, on this occasion, to prove our assertion.

John, the brother of King Richard I., of England, according to Macauley, made very heavy exactions upon the poor Jews, thus shewing that a portion of the dispersed of Judah migrated into England, and became a hiss and

by-word, receiving the very castigation foretold by the Lord through his prophet in the fifteenth verse of his third chapter. "What mean ye, that ye beat my people to peices, and grind the faces of the poor?" The mandate of John respected neither rich nor poor, but made the exaction upon all, and all had to comply or suffer the penalty.

Now in regard to babes and children, together with women being their rulers, we have only to continue to trace the same history down, in order to prove its fulfillment.

In so doing, we find that Henry III. was only nine years old when he began his reign over the children of Judah. Edward III. was only a boy when he became king; Richard II., but eleven; Henry V., a mere boy; Henry VI., a babe, for he was acknowledged king when one year old. Surely then, babes and children have indeed been their princes, and have ruled over them.

"Women shall rule over them." The language used evidently implies disgrace to the children of Judah for women to be their rulers. Yet such was the case, in order that they might suffer the just penalty, according to the prediction, for their disobedience, and when the catastrophe took place, it was with no gentle hand. Mary's, (called Bloody Mary), reign was not a happy one for the dispersed ones; neither did her sister, Elizabeth, produce a bed of roses or down for the forsaken; but the contrary. Yet in all this we see the word of the Lord fulfilled. This should be a warning to the Latter Day Saints to keep the law as it is revealed for their good, and ultimate salvation.

There are some people who contend that the fulfillment of these predictions,

and others also in the third chapter, have received their consummation in the nineteenth century; but only for their own ends.

I have heard the emissaries from Salt Lake proclaim that the fulfillment of these predictions was verified in the English sisters, upon whom they called to forego a bit of ribbon in their bonnet or cap, and give the money to them; thus trying, and in too many cases succeeding, to make the people believe that the declaration of the prophet had reference to them, and so wresting the scriptures to gratify their desires; but if we will only look at the sayings of the holy man, we can see at a glance that he referred to the natural olive, and not to the ingrafted branches, or those who became Israel by adoption.

There are some prophecies in the fourth chapter, which this same class of sophists contend are fulfilled in the practice of polygamy in the Salt Land, and they use the fourth chapter as one of their strongholds in proof thereof; and they enquire, Does not the Lord say, "In that day seven women shall take hold of one man, and say, We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach?" pointing very triumphantly to the verse as certain proof in favor of their practices. But how shallow the mind is that can claim such nonsense.

When the sacred writers composed the Pentateuch, it was not in its present form, that is, divided into chapters and verses; but it was written as one would write to a friend upon some urgent business. So let us read the text and context, in the manner of a letter coming from our Heavenly Parent, for our eternal salvation.

We read in the twenty-fifth verse of the third chapter to the first verse of the fourth chapter:

"Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she, being

desolate, shall sit upon the ground. And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

In what day shall the word of the Lord, quoted from the fourth chapter, be fulfilled? In the day when Jerusalem shall be desolate; and not when she is restored, for that day shall be one of rejoicing, not of that desolation spoken of.

How will the Utah church answer this? They and Brigham Young, also those who are sent to England and other countries declare belief in the divine mission of Joseph, the martyred seer; if they do believe in his testimony, they must believe that the consummation of all things has commenced, and in this final state of things the gathering of the dispersed of Judah, or the restoration of Jerusalem for the rejoicing of the outcasts of Israel is intended.

How then can they reconcile the fulfillment of the prophecy with the desolation of Jerusalem, which the book declares, with their asserted fulfillment in its restoration, and the rejoicing of its inhabitants?

"Ah!" says one; "but it states in the second verse, In that day the branch of the Lord shall be beautiful and glorious for them that are escaped of Israel?" Yes, but who are the escaped of Israel? Assuredly the natural olive. Who are they? Read the eleventh chapter of Romans, and Paul will tell you that ye are not the natural; and that only the obedient are partakers of the fatness of the olive, through being ingrafted; the natural branches are the children of Judah.

The day when that branch of the Lord shall be beautiful is when the Lord shall have washed away the filth from the daughters of Zion, which must be in their redemption and not in

their destruction or desolation. The first verse of the fourth chapter proves too much, as applied by polygamists, Joseph's mission was to pave the way for the reign of peace to Judah; but the seven women were to take hold of the one man in her mournfulness and desolation. H. C. C.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., JANUARY 15TH, 1871.

"I DESIRE THE GOOD OF THE WORK."

THIS REMARK, frequently heard, shall serve us for the text of the present occasion, and we offer, for the consideration of all, a few reflections thereon.

If the remark be true, that is, if it reflects the real sentiment of the heart of the one who utters it, what we offer may be advantageous; if it be untrue, if it does not reflect the real sentiment of the heart, we earnestly request the reader to pass by without stopping to read further than this request.

There are two directions in which this desire of the heart may be gratified, two grand and necessary objects to be attained, and many ways in which these two objects may be served. The spiritual good of the work and the temporal good of the work are not synonymous, although in their ultimate success they are very intimately blended; the latter being a powerful auxillary in the hands of good and true men for the establishment of the former.

A general complaint among the saints, is, that there should be more elders permanently in the field; that there should be more preaching done; that those men who are called to the ministry should be actively laboring in the vineyard; and that to accomplish this a personal sacrifice of the comforts of home, the pleasures of its society, the well-being of its inmates in food, clothing and education should be made by them; all this for the accomplishment of the desire for the good of the work.

That "sacrifice brings forth the blessings of heaven," and that by sacrifice men may prove the clemency of the Father, may be freely admitted; but the great army of elders are like most other men, and in the natural exercise of their desire for human companionship have married, and have gathered round their domestic altars the fruits of this companionship. This has resulted in furnishing this great army of elders with a host of camp followers, and wherever the tents of this army are struck, or wherever they are pitched,

they and their camp followers must be fed. There is no host of reserves to till the soil, mind the little ones, tend and feed the flocks and herds, and gather in the crops,—all, all this must be done by the army of occupation, and this too while they cry repentance to this generation.

There can be no possible just objection to the existence of this condition of things, so far as the strict morality of it is concerned; but to many it seems seriously to retard the accomplishment of their desire for the good of the work.

It would be a far more unfortunate condition of things, if, in the necessity for actual manual labor at the hands of this army of elders for the object of support, there is, and has been found an excuse for the gratification of the desire for the accumulation of wealth in this world's goods, houses, lands, moneys and merchantable chattels. But, as the saints are all free from the lust for wealth, and the pride of the eyes, there is an innocency in the prosecution of those labors that almost sanctifies them. There is, however, something in this pursuit of the temporal things damaging, to a certain extent, to the accomplishment of the desire so earnestly expressed in the text.

The idea obtains in the minds of some that, while they are so much engrossed in those so-called necessary labors for the support of themselves and those dependent upon them, sojourning in their tents, others called to the ministry no more than themselves should be constantly in the field, even to the making of the needful sacrifices for that purpose; and they wonder very much that they are not so in the field, although themselves are so busy that they forget those whom they are thus anxious should be out in the field of spiritual controversy, waging terrific warfare upon the errors of ages of spiritual darkness and superstition, as to how their respective camp followers shall be maintained while the hands hitherto engaged in the pursuits of accumulative toil are busy with the sword of truth, and their feet shod with the preparation of the gospel of Christ.

Will some one please answer the questions? Is sacrifice enjoined upon the elders in the field as a duty? And are the elders sojourning in their tents absolved from sacrifice as a duty?

“I desire the spiritual good of the work. O that the Lord would send more laborers into the field!”

These cries come up into the ears of the watchmen in the towers. They reverberate through the echoes of the night where the sentinels keep their vigils. The sentinels reply, “The watchmen cannot refrain from saying, ‘we too desire the spiritual good of the work,’ and we have heard the good Master’s call for laborers, let us reason together how this call for laborers may be gratified.”

So say we, let us reason together how we may ensure the spiritual good of the work.

How? “Why, let the elders preach the word, that will surely result in spiritual good to the work.”

This is true, very true. Let the elders preach the word. This is almost a sovereign remedy for almost every ill which Israel is now laboring under; were it not for the very serious difficulty which we have before urged, that the army of elders is overwhelmed with the host of camp followers. These camp followers belonging to each elder cannot be ignored, and each feels himself obligated to meet the requirements of home *first*; after that, he flatters himself, he will and can serve the Master in the field.

"Preach the word." Yes, that is the lever to move the world.

In this connection we wish to enter our protest against one thing, which to us sounds very absurd, that is, we object to any man prescribing duties for another which himself would and does object to perform.

In order to fulfil the command to "preach the word" there are, as we have before observed, many ways in which we may further the desire to see the work progress.

It is our intention to point out some of the ways in which the saints may serve the grand object of their "desire for the good of the work." These suggestions are based upon the *supposition* that the text "I desire the good of work," is true; and that it faithfully describes the spiritual condition of the minds of the saints, spiritual authorities and all, who are fully imbued with the idea that they "cannot serve God and Mammon."

Let the elder who uses the words, "I desire," examine thoroughly what may be conveyed to the ears of the listeners by them.

1st. He is compromised by them in his affections, for he declares his love for the work.

2d. By them he promises his best efforts to aid in the accomplishment of his desire.

3d. He invites scrutiny of his actions, whether they comport with his speech.

4th. They declare his willingness to make sacrifice.

5th. They imply that he makes no mental reservation of houses, lands, goods or moneys, hence is ready to sacrifice part of all these for that work.

6th. They witness a devotion of heart as well as lips, hands as well as head.

To avoid the consequences of the compromise which he has made of his affections, he must cease to regard worldly things in the light of loving them. This requires a sacrifice, and he must make it. If he love the work he will maintain the work; not only by an avowed adherence to it, but by an actual effort to sustain it spiritually and temporally. His love will be measured more accurately by the last, from the fact that it will be more apparent to the beholder, who, it is supposed, has not a sufficient light to declare judgment upon spiritual things.

His promises are made to God, to whom he must answer for the depth and

intensity of his desire, witnessed in the fulfillment of those promises. These promises require that he who thus makes them shall "preach, teach, expound and exhort, inviting all to come to Christ." There is no provision made for an excuse or an exception, "our reasonable service" seeming to require our lives, that is our living in the constant service of God. Preaching the word by voice is one way to fulfill the promise made; preaching by daily precept is another; preaching by example is another; preaching by sustaining with the necessities of life the camp followers of elders in the field is still another, and this requires a conjointly preaching by precept and example, more difficult to do than is at first supposed. Let those who "desire the good of the work" make a note of this.

The scrutiny which he invites accurately estimates his *living*, his *needs*, his *wants*, his *resources*, moral, mental, physical and material. If it find anywhere the evidences of forgetfulness, of carelessness, or of wilful disregard of the promises made, the report, harsh as it may sound, is, that the man is a liar; he says he "desires the good of the work," has promised to aid, but neither does himself, nor aids another to do what will, if done, bring about that good. Hence this invited scrutiny tries the man, and he is found wanting. In order to escape this scrutiny he who loves the work and desires good to come to it, must labor for it, must give for it, must suffer for it, must sacrifice all for it which he demands another to sacrifice, and this will fortify and prepare him for that scrutiny.

No man can so successfully declare his willingness to do as by doing; hence he who says "I desire" and "I am willing" to do, must do, or he is found wanting, or is pronounced a liar.

Mental reservations are not valid in the premises, were any to be made, for God, who sees the heart, sees the subterfuge and the desire expressed falls from perverse lips in his sight. Nor is it expected that a man will abandon houses, lands and chattels to wastefulness and destruction, to evince his love and desire for the work; but will by judicious expenditure of the proceeds of all, secure the greatest good to the greatest number, a foolish throwing away in recklessness would not constitute this service a sacrifice.

The devotion of a man's heart cannot be accurately weighed by his words, therefore he who would be accounted as desiring the good of the work must be devoted, with all that he has of spiritual or temporal strength.

From these considerations we sum up as follows, any elder of the church may preach the word if he desire to do so, nor need he wait to carry his sword into battle upon some distant field; nor wait till he shall get rich in this world's gear; nor need he fail to remember that he can minister to the servants who are in the field, by devoting a part of his accumulating store for the necessary sustenance of those dependent upon the elders away upon the Master's business; for while they toil in spiritual labor for the things which

perish not, he who toils at home for the things that perish enjoys the comforts which they prize; but because they prize the Master's call they work.

Give then, as you desire the good of the work, your time and talent to the preaching of the word that the world may be warned. Preach by the holiest of precept, the noblest of example, and may the Spirit give you freedom from the love of the things of this world, that you may cease to serve Mammon and serve the living God. Amen.

WE ARE NOW offering for sale a most excellent work on the resurrection. It is called "The Trial of the Witnesses to the Resurrection of Jesus," and is an able setting forth of the evidence relied upon to prove that remarkable event. None who believe in the resurrection should fail to read it; and it is especially recommended to those who do not believe:

Correspondence.

Sight to the Blind.

[Some of the saints who have heard something of the case referred to in the following letter have written enquiries which the sister restored by the mercy of God hereby publicly answers. Read carefully and give the glory to God.]—Eds.

DELOIT, IOWA,
Nov. 26, 1870.

Brethren and Sisters:

In answer to your kind letters and enquiries regarding my health and eyesight, I write the following. I should have written sooner, only fearing the fate of my scribbling, knowing that editors are so much annoyed with pieces containing neither suitable language nor proper sentiment, I feared mine also might be as that which has lost its savor, and is fit only to be cast out and trodden under foot of men.

I have been a member of the "Christian Church" twenty-four years; and have been blind four years. My blindness was caused by erysipelas; after having which there followed a dreadful train of inflammation, granulation, cataract and ulcerations.

Once, under treatment of Dr. Williams, of Cincinnati, I could see a little with my left eye; this only lasted a short time, and I was blind again. My husband purchased eye salves and washes, employed one celebrated oculist after another; but all in vain.

We loved the Lord; and served him according to the light and knowledge he had given us; a great part of that service consisted of reading the Bible and prayer.

On one occasion I was suffering great pain from my eyes. My kind companion had tried in vain to ease my suffering with a double portion of opiates and different noxious medicines, prescribed by our physician. He then brought the Bible; and, sitting beside me, said, "Try to listen, and I will read; and we will look to God in this dark hour of trial." He read of blind Bartemus. "The same Jesus still lives," I said, "just as full of love and mercy." I prayed "Jesus, thou son of David, have mercy on me. Oh! that I might receive my sight!"

A short time after this I had a vision. A loved one from the spirit-land stood beside my bed. The room was light as day. My eyes were for a moment opened, and the dear one said, "Weep

no more, thy prayers are answered." Some called it a dream.

This I think was in February last. In May following, I was invited to call at the office of Dr. S. Anderson, of Noble, Richland county, Illinois. He examined my eyes, and said he could greatly relieve, if not restore them. I told him I could not pay him, as our means were exhausted. His generous reply was, "Your recovery shall be my pay." In four weeks I could see with my left eye to read the heading of a newspaper, and to go alone all over the village. All my pain and its causes had apparently ceased. How shall I describe my thankfulness to God for his goodness, and to this kind-hearted, pure-minded, noble, generous minister and his family! (for he is a christian minister.) So untiring were their devotions; so kind their attentions; so careful and affectionate their administrations! May God bless them, and may they behold the light I now enjoy, before which sectarianism is as darkness that ever fleeth; but to my experience.

We left there in June, and traveled some six hundred miles, to Dunlap, Iowa, in a wagon; the wind, the burning sun, the rain, the night-dews were all severe on my eyes, which again caused me much suffering. We camped out, and slept in the wagon, with no better protection than its covering. All this time, to use an expression of an oculist, my right eye was as dead as though I had been dead for years.

In this condition, I was taken by some Latter Day Saints to Council Bluffs conference. I went to see for myself, as I doubted their testimony; when, behold! under the administration of the prophet and elders, the sick were made well, the blind saw, the lame walked and praised God; the deaf heard what kings have desired to hear, and died without hearing,—the gospel as it was, as it is in Christ Jesus. All these things bore testimony

to and rejoiced me in that the gifts and blessings of the gospel, and the Holy Spirit, were again poured out as they were in days of old.—Yes, I believed, was baptized by one having authority, and received the gift of the Holy Ghost by the laying on of hands.

Until then I only knew there were any such gifts by reading the Bible; but now this is not all. No, thank God, *my right eye is dead no longer*; the thickened cornea is clear as crystal; the ducts open and supplying the necessary fluid; the optic nerve performing its office. Would you know just *when* I received my sight? I will tell you.

Beneath the waves I buried all sin, sectarianism and blindness, and came out seeing. In a few moments, Br. Brand sent my certificate of baptism and confirmation; *I read it with ease*. The next day I read a chapter in my Bible, and thanks be to God and the Lamb, I have been reading, writing, or sewing, whenever I wished, ever since.

To the afflicted I would say, "Go and do likewise." To the brethren and sisters, "Praise the Lord."

F. A. ERNST.

WILMINGTON, Ill.,

Dec. 6, 1870.

Br. Mark:

We are enjoying the Spirit, and doing what we can to spread the truth, the Lord is blessing his word; prejudice, in some localities, is subsiding. Br. L. B. Scott and myself have visited the coal mines near Wilmington, and held two or three meetings, which were well attended under the circumstances, as but short notice was given. Br. Scott baptized two dear souls into the kingdom, with promise of several others as soon as some shall have had time to investigate; and we think that if some good elder could spend a week or two there, they might establish a branch of, perhaps, from eight to

twelve members. There are some very excellent people there of fine intellect. In the vicinity of the mines, there are some four thousand men employed, and but very little preaching done there. Br. Scott's temporal business is such that he cannot visit there very often, and as I am only a witness myself, you will see the necessity of asking for an elder. If any of the brethren are passing near Bridwood mines, and will call on Br. John Kier, or on Br. Ross, they will not regret their call. Wishing to see some of you soon, I remain yours in the gospel of Christ.

E. W. GOULD.

[Can not Br. E. C. Briggs visit there?]
—Eds.

GRAND MANAN,
Dec. 2, 1870.

Bro. Joseph:

I yet have strong faith in our ultimate success at Lubec; the seed has been sown; let us pray fervently that the Lord may bless our efforts.

I am satisfied that all the gifts enjoyed by the apostles anciently, are within reach of the Latter Day Saints; and the only reason why the manifestations are not so great now, as formerly, is because we do not as strictly observe the laws governing the church.

Much time is consumed in discussing points of doctrine that are clearly defined in the revelations through the prophet, and whoever feels a spirit leading them to dissent from any of these revelations, I advise them to examine them prayerfully for themselves, and try the Spirit, whether it be of God.

Of all the publications I receive, none is more welcome than the *Herald*—but at the same time, I cannot say that I am pleased with some of its articles,—where such valuable space is occupied in quibbling about plain declarations contained in the Bible, and laws of the church. I feel that it is not to edification.

No True Latter Day Saint who is holding the truth strictly in righteousness, will ever stumble, stick and cavil, at or about the revelations or prophecies given to the church.

“Whoso abideth a celestial law, shall enjoy a celestial glory.”

I cannot feel that I have a claim to that glory unless I cheerfully, and with all the powers with which God has endowed me, labor for him.

When I open my mouth to speak, or take my pen to write, I should be careful to speak or write the words of truth and soberness, that thereby others might be made wiser and better.

Please remember me to Br. Jos. Robinson.

Father has been wonderfully blessed in the gifts; his faith is unwavering. Praise the Lord for the restoration of the gospel. Pray for this part of the vineyard.

Yours in the gospel.

J. LAKEMAN, JUN.

WHITE CLOUD, Kan.,
Dec. 24, 1870.

Bro. Joseph:

The work is still onward here. Br Thos. J. Smith and I have been holding a series of meetings in the north part of Holt county, Mo. Our meetings were well attended, and a deep interest felt by the people. One evening, after having spoken on the subject of present revelation, showing that God would raise up prophets in the last days, to whom he would reveal his will, we gave liberty for remarks, whereupon, a “Campbellite” preacher, a man who had been educated in Germany for a Lutheran priest, but subsequently united with the Christian Church, arose, as we supposed, to make some opposition; but to our astonishment, and to the disappointment of the auditory, he *endorsed every word we spoke*, and gave us a pressing invitation to preach in his

town, Craig Station, which we shall do, the Lord willing. Others have said they will unite with us soon.

Yours respectfully,

DAVIS H. BAYS.

ZONE, Ontario,
Dec. 22, 1870.

Br. Joseph:

I have been constantly engaged in the ministry since I came to Ontario. I have received considerable opposition; but in Botany I have had the greatest; nevertheless, the good Lord by his Spirit has stood by me; so that superstition and tradition began to fall before the power of truth; and on the 13th of November I baptized two.

The spirit of opposition is still raging, caused mainly by assertions without proof from professed ministers of the gospel, who are trying to put down truth by calumny.

A Methodist preacher, in one of his meetings, said he would "put his foot on Latter Day Saints and their doctrine." Br. Armstrong, who was present at the time, by my permission, afterwards wrote him a challenge to meet me in open discussion, which he has declined to do thus far; so you see how much he values his assertions.

On the fourth ult., Br. John Shippy came to my assistance, and in the evening, by my request, replied to a discourse delivered the same day by an Adventist of the soul-sleeping order, believing in the annihilation of the wicked. He was completely confounded, notwithstanding the great effort put forth by him to overthrow the work of God. He has not attended our meetings since.

I baptized in Botany seven more; and on the 14th ultimo we organized a branch of nine, to be known by the name of the Botany branch; Andrew Armstrong, president, Peter McCrayn, teacher.

I left Botany and came here, where

a few weeks ago I baptized two. Many more are believing, and we expect to organize a branch here before long. During my absence, a Baptist minister came here, and strongly entreated his brethren to keep from our meetings, telling them if they went to hear us they would surely be fascinated by us; some he prevailed upon to say that they would come no more, others have broken his ruling, and are still coming to hear, and are believing. They have sent for a Baptist champion to meet us, and in meekness, with the Spirit of God to direct, we are ready for the conflict.

Br. John Shippy is with me. Truly, I esteem him a man of God in spirit and power; and his influence and teachings are waking up the people almost everywhere he goes. I find no one in Ontario equal with him in defending your right to the presidency of the church, and sustaining the good character of your martyred father. May the good Lord bless him in well doing, and in his meekness prosper him, is the prayer of your brother and fellow laborer in Christ our Lord.

JOSEPH S. SNIVELY.

CHEROKEE, Kan.,
Dec. 22, 1870.

Bro. Joseph:

The good work goes on in this part of the country. I have been preaching regularly, since my arrival here, at Pleasant View Branch, Ross School-house, Georgia City and Galesburg. I preached in Georgia City last Friday night, and although it was understood that I was not to have a congregation or good order, I was promptly on hand and had both.

It seems that the ministers had cautioned their flocks not to give the Mormon a hearing; but it was of no avail. I have no fears on that score for the future.

At the close of the meeting I called

for an expression as to whether they wished me to come again; and a unanimous "aye" was the result. I found myself surrounded with friends who kindly offered their hospitality.

I went from thence to Galesburg, Mo., preached Saturday evening, and on Sunday morning and evening, to a full house.

On Monday, in the midst of a snow storm, I had the privilege of leading four precious souls into the waters of baptism. To God be all the glory. I am to preach there again on the last day of the year. To-morrow night I am to speak in Columbus, where Br. Taylor has procured a hall.

I expect several more to join soon at Galesburg; and while the devil rages, the honest in heart will hear and obey. With the help of God I will keep the people awake in this part of the country.

One evening in each week I am teaching vocal music in the Pleasant View Branch, that we may be enabled to sing with the Spirit, and also with the understanding.

Yours in the gospel,

B. V. SPRINGER.

COUNCIL BLUFFS,
Dec. 8, 1870.

Bro. Joseph:

I returned yesterday from a two days' meeting at Glenwood. As there was in operation a protracted meeting, which had been in full blast for three or four weeks, the attendance of our meeting was small, mostly of our own people; but we had a very good meeting. On Sabbath evening I attended the protracted meeting and at the close gave an appointment for a lecture upon prophecy, for Monday evening, in the court-house, which was largely attended, and I have reason to believe will be attended or rather followed with good results.

We had great liberty, God be praised for the privilege of thus bearing our

humble testimony. Good attention was given and I think a good feeling was left with the people. Our brethren rejoiced and were strengthened by the exposition of Babylon and the bright evidences of the truth of the latter day work. We have great reason to rejoice that we are permitted to live in the age of the world in which God has again restored the primitive order with all its power and glory to the earth. The cause is progressing in this section of country. I have been preaching in Nebraska and in Western Iowa since conference—have not yet been able to arrange my affairs to go to Utah. My health is good and although far advanced in years, sixty-seven, my powers of body and of mind remain unimpaired, and I can stand it to preach for two or three times a day without being weary. May the Lord continue his blessings upon me that I may be useful to my fellow-men, is my prayer. I do feel to devote my all to the cause of my Master. The signs of the times are growing brighter, great events are transpiring in which we should be informed. May we all feel the importance of our responsibility in this great and glorious work, and may we all be faithful, is the prayer of your humble servant in Christ.

M. C. NICKERSON.

CHEROKEE STATION, Kan.,
Jan. 5, 1871.

Bro. Joseph:

I write you, hoping you are well. We have been all well since you left.

We returned from Galesburg on Tuesday. There never has been such an excitement in that part of Missouri as now. There is quite a revolution in the minds of the people, and the beauty of it is, the revolution is for the better. We have one more precious soul added, Dr. Stokes' lady, and many more believing, waiting for conference.

Dear brother, if David could come

down, how glad I would be; it is for the sake of the cause, and I know that the school-house at Galesburg cannot contain half the people that "they say" are coming from all parts, and we all, in our weakness cannot do the cause justice; therefore, for the sake of the cause, if you can send David or Br. Mark, do so. You have no idea of the amount of good you have done by coming down. I have an idea that conference will last several days. I expect to start for Texas about the 10th of February. S. MALONEY.

TURNERY STATION, Mo.,
December 18, 1870.

Bro. Mark:

When I last wrote, I think I was at Union Mills, ready to fill an appointment the next Sabbath, which I filled. From Union Mills, I went to the Platte branch, in company with Br. Blodgett, where we held a two days' meeting; there we found a lively band of saints, willing to do their Master's will. From Platte we returned to Starfield, where I met my associate, Br. Marchant; here we held a two days' meeting. From Starfield, Br. Marchant and myself started for Bevier, in Macon county. This place is one hundred miles from Starfield. It was a bad, stormy day. The heavens were clothed with blackness; but this did not stop us. We trudged along our way until we got to Cameron Station, where we took seats in a fine coach, drawn by a powerful steam-horse. While we were running along our way with the speed of the wind, I looked around me, and to tell you the truth I cannot describe my feelings. Without was the fierce and vivid lightning, accompanied by heavy peals of thunder and fast falling rain, which was dashed about by the roaring wind. Then there was the roar of the engine, and the rattle of the car wheels, which made a terrible din; but within all was

comfort. Fine cushioned seats, and a good heater to warm the coach; this gave me ease of body, but not of mind. I thought of our first father, Adam, of Enoch, of Noah, of Abraham, of Jacob, of Joseph who was sold into Egypt, of Moses, of the prophets, of John the Baptist, of Christ, of the Apostles, of John on Patmos, of the dark days of Joseph Smith the martyr, and last of all, of Br. Lee, and I asked him to compare himself in his present condition with the servants of God in every age of the world. Br. Mark, you can count up the figures, and get the answer to my thoughts. We arrived at Bevier at midnight. We stepped out of the coach into the rain, which was coming down in torrents; but we soon found the house of a saint, where we got shelter for a short time; but seeing there was no cessation in the storm, we again sallied forth, accompanied by the good man of the house, as a guide to direct us to the residence of Br. E. Rowland, where there had preparations been made to receive us. We got through safely; changed our wet clothes for dry ones, and soon enjoyed a sound sleep. The next morning the brethren of Bevier began to gather in to welcome us. Here we met with Br. D. Powell of the Clinton branch, who had come down on the morning train before us.

We held several meetings in Bevier; the good that was done God knoweth. The saints treated us with love and kindness that will long be remembered by us. We remained three days at Bevier, then we bid the saints "good by," and took the westward bound train for home. May God bless the saints at Bevier.

"Well, where was you next." I was at our quarterly conference held near Starfield; from conference to Amazonia; from Amazonia across the river into Kansas, where we loaned Br. Litz a helping hand; from Kansas back into Missouri, where I again stood

forth in the defense of truth in the Dillin Creek meeting-house; from Dillin Creek to Starfield branch; from Starfield to Union Mills; from Union Mills to Turney Station; here I made an appointment to preach; but was called away, and Br. A. J. Blodgett filled the appointment.

I went to St. Joseph, where I organized a branch of fourteen members, to be known as the St. Joseph branch. A. Bishop, president, I. L. Bear, clerk.

From St. Joseph back to Turney, from Turney to conference, held in the Starfield branch; from conference back to Turney; from Turney I went in company with Brs. Marchant and Blodgett to the Plumb Creek school-house. This is three miles from Far West. Here we delivered three discourses on the principles of the gospel; and on Monday we troubled the waters of Goose Creek, by baptizing Ruel Frost, and we held meeting at his house for confirmation. From this place, we went to Cameron, and stayed over night with Br. Cazar. From here we went to the residence of Br. Bosarth, one and a half miles west of Cameron, where we again troubled the water by the baptism of Wm. Bosarth and Marcus M. Ballinger. After confirmation, Br. Marchant organized a branch of nine members, to be known as the Cameron branch; Br. Cazar, president, Br. A. J. Cato, clerk. To-day, I had the privilege of preaching to an attentive congregation in Turney, where prospects look favorable. May God grant his Spirit to all those who seek to establish the cause of Christ; is the prayer of your brother.

J. S. LEE.

Economy is the parent of integrity, of liberty, and of ease; and the sister of temperance, of cheerfulness, and health. Profuseness is a cruel and crafty demon, that gradually involves its followers in dependence and debts; that is, fetters them with "irons that enter into their souls."

Conference.

St. Louis Semi-Annual Conference.

The above District Conference convened in Mound Market Hall, St. Louis, Mo., December 11, 12, 1870. Elder Wm. H. Hazzedine chosen to preside.

Resolved, That Brs. J. Clark and R. Whiting act as deacons for the conference.

That Br. L. Blackie be appointed the regular conference clerk and recorder.

That Br. J. X. Allen act as assistant clerk.

Preaching by Br. G. Hicklin.

Officials present.—High priests 2, elders 17, priests 4, teachers 2, deacon 1.

A short address on the sacrament was delivered by the president, after which the sacrament was administered by Bishop J. Anderson and Elder W. Anderson. The saints had a good time, the Spirit being powerfully made manifest in prophecy, testimony, &c.

Preaching in the evening by Elder B. S. Jones.

Report of Sub-District No. 1.—The sub-district met at the Dry Fork branch, December 3, 4, 1870, and represented five branches, numbering 105 members, including 9 elders, 4 priests, 5 teachers, 4 deacons; 12 baptized, 1 child blessed. One branch not reported. One elder suspended. Prospects in this sub-district generally good. After the usual sustaining of the spiritual authorities of the church, adjourned to meet March 4th, 1871, at 1 p. m., in Bush Creek branch, at the Caudle School-house. N. A. Morris, pres.; A. N. Caudle, clerk.

Sub-District No. 2.—This sub-district met at Gartsides Hill, St. Clair, county, Ill., November 26, 27, 1870, and represented eight branches. Six branches reported, numbering 83 members, including 11 elders, 10 priests, 6 teachers, 2 deacons. Increase by baptism 3; scattered 3; children blessed 6. Two Sunday schools, 35 scholars. This sub-district in good working order according to report. After the usual sustaining of the spiritual authorities of the church, adjourned to meet February 25th, 1871, at 2 p. m., in the West Bellville School-house. B. S. Jones, pres.; G. Kinghorn, clerk.

Sub-District No. 4.—This sub-district met at Gravois branch, December 4th, 1870, and represented three branches, numbering 343 members, including 2

high priests, 28 elders, 3 priests, 8 teachers, 4 deacons; increase by baptism 10, by vote 4, by letter 7; decrease by removal 8, by death 2; scattered 7; children blessed 15; marriage 1. This sub-district has three Sunday schools, with 223 scholars, 17 teachers. After the usual sustaining of the spiritual authorities of the church, adjourned to meet at Dry Hill branch, March 5th, 1871, at 10 a. m. G. Bellamy, pres.; S. Blackie and W. T. Kyte, clerks.

Br. G. Bellamy reported sub-district No. 4 in good condition, and prospects good. He felt his own weakness but would do all in his power.

Br. B. S. Jones reported sub-district No. 2 in better condition than it had been before. There is a spirit of energy in both priesthood and members. He is doing the best he can, and meets with welcome wherever he goes in his district.

Pres. W. Hazzledine reported that he had labored faithfully at home, but had not traveled any the last three months. He felt that he had done much good, and that God had blessed his labors.

Resolved, That each president of sub-districts be required to send a full list of all their members, as given in each of their branch records, that the Recorder of this conference may have a correct and perfect record, and that the same be renewed every six months, with all additions, by baptism or otherwise.

That each sub-district in this district have the privilege to select and recommend a man for ordination to the office of bishop, to act as such in the sub-district in which he resides.

That the minutes of sub-district conferences be approved, and sent up to the *Herald* office by each sub-district.

That we recommend the sub-district conferences to establish missionary funds to assist the president of the St. Louis district, with means to more effectually preach the word.

That the license of Elder C. Hall be received, he having tendered it to the conference.

To the St. Louis District in Conference assembled.—I hereby respectfully tender you my resignation as Bishop of the St. Louis District, as the office of Bishop here has been so much a bone of contention, I feel justified in resigning, hoping it will remedy the evil.

"JAMES ANDERSON, Bishop at St. Louis."
Resolved, That the resignation of Bishop Anderson be laid on the table for six months.

That when officers of a branch visit other branches, they shall carry their licenses with them, so that they can present them to presidents of branches.

That Elder B. Jones have a license from this conference.

That Elder R. D. Cottam be the financial secretary for the emigration fund.

Emigration Fund.—Alma branch \$3,50; Gravois branch \$3,45.—Total \$6,95.

Resolved, That the General Conference be requested to meet at St. Louis, Mo., in the fall of 1871.

That Pres. W. Hazzledine be authorized to send elders to preach where the Spirit directs, and call on the presidents of sub-districts for means to defray the expenses.

That Pres. W. Hazzledine represent this district at the next General Conference.

That we sustain with our faith and prayers all the spiritual authorities of the church.

That we sustain Br. Hazzledine as president of this district.

Adjourned to meet at St. Louis, Mo., June 10th, 1871, at 10 a. m.

Des Moines District Conference.

The above conference convened at Independence, Iowa, December 3d, 1870. A. G. Weeks, pres.; I. N. White, clerk *pro tem*.

The president gave a short but stirring discourse.

Branch reports.—Des Moines; 24 members, 3 elders, 1 teacher; 8 received by vote. R. Young, pres.; W. Young, clerk.

Independence: 19 members, 4 elders, 1 priest, 1 teacher; 1 cut off, 2 received by vote. W. Nirks pres.; J. Smith, clerk.

Newton: 33 members, 6 elders, 3 priests, 2 teachers, 1 deacon; 6 removed, 4 suspended from all branch privileges, for not complying with the laws of the church. All members now in full fellowship with the branch, in good standing. I. N. White, pres. and clerk.

Pleasant Grove: 12 members, 1 elder, 1 priest, 1 teacher. W. Smith, pres.

Resolved, That we sustain A. G. Weeks as President of the Des Moines District.

SUNDAY MORNING.—*Resolved*, That this conference appoint Br. I. N. White as Book Agent for the Des Moines district; also that this conference hold themselves responsible for all books, tracts and papers sent to said Agent.

That license shall not be granted to any

member without a recommendation from the branch where he resides.

That each elder be required to report at each conference, either in person or by letter.

That Br. I. N. White be elected as Clerk of the Des Moines District.

That Br. C. H. Meyers be ordained to to the office of priest.

That this conference grant licenses to Elders W. Nirks, J. Sayers, S. Baker, I. N. White, J. X. Davis and M. N. Eastman; Priests B. Meyers, C. H. Meyers, and T. E. Lloyd.

That Elders G. E. Duell and W. Nirks labor together wherever the Spirit directs.

That Brs. S. Baker and C. H. Meyers labor wherever the Spirit directs.

That Br. I. N. White labor in the vicinity of Newton and Des Moines.

That those holding the priesthood, residing at Newton, labor under the direction of Br. I. N. White.

Administering to the sick followed.

Speaking in the afternoon by Brs. A. G. Weeks and T. E. Lloyd. After speaking, testimony meeting, in which the saints enjoyed the Spirit to a great extent.

Preaching in the evening by Elders A. G. Weeks and I. N. White.

Adjourned to meet at Pleasant Grove, seven miles north-west of Des Moines, March 4th, 1871, at 2 p. m.

Little Sioux Conference.

The above conference convened December 3d, 1870, at the Meeting House in Little Sioux, Harrison county, Io a, at 10 a. m. Br. J. McIntosh chosen president; Br. D. Maule, clerk.

On motion, elders from a distance were invited to take part in this conference.

In the afternoon the president made some very appropriate remarks previous to transacting business.

Branch reports.—Magnolia: 2 high priests, 2 elders, 1 deacon, and 14 lay members—total 19. P. Cadwell, pres.; S. Mahoney, clerk.

Br. D. Maule reported the Raglan branch not in working order, and wished the conference to see to it.

Br. G. Outhouse reported the Beaver Creek branch in a crippled condition.

Other branches not reported.

The following elders reported: H. Lytle, D. M. Gamet, S. W. Condit, E. Cobb, P. Cadwell, J. M. Adams, D. Jones, J. C.

Crabb, P. Stephenson, J. Thomas, R. Cobb, — Carrico, D. Savage, T. Nutt, J. McIntosh, A. Chase, G. Outhouse and C. Derry; the latter had organized a branch at Harris' Grove.

Charges being preferred, on motion, the charges were read, leaving out the parties' names. Deferred till evening.

In the evening, Brs. H. Lytle and S. W. Condit made some remarks concerning the charges preferred. On presenting motion that we refer the charges back to the branch, the motion was lost. On amended motion, the president appointed a committee of four to investigate the matter, Bishop D. M. Gamet and Brs. P. Cadwell, T. Nutt and C. Derry being said committee.

Resolved, That this conference appoint a committee of two to visit the Raglan branch, Brs. J. M. Adams and J. C. Crabb said committee.

That Br. S. W. Condit and D. M. Gamet visit the Beaver Creek Branch.

That Br. H. Lytle preach in Bigler's Grove, that D. Savage preach anywhere in the district, and that old missions be continued.

Br. J. McIntosh exhorted the elders to diligence in the ministry.

On Sunday morning the saint's new meeting house at Little Sioux was dedicated to the Lord, by Br. C. Derry, who preached to a large and attentive congregation.

In the afternoon, preaching by Br. Nutt.

On motion, Br. Lytle was released from the district presidency, and a vote of thanks was tendered him for past services.

Resolved, That we elect a district president by ballot.

J. C. Crabb having received a majority of all the ballots cast, was declared duly elected president of the district.

On motion, Br. J. Thomas received an elder's license.

On motion, Br. D. M. Gamet was appointed book agent for the district.

Resolved, That we sustain Br. J. C. Crabb by our faith and prayers, as president of the district.

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

On motion, the report of the committee was received and the committee discharged.

Six children were blessed under the hands of Brs. C. Derry and J. McIntosh.

The minutes of the conference were read, corrected and accepted

On motion, a vote of thanks was tendered to Mrs. C. Derry, J. McIntosh and Thos. Nutt for their services during this conference. Adjourned to meet at the Little Sioux Meeting House, March 4th, 1871.

QUARTERLY STATEMENTS OF BISHOP'S ACCOUNT

With the Church of Jesus Christ of Latter Day Saints, given pursuant to a resolution of the April Conference, for 1870.

Church of Jesus Christ in account with Israel L. Rogers, Bishop of said Church.

Cr.

	Amount in Bishop's hands last report.....	\$397 70
July 9th, 1870.	By Tithing from E. Wildermuth, Iowa.....	65
" 27th "	" " Janet Black, Sussex, Wis.....	29 75
Aug. 3rd, "	" " Sarah Bower.....	1 00
" 13th, "	" " Oden Jacobs.....	10 00
		<u>\$439 10</u>

Dr.

Aug. 1st, 1870.	To paid Z. H. Gurley, in the ministry.....	\$50 00
" " "	" Joseph Smith, for the poor.....	20 00
" 10th, "	" Josiah Ells, in the ministry.....	35 00
" 13th, "	" P. S. Wixom.....	5 00
Sep. 6th, "	" Wife of W. W. Blair.....	30 00
		<u>\$140 00</u>
	Amount in Bishop's hands.....	<u>\$299 10</u>

Cr.

	Amount in Bishop's hands, last report.....	\$299 10
Oct. 13th, 1870.	By Tithing from J. D. Craven.....	20 00
" " "	" " Daniel Williams, Iowa.....	10 00
" " "	" " J. T. Williams, Iowa.....	10 00
" " "	" " J. Philips, Iowa.....	10 00
" 25th, "	" " Charles Kinsley, California, gold.....	150 00
" " "	" " T. J. Andrews, California, gold.....	52 00
" " "	" " Wm. Hart, California, gold.....	20 00
" " "	" " Wm. McClane, California, (gold).....	5 00
Nov. 8th, "	" " Norman N. Hazelton.....	195 00
" 9th, "	" " Eli Wildermuth.....	65
Dec. 7th, "	" " Alex. Williams.....	50 00
" " "	" " Janet Black, Wis.....	14 00
" " "	" " John Sayer, Iowa Centre.....	9 00
" 10th, "	" " John Hougas.....	20 00
" " "	" " Thomas Hougas.....	10 00

Dec. 10th, 1870.	By Tithing from Christian R. Nelson.....	5 00
" " "	" " Kirsten Kruse.....	5 00
" 31st, "	" " Lucina Minton.....	1 00
" " "	" " Sarah Bower.....	1 00
" " "	" " Janet Black.....	3 00
		\$889 75

Dr.

Oct. 27th, 1870.	To paid H. A. Stebbins.....	\$30 00
" 28th, "	" Josiah Ells.....	34 00
Nov. 3rd, "	" Wife of W. W. Blair.....	59 00
" 8th, "	" Joseph Smith, for the poor.....	50 00
" " "	" D. H. Bays, in the ministry.....	50 00
" 12th, "	" B. Baggerly.....	10 00
" " "	" Z. H. Gurley, in the ministry.....	50 00
Dec. 10th, "	" D. H. Smith.....	10 00
" 14th, "	" P. S. Wixom.....	6 50
" " "	" Joseph Smith, for the poor.....	5 00
		\$304 50
Amount in Bishop's hands.....		\$585 25

ISRAEL L. ROGERS, BISHOP.

Miscellaneous.

To the Stockholders of the First United Order of Enoch.

Those who subscribed stock to be paid in by the first day of January and have not yet paid, are hereby reminded of their agreement, and requested to forward as early as possible—as the Board regulate their engagements by the amount and terms of subscription, and would not wish to be hindered in their policy by the failure of the friends of the cause to make prompt transmittals.

ELIJAH BANTA,
DAVID DANCER,
ISRAEL L. ROGERS. } Committee.

NOTICE.—In reply to a request of Br. J. C. Clapp, in *Herald* of November 15th, I would say the last information his friends in Pecatonica, Ill., have of Wm. Clapp, is that in January, 1870, he was at Burlington, Coffey Co., Kansas; but that it is

quite possible that he has removed since then. His mother-in-law, Mrs. Sylvia Brooks, lives at or near Topeka, Kansas, where perhaps he may be reached if the other fails.

HENRY A. STEBBINS.

NOTICE.—We are out of Voice of Warnings. Please order none until we again advertise them.

MARRIED.

In the Petaluma branch, at the residence of the bride's father, January 1st, 1871, by Rev. George H. Jenks, MR. JAMES ROSEBERRY, of San Francisco, to Sr EMMA J. ADAMSON, eldest daughter of Elder Jacob Adamson, of Sonoma Co., Cal.

DIED.

In Boomer township, Pottawatomie Co., Iowa, November 4th, 1870, Br. GEORGE WARD, aged 58 years.

Br. Ward leaves behind him a respectable family of a wife and four children, to mourn his loss. He was an affectionate father and an industrious man, and a faithful brother in the church. The

branch feel his loss. He was bapuzized into the old church in Cheshire, England, in 1847. Emigrated to Salt Lake in 1853, returned in the year 1854, and was rebaptized into the Reorganization, in 1860, and served a faithful life as teacher and an elder. He died in full faith and in good hope of coming forth in the first resurrection.

WILLIAM D. LEWIS.

Of Yellow Fever, at Havana, West Indies, October 4, 1870, Br. WILLIAM SMITH, of Mason's Bay branch.

May consolation be given to those who cherish his memory.

At Hannibal, Mo., Oct. 23rd, 1870, EMMA S., daughter of John and Catherine Taylor, aged 8 months and 24 days.

At Bryan Station, Wyoming Territory, April 9th, 1870, ALICE ANN, youngest child of JOHN and ALICE HARBOTTE, aged 2 years, 9 months, and 22 days.

At Pleasant Grove, Harrison Co., Iowa, Nov. 6, 1870, SARAH A., infant daughter of ELIAS and HARRIET VREDENBURGH, aged ten months and twenty-six days.

At the Boyer Valley branch, Crawford Co., Iowa, October 2nd, 1870, Br. AARON HAWLEY, of dropsy, aged 42 years, 4 months and 19 days.

Br. Hawley was a faithful member of the church, and President of the Boyer Valley branch, at the time of his death.

"Blessed are the dead that die in the Lord."

At Council Bluffs, Iowa, of consumption, on the 6th of December, 1870, ISAAC Y. W. EADS.

He became a believer in the latter day work first in 1858, in California, and soon after removed to Utah; filled positions of trust under Brigham Young, and remained in fellowship with that people until 1867, when he was rebaptized by Elder Walling, and became a member of the Reorganized church, and all that knew him agree in saying that he was a worthy member. Hence, in the death of Br. Eads, while we feel than at exemplary member is taken from us, the evidence he gave previous to his departure, of his assurance of a glorious resurrection, witnesses that our loss is his gain—he leaves a wife and three children to battle with a cold world. His memory will long be cherished by all who knew him.

Now he's gone, we'd not recall him

From a paradise of bliss,

Where no evil can befall him

To a changing world like this:

His loved name will never perish;

Nor his memory crown the dust;

For the saints of God will cherish

The remembrance of the just.

JAMES CAFFAL.

Rev. Mr. ECCLES, a Latter Day Saint preacher, has been holding a series of meetings at the School-house. He is an intelligent gentleman, an interesting speaker, and has called out full houses during the entire week. He leaves for Great Bend. —*Minnesota Republic.*

He is rich whose income is more than his expenses.

Poetry.

THE GOLDEN RULE.

There is many a rose in the road of life,

If we would stop to take it;

And many a tone from the better land,

If the querulous heart would make it.

To the sunny soul that is full of hope,

And whose beautiful trust ne'er faileth,

The grass is green, and the flowers are bright,

Though the winter storm prevaileth.

Better to hope, though clouds hang low,

And keep the eyes still lifted,

For the sweet blue sky will still peep through,

When the ominous clouds are rifted.

There was never a night without a day,

Or an evening without a morning.

And the darkest hour, so the proverb goes,

Is the hour before the dawning.

There is many a gem in the path of life,

Which we pass in our idle pleasure,

That is richer far than the jeweled crown

Or the miser's hoarded treasure.

It may be the love of a little child

Or a mother's prayer to heaven,

Or only a beggar's grateful thanks

For a cup of water given.

Better to weave in the web of life,

A bright and golden filling,

And do God's work with a ready heart,

And hands that are prompt and willing,

Than to snap the delicate minute threads

Of our curious lives asunder,

And then blame heaven for the tangled ends,

And sit and grieve and wonder.

[From the *Evergreen* for August, 1870.]

Address of Elders.

H. A. Stebbins, Box 301, Janesville, Wis.
Thomas J. Andrews, No. 436, Brannan Street, San Francisco, Cal.

John D. Bennett, care Chas. Sheen, Anamosa, Jones co., Iowa.

H. Fulk, Kirtland, Lake co., Ohio.

Wm. H. Hazzledine, } No. 1013 Buchanan-st.,
George Bellamy, } St. Louis, Mo.

T. R. Davis, Nortonville, Contra-costa co., Cal.

N. H. Ditterline, No. 1220 Darien-st., Philadelphia, Pa.

T. E. Jenkins, No. 79, Victoria-st., Dawlats, Wales.

Jason W. Briggs, Ellis, Hardin co., Iowa.

W. W. Blair, }

E. C. Brand, } box 150, Salt Lake City, Utah.

Joseph Smith, }

William Marks, }

Isaac Sheen, }

Mark H. Forscutt }

H. S. Dille, }

A. Williams, Galesburg, Jasper co., Mo.

C. N. Brown, No. 12, Ford-st., Providence, R. I.

G. Hicklin, *Gartside, St. Clair co., Ill.*
 A. H. & D. H. Smith, *Nauvoo, Hancock Co., Ill.*
 R. C. Elwin, *Nebraska City, Neb.*
 C. C. McPherson, *96 Fourth-st., E. D., Brooklyn, N. Y.*
 Thomas Bradshaw, *16 John-st., Limehouse, London.*
 E. C. Briggs, *box 76, Joliet, Ill.*
 W. H. Kelly, *Cannon Falls, Goodhue co., Minn.*
 Melvin Ross, *Cherokee Station, Crawford co., Kan.*
 T. W. Smith, *Plano, Kendall Co., Ill.*
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 Elijah Banta, } *Sandwich, De Kalb Co., Ill.*
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 P B Cain, *box 99, Shelbyville, Shelby co., Ill.*

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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.*

Vol. 18.

PLANO, FEBRUARY 1, 1871.

No. 3.

AN EPITOME OF THE DEALINGS OF GOD WITH THE NATIONS OF THE EARTH.

BY SR. ELIZA ELLS.

"Watchman tell us of the night;
What its signs of promise are."

In a careful reading of the Holy Scriptures, we are brought to the conclusion that our Heavenly Father meeteth out his favors to the human family, accordingly as they merit his approbation, or withholdeth them in punishment for demerits.

He willeth not that any should die in their sins, but rather that all should turn unto him and live; and for that reason he never destroys a nation for its wickedness, until he has first sent unto that nation a watchman, prophet, to warn it of its pending ruin, unless it repent of its sins and put away its heretofore vain and foolish worship, and worship him who made the heavens and the earth, and the fountains of water.

But the great difficulty which appears to surround the minds of the human family lies in their want of giving proper attention to the cry of the watchman. If nations pay due attention to the message the watchman is sent to deliver unto it, it will be spared the awful retribution which must eventually

follow in consequence of non-attention. The Almighty deals with the different nations of the earth upon just and equitable terms.

That man, or that nation that willeth to abide by the covenant of God, revealed through the prophets for their salvation, will God accept as his servant or his people; but those who refuse to receive his law as a governing principle, God will eventually pluck up, and cast out of the earth, "as salt that has lost its savor, and become good for nothing but to be trodden under foot of men.

All therefore may read their own destiny in the book of the past; for one generation only reflects the image of another. "The same cause will produce the same effect under like circumstances;" and God being unchangeable respecting his dealings with the sons of men, warns and forewarns through his prophets, whom he sends as watchmen to cry repentance, when he sees men and nations ripening for destruction; and this warning is sent that the retribution of heaven may be just.

It was so during the Antediluvian age. We read in the Holy Scriptures that the Lord saw the wickedness of that people, and that they were ripening for destruction, therefore he commissioned Enoch, the seventh prophet from Adam, to go forth as a watchman and cry his hour to that people, that except they repented of their sins, they should all perish by a flood of water, which the Eternal Father would send in upon them to cleanse the earth from the pollution caused by the wicked practices of men.

“And the Lord said unto Enoch, go forth to this people, and say unto them, ‘Repent of all your sins, lest I come out and smite this people with a curse and they die—behold they are without affection, and they hate their own blood, and the fire of my indignation is kindled against them, and in my hot displeasure will I send in the flood upon them.’ for my fierce anger is kindled against them * * * ‘Behold, I am God, Man of Holiness is my name; Man of Council is my name, and Endless and Eternal is my name also. Wherefore I can stretch forth my hands, and hold all the creations which I have made, and my eyes can pierce them also. And Enoch did as the Lord commanded.

But the people, with a few exceptions, paid no attention to the message; but went on eating and drinking until the fierce anger of the Lord was kindled against them. But so awful was the retribution God had threatened to visit those with who refused to hearken to the voice of the watchman, that, notwithstanding their perverse ways, his bowels were filled with compassion towards them, and in his infinite mercy he commissioned another watchman, even Noah, that out of the mouth of two or three witnesses every word should be established.

“And Noah called upon the children of men that they should repent, but they hearkened not unto his words. * * * And God saw that the wickedness of man had become great in the earth, and every man was lifted up in the imagination of the thoughts of his heart, being only evil continually. And it came to pass that Noah continued his preaching, saying ‘Hearken

and give heed to my words; believe and repent of your sins, and be baptized in the name of Jesus Christ, the Son of God, even as our fathers did, and ye shall receive the Holy Ghost; that ye may have all things made manifest. And if ye do not this, the flood will come in upon you. Nevertheless they hearkened not. And it repented Noah, and his heart was pained that the Lord had made man on the earth, and it grieved him at the heart. And the Lord said I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air, for it repenteth Noah that I have created them, and that I have made them; and he hath called upon me, for they have sought his life. And thus Noah found grace in the eyes of the Lord; for Noah was a just man and perfect in his generation. And he walked with God, and also his three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and it was filled with violence. And God looked upon the earth and behold it was corrupt; for all flesh had corrupted its ways upon the earth.”

Reader, what a painful history is here given of the Antediluvians; how we behold the condition of our own days in these prophetically ominous words of Jesus: “As it was in the days of Noah, so will it be also at the coming of the Son of Man.”

Then the watchman cried during the hours of warning, before he gathered his family into the ark prepared for their salvation, and the flood came and cleansed the earth from the pollutions that were upon it, but not until God had a place prepared for the righteous. Then the winds blew and the rains descended, until the waters covered the highest mountain, so that all flesh, according to the word of the watchman, perished.

But that awful hour of retribution is past; the floods have gathered themselves up into seas, and the watchman's cry is heard again in the land. The storm is past, the day is clear, and all creation praises God.

But we read again, that in process of time, when man began to multiply upon the earth, Satan became as vigilant as ever to destroy man from the

face of the earth; passing to and fro, to lead their hearts astray from God by enticing words of vain conceit, putting it into their hearts to build a tower so high, that the highest water could not reach the top thereof, that by that means they might enter heaven according to their will and pleasure, and also be secured against the coming of another flood. And they hearkened to the suggestions of the spirit of Satan, and their minds became darkened, and the Spirit of revelation from God was withdrawn.

But the Lord appeared in the cloud above, and they saw him not; for they had yielded themselves willing captives to the adversary of souls. Nevertheless the bow appeared in the cloud above them as a token of the covenant; but such was the darkness of their minds that that token to them had lost its covenantal and warning significance, through the pleasing influence of the tempter's subtle power, and they commenced to build a tower according to their Babylonish pride.

But that eye that never slumbereth, and that ear that is ever open to the gentle breathings of the children of men, knew that Satan was abroad tempting man to go contrary to the law given for his observance; and because they heeded the tempter, his anger was kindled against them.

Man loves to have his own way, even in things pertaining to the Kingdom of God, and no doubt the novelty of getting into heaven without first obeying the law of the gospel, pleased the people of that age mightily. Their fathers had made it known unto them that the law of the Lord was perfect, and that through it alone, man could enter into heaven; for the gospel was preached unto Adam and his posterity. Nevertheless, the Lord in his wisdom, suffered them to work on for a season, that their folly might be made more apparent to them and to future generations; but when they were exulting

in success, he caused a spirit of confusion to come upon them, by confounding their language. And every nation, to this day, beareth witness by their peculiar language, that the wrath of God, will eventually follow those who attempt to infringe his holy law, by striving to enter heaven on any other terms than those presented in the gospel of the kingdom.

In process of time, the voice of another watchman was heard in the land; and Moses was sent to deliver the children of Israel from Egyptian bondage. But his cry as a watchman differed from that of Enoch or Noah; they were sent to warn the inhabitants that except they repented, the Lord would send in a flood of waters upon them, and sweep them from off the earth. Moses was sent to Israel and to Pharaoh and his host.

And the Lord said unto Moses,

"I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hands of the Egyptians. * * * Go ye unto Pharaoh, and tell him, 'Thus saith the Lord God of the Hebrews, let my people go, that they may serve me. For if thou refuse to let them go, and wilt hold them still, behold the hand of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep.'"

The Lord had sent Moses repeatedly to warn Pharaoh, but the Holy Scriptures saith, Pharaoh hardened his heart, and he would not let them go. But he said unto Moses, "Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die." A just retribution came upon Pharaoh and his host, for refusing to yield obedience to the word of the Lord through Moses, the Lord's watchman.

Man, with all his earthly power, cannot frustrate the work of God. He stretched forth his omnipotent arm; he delivered the children of Israel out of

bondage by his own power, in fulfillment of the covenant made to their fathers, who were all righteous men in their generations, that they might learn to act according to that agency God bestows upon all mankind.

“Where there is no law, there is no transgression;” neither without God’s law, is there exaltation for man in his kingdom.

When the Lord revealeth his purposes unto the children of men through his prophet, they then become accountable to him. The seed of Jacob became accountable as soon as they had heard the word of salvation through the watchman, and became their own masters.

But the adversary of souls soon became aroused by the sound of a prophet’s voice in the earth; and he went to and fro among the Israelites to try and destroy them, by spreading contention in their midst—and they, not being sufficiently acquainted with his subtle power, did not at that time fully realize that contention was the offspring of Satan, nor that, if they yielded to it, it would be their final overthrow; hence he gained the victory over them, causing them to rebel against Moses their great deliverer. Darkness was upon their minds in consequence of yielding to temptation, and they forgot to call upon God to deliver them from all evil. Moses warned them that they must repent and hearken unto his precepts; but they hardened their hearts. Satan had gained dominion over them; and God saw it, and his anger was kindled against them, and he said in his wrath that they should not enter into his rest. The consequence was that they and their children wandered in the wilderness for the space of forty years, as a punishment for rebelling against Moses, the Lord’s watchman, or until those amongst them who had been so marvelously brought up out of Egypt fell asleep in death. But their children who had not so far departed from the

teachings of Moses, were permitted to pass over Jordan, and enter into the promised land.

And in like manner we might trace the dealing of the Almighty throughout all the different ages, from Adam to Enoch, from Enoch to Noah, from Noah to Moses, even down through all the different prophets spoken of in holy writ, whom the Lord sent to be watchmen, giving unto each one his own peculiar message, according to the times and circumstances under which he were sent.

Jonah was sent to warn the people of Ninevah, that great and mighty city, that unless they repented of their sins in forty days, Ninevah should be destroyed. But the people hearkened unto the voice of Jonah; and the king caused a solemn fast to be held throughout his realms, and God saw that the people repented, and spared the city, until they were found transgressors again.

Space will not allow us to trace down through all the different cries of the watchmen sent of God to warn the nations; therefore we will name John the Baptist who came out of the wilderness in the Meridian hour. But his cry was not like unto that of Moses; nor like that of Jonah. John was sent with a more glorious message. His message was to the people, “Repent ye for the kingdom of heaven is at hand.” But did the people repent? Ah! no. But he was taken by wicked hands and put to death.

Again, the cry of a watchman is heard, saying the kingdom of heaven is within you, evidently meaning the king was in their midst, and the kingdom of heaven is at hand.

The Jews were very religious in that day and age, even as men are at this day; but through the tradition of their fathers, they had lost the spirit of prophecy, by which they could have known that Jesus was the Christ,—their long looked for Messiah, and not knowing

him, they arranged him before a criminal bar, and condemned him to be crucified as a malefactor. The anger of the Lord was kindled against them, and he overthrew them as a nation, casting them out of the beloved city as salt that had lost its savor, to be trodden under foot of men, until they shall say "Blessed is he that cometh in the name of the Lord."

But the King was not to be bound by death; he was the conqueror of death and hell; he arose triumphant from the grave, called his watchmen and gave unto them another and a different message to the one previously given. They were not to say now "the kingdom of heaven is at hand;" but to "Go into all the world and preach the gospel to every creature," with these promises,

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs (naming them) shall follow them that believe."

The watchmen went as they were commanded, preaching the gospel, the Lord confirming it with signs following the believers according to the words of Jesus. The Jews and Gentiles too became angry, and had them also put to death. The fierce anger of the Lord was again kindled against the people; and he called his watchmen home for a season, giving the nations over to idolatry, so that every man worshiped his God agreeably to the dictates of his own conscience, until, As it was in the days of Noah, so it is again;—the earth is filled with violence. But the God of heaven slumbereth not; neither hath his word failed. The hour of retribution has been on the Jews; it will come on the Gentile nations also. Yet God being true to his character, and no respecter of persons, only as they work righteousness agreeably to his law, and dealing with all men and nations upon the same just and equitable principles, first sent unto the people a watchman, a prophet to warn them that "Judgment is laid to the

line, and righteousness to the plummet; that the times of the Gentiles are now fulfilled, that the Sabbath of the Lord draweth near, and the earth must be cleansed, preparatory to that day, by righteousness or judgment; that his Son Jesus Christ, with all those who have paid due attention to the voice of his watchmen, from the days of Adam until he comes in his glory, may live upon the earth in peace, and reign with Christ a thousand years, though "the rest of the dead live not until the thousand years are ended."

Joseph Smith, the seer, received a commission from the Lord to say unto the Gentile nations, "Repent ye for the hour of God's judgment is come."

Instead, however, of the Gentile nations repenting, they did unto him even as they did unto his predecessors, put him to death also. Again the fierce anger of the Lord was kindled against the Gentiles, peace was taken from the earth, and the church wandered, for want of a faithful shepherd, into the wilderness, became disorganized and subjected to the subtle power of the adversary, who, as he had previously done to the seven churches in Asia, suggested to the minds of the unwatchful, the doctrine of the Nicolaitans. Although God had repeatedly and specially warned the church that that doctrine was an abomination in his sight, many yielded themselves to its fatal influences, and the Lord was angry with them, and rejected them as a church. Nevertheless, like as he suffered the builders of the tower of Babel to remain on the earth, so he has suffered them to continue for a season, that the folly of their unwise proceedings might be made more manifest; and that they and the remainder of the church, those who had not been overcome by that abominable doctrine, might learn the consequences of departing from God's law, and yielding to temptation. Nevertheless God is merciful unto those that repent and

put away from them that which is unholy in his sight; and for the elect's sake, those that are willing to sanctify their hearts through obedience unto the truth, he hath said that he would raise up a man like unto Moses, who should lead his people out of bondage by power.

The voice of a watchman is heard again in the land. Joseph Smith, the son of Joseph the seer, has received his commission from the Lord, to cry to the Gentile nations, that the time of the Gentiles are fulfilled, and to call the church out of the wilderness and reorganize it; to say unto them, yea, and even to all the scattered sheep of

the house of Israel, "Come out of her my people, that ye be not partakers of her sins, that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities;" and his voice to the nations of the earth is, and it is the last warning voice of the watchmen to them.

"Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water."

The lightnings flash, the thunders roll,
And earthquakes shake the ground;
The sea—in awful majesty—
Doth heave beyond its bounds;—
Crime, pestilence, and war announce,
The watchmen on their rounds.

THE PAST YEAR.

BY BR. T. R. FISHER.

Eighteen hundred and seventy has rolled away, with its cares and duties, its sorrows and joys. It has passed by us, never to return. Many who saw its beginning saw not its end; while others who saw the end of the year, saw not the beginning.

The commencement of a new year is esteemed a period of congratulation and rejoicing, and I think, dear brethren, that such a season would be peculiarly favorable for spending a few moments of sober thought in reflecting upon the past, and in anticipating the future. Now is a proper time for all to ascertain their progress; to note past errors and failings, examine the present position of things, take fresh courage and form new resolutions for the future.

The old year has passed away with its many interesting and important changes; for changes indeed have taken place throughout the world, changes that are now desolating France and drawing the life-blood of Prussia.

There are many vacant places in the circles of relatives and friends.—Familiar faces are absent, and the silent tear courses down the cheek of women and children, made widows and fatherless by the sad havoc of war. Many hearts feel desolate from the loss of sons and brothers who have departed from them, and perished in the deadly strife now existing between two of the principal nations of Europe.

Louis Napoleon, the heir of the world's agitator, was a fit character to inaugurate the struggle that seems to promise the tearing down of all absolutism in France, and establishing that popular form of government which he and his chosen prototype trampled to the ground. Thus the Emperor, with his fatal ambition to extend and perpetuate his dynasty, struck the blow that signally and unexpectedly terminated its existence. Springing from its ruins is a giant republic, exulting in the rude vigor of youth, yet evincing in no small degree the wisdom

of disciplined, of experienced manhood.

The past we have witnessed, and the reflecting mind queries, What great events will be developed in 1871? How many thousands more will be sacrificed to the merciless ambition of kings and emperors? How many through the silent ravages of disease? Will the question of the balance of power in Europe be any nearer a settlement at the close of 1871, than it is now? How many of the nobles of the earth will be beggars, and present beggars be rulers and princes? The prospect is that the times of trouble are at hand, when kings may find their level among the masses, and crowns be at par with many things now considered plebeian.

What mighty stride of genius will demonstrate the folly of using steam compared with the application of the invisible agency of magnetism and electricity, as a motive power to machinery; or invent some tremendous apparatus to blow whole armies into the air at once, and entirely do away

with the present slow process of killing a few thousands at a time, wounding a few more, and leaving the remainder to perish with disease? This last named invention would certainly be compatible with the spirit of the age, in which the great object appears to be to ascertain the most efficient means of destroying accumulated masses of human life.

We see in the history of the past and the opening of the present year, those very things are passing before us to which Jesus had reference when he said:

“And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.”

Then let us strive to advance as rapidly in the way of life as the wicked are doing in the way of death, and commence the new year fully determined to walk humbly before the Lord, and keep his commandments.

“Then let us banish jealousy,
And lift our fallen brother;
And as we journey down life's road,
Do good to one another.”

JOTTINGS FROM IOWA.

Editors Herald:

With the close of the out-going year I would ask a place in the *Herald*, to review my mission as assigned me by the Annual Conference.

I left Plano June 15th, 1870, for Quasqueton, Iowa, where I arrived the next day, and was made welcome by Br. S. M. Hurd. The day following I spent in posting lecture bills, distributing tracts and advertising a course of twelve lectures.

On the second Sunday of my sojourn I filled an appointment in the country. The clergy opened out their batteries on me. At one church the people were gravely informed that the man who was advertising himself as a “Lat-

ter Day Saint” was no other than a “MORMON assuming a NEW title, that he might the more easily deceive the unwary.” Then after dropping many grave hints relative to the *awful doctrines* of the Joe Smith principles, the *salaried* shepherd warned his flock to beware of false prophets who come to you in sheep's clothing. Another minister spread himself in a mighty effort to expose Mormonism, the Book of Mormon. In the evening, contrary to the general rule of the season, every church held service; but my house was crowded to overflowing, and I was informed that the other houses presented each a meagre turnout.

August 1st, I commenced what I am
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led to regard as *one* of the most extensive and hard-fought discussions to be found on the records of the church, and for the work in this section of the country, not the least in importance. My opponent was a man of talent and education, with years of experience as a public speaker, backed up by the influence of nine ministers of talent, experience and education; but my friend manifested an utter unscrupulousness in the choice of argument and methods used in his endeavors to break down his opponent. Notwithstanding the severe ordeal through which I had to pass alone, by the wisdom and foresight given to our beloved president, and the manifestation of the Spirit to me in answer to the prayers of faithful brethren, I was strengthened to foresee and prepare for every emergency; and I thus won the respect of my hearers, and when the dust and smoke cleared away, the gospel banner still floated proudly in the breeze, completely untraveled by prejudice, and in the language of a prominent minister, "while Mr. Brown lost friends, Mr. Bennett won them, and would draw the largest congregation in that vicinity."

During my stay in this place, the hot weather and the harvest season were rather unfavorable for holding meetings. I intend visiting them again soon.

August 29th, I left Quasqueton for Anamosa, having preached in the former place thirty-one times, in Independence twice—not with very good success—and once in Hine's school-house, and administered to one dear mother in Israel who received the promise according to her desire. Brethren, do not forget to pray for Sister Sarah Hurd in her widowed, lonely condition. Much is due to her faith and efforts for the opening of the work in her vicinity; for as a good saint she is not ashamed of the gospel, but tells of the goodness of God wherever she is. May God bless and reward her.

I must not omit an incident which befell me at the village of Troy. While visiting with an old friend—a member of the Baptist church—I was informed that a business meeting was to be held to try to settle some difficulties between the pastor and some members of said church on the following Saturday. I was requested to attend, to which I agreed. At the appointed time we met; the pastor assumed the prerogative of presiding—made the opening speech, in which he represented himself as the aggrieved party, charging heavily on my friend for holding false doctrines, raking up past actions and short comings as misdemeanors and moral offences; and then charged the congregation with upholding the accused in unchristian-like conduct. A warm discussion ensued, with sharp cross-firing, producing much gloom and discontent. By permission I addressed the meeting for a few minutes; I felt well and spoke on the Spirit and mission of the gospel—that difference of opinion must be tolerated and charity extended to all—that the bed must not be made too short, nor the covering too narrow, and took my seat amid a hearty response of "Amen." Immediately, *Resolved*, "that there is no cause of action," was passed by a unanimous acclamation, much to the chagrin of the indignant chairman; and the meeting adjourned amid mutual congratulations, which ended by inviting me to speak to them next day, which I did to an attentive and well pleased congregation; nor did I fail to inform them that the principles which were then taught, are the foundation of the Latter Day Saint or *Mormon faith*.

I wish here to say that I have been studious in all my intercourse with the children of men never to deny that I was a Mormon. For I am not aware of any act in the life of that great prophet of the American continent that should render his name obnoxious to the Latter Day Saints. If I were to repudiate the name of Mormon because

of the evil acts of some perverse men who have apostatized from the true faith, the term Christian and Latter Day Saint must share the same fate, for they have been equally misused and maltreated. I find no difficulty in showing the world that instead of the term Mormon being a synonym for evil, it is a harbinger of virtue and truth.

From September to the end of the year I have preached thirty times, making sixty-five meetings, besides the eighteen thirty minute speeches during the discussion. I am aware that this is a small figure, but I have been much

hindered by circumstances, but I hope to do better for the coming year.

During the summer and fall I have baptized and confirmed six, administered to three who received the answer to their desire, consecrated three bottles of oil, and administered the sacrament once.

I desire a correspondence with the saints in north-eastern Iowa, that I may know their wants and necessities as regards the work in their locality. The names and postoffice address of any saints living in an isolated condition will be thankfully received,

J. D. BENNETT.

"A WORD FITLY SPOKEN."

The leading article, entitled "*Confession*," from the pen of "X," in the *Herald* for May 1st, comes to us recommended to a careful reading, and styled, "A word fitly spoken." We gave it not only one, but two careful readings. And with all due respect to editorial sanction, wisdom, experience, and all that we are candid to declare that we cannot see it in that light.

"X" says:

"For ten or fifteen years past, the doctrine of rebaptism has been taught by many, and thousands of honest souls have been led into error through the presumption of would-be-wise ones, who have taken upon themselves to alter and remodel the gospel plan to suit their own foolish notions."

Does Br. "X" mean by this that rebaptism was *first* taught in the church ten or fifteen years ago? Thirty years ago, or thereabout, Joseph Smith and Sidney Rigdon were rebaptized, and taught that all who had passed through the Missouri troubles should go forth and do likewise. Or, are we to understand that only within ten or fifteen years the doctrine is erroneous? If

so, why is it tolerated? If necessary in the first organization, why not in the present one?

Rebaptism has been the cause of much controversy. In public, and in private, the subject had been discussed, till it had nearly died out; but the "*Confession*," aroused it anew.

"X" says:

"Amongst the thousands whom we have known to submit to this man-instituted baptism, we never heard one person acknowledge to being benefitted thereby; but, on the contrary, have frequently had our ears saluted with, 'I never felt just right after I was rebaptized, not as I did before,' and many other similar expressions."

Strange, passing strange, that this should be his experience, while ours and many others with whom we have conversed, is just the reverse.

Again he says:

"Rebaptism is a perversion, instituted by ignorant, presuming men, and can never receive the seal of the Holy Ghost."

Pray, who but Joseph the Martyr, (prophet, seer, and revelator), who often declared he made no move in the church without "thus saith the Lord"

to sanction his proceedings, instituted rebaptism?

Rebaptism, "X" says,

"Leads from knowledge to suspicion, from faith to skepticism, from the church to the world, from God to the ranks of the evil one."

A very singular and sweeping assertion;—the last two propositions of which we challenge proof of. One baptism, properly administered, admits into the church;—another, a second baptism, turns him out into the world again! The first baptism brings the candidate to God; the second sends him to the devil, in "X's" parlance! Dangerous and sinful ordinance, if this be true, is rebaptism! How is it that our elders who are sent out to preach are permitted to rebaptize? Why are not they and the old-time members who seek rebaptism, informed of the dreadful results that follow the ordinance? Why are the elders permitted to baptize members *into the world, or the ranks of Satan*? Who are amenable, the elders, or the members, for the great wrong thus committed, if "X's" theory be true? And why has not this all-important discovery been made public before?

After at some length endeavoring to prove rebaptism erroneous by the Bible, "X" falls back (and great is the fall thereof) to the Romish and Baptist churches for proof. He says, "neither of these churches do, or ever have practiced rebaptism."

Incontrovertible argument!

As if we trace back to either of these churches for precedent or doctrine! If the examples and precepts of these, or any other churches are to be regarded above the teachings and practices of a prophet of God and his followers, our church is then no better, aye, not as good as the various systems of religion that surround us.

"X" goes on quoting largely from Roman authority to prove his point. Fallacious reasoning! To quote the

doctrines and belief of one church, to prove the doctrine in another so very opposite and antagonistic in views that the resemblance between the two is scarcely discernable! Now the Romish and Baptist churches neither believe in nor enjoy the gifts of the Holy Spirit. Then by the same course of reasoning which "X" employs, the gifts are not for us! The Romish church, which he quotes most extensively as authority, does not immerse. Indeed, then, immersion must be improper.

"X" has also a great deal to say about penance, which in the general acceptance of the term, designates a Roman practice. Now penance, or penitence and repentance, which terms we prefer, is undoubtedly necessary oftentimes. But, unlike Br. "X," we do not see the consistency of such a practice of suspension and penance as he seems to favor. Indeed "X" pleads more like a Roman Catholic than a Latter Day Saint all through. And his arguments on confession tend also to Romanism. It does almost appear that he reveres the Roman church more than our own. And we shall be no more surprised to hear sprinkling advocated instead of immersion, or to learn that a real confessional is necessary in our places of worship, than we were to read "X's" confession in the *Herald*. It may be to some "a word fitly spoken," but to others it very closely resembles an inconsistent network of sophistry. Now Solomon defines "a word fitly spoken" thus: "A word fitly spoken, is like apples of gold in pictures of silver." Does the picture drawn by "X" resemble silver? and where are the apples of gold? But Paul says, "now we see through a glass darkly." Perhaps *our* smoked glass is dimmer than some others, and obstructs our vision.

Please don't consign these few rambling thoughts to the scrap-basket with the chaff, because indited by a

woman's pen. We know Paul says we shall keep silence in the church. He says if we would learn anything, we should ask our husbands at home, and that we shall be in submission to them. Well, we did ask husband at home, and he thought as we did on the subject, and told us to sit down and write our thoughts for the columns of the *Herald*. Have we not then fulfilled the law? Woman is surely as deeply interested in the plan of salvation as man.

PERLA WILD.

THE HOLIDAYS.

The holiday times are past; but a few words on the subject in behalf of the little ones will not, we trust, be in vain.

How anxiously the children look forward to the return of those happy holidays that have brought them so much pleasure every year of their short lives, and made their gleeful little hearts swell with anticipations of happiness, love and merriment. And is it not right that they should feel so? Permit us to humbly assert as our opinion, that it is right; and if any of the readers of the *Herald* differ from us, we would like to hear their reasons for differing. We are almost inclined to believe, that every parent and guardian of the young whose heart is right towards God, and who truly loves the dear Savior, will feel it a duty as well as a pleasure to make an effort to please and instruct the dear children, especially on that day which is honored as the anniversary of Christ's nativity dawns on the glad earth, when we are reminded of that blessed infant cradled in a manger, when the angels of heaven sung, "Glory to God in the highest and on earth peace, good will toward men."

It is a fit time to interest children in the story of Christ, and to help them to feel that it is "good tidings of great joy" to them as well as to us. But how is this to be done? We need not teach them anything about Santa

Claus, or Criss Cringle, or any other false or superstitious notions; they will learn in time that such notions are erroneous and untrue. Children generally divine truth much sooner than we suppose, yet they seem to enjoy this pleasant delusion, even after they know its fallacy. But cannot real happiness be found for the children in a manner that conscience and christianity will approve? Let us now give the few ideas presented to our mind on this subject.

In the first place it is a good time to give presents. How much the little folks prize a Christmas or a New Year's gift; and how easy it is to teach them to take good care to preserve those gifts. They need not be articles of great value, but in accordance with the means of the donor, and valuable for either use or beauty. How often have our hearts melted to see children, and sometimes grown people, preserving with such tender care some little gift from a dear, departed father or mother, which was presented with so much affection on the last Christmas or the last New Year that they spent on earth. Deeper pity have we sometimes felt for those poor neglected little waifs who have a living father and mother, with hearts so indifferent to childish love and happiness, that they never endeavor to make the annual holidays bright and happy, neither by gifts, songs or festivities, nor even kind words and kisses. We can scarcely

blame the sorrowful little hearts for feeling bitterness, and even envy towards their fortunate and exuberant companions, who are displaying the treasures presented by dear papas and mammas, and rejoicing as only youth and innocence can rejoice. Oh! deprive them not of any innocent pleasure. Soon, in all human probability, they will have to leave their parental homes, and go out into the cold world to battle with the stern realities of life; and on one day at least in every year, would it not be well if they could look back to their childhood homes with happy remembrances, and thank God with grateful hearts for the blessings enjoyed in youth.

How pleasant it would be if some systematic arrangement for the celebration of the holidays could be made in every community where there is a body of saints; something similar to Sunday-school concerts, where vocal music, recitations, &c., could be made both amusing and instructive, and prevent many of the young people, who are nearing maturity, of frequenting places of public amusement.

It is hard, indeed, to be compelled to believe the glaring truth, that many of the youths and maidens who have taken upon themselves the name of Christ, and been down into the waters of baptism, signifying thereby their willingness to follow the meek and lowly Jesus, have since so far forgotten their covenants as to participate in the pleasures of the ball room, among a throng who know not God, nor even desire to love him or keep his commandments. Now, plainly speaking, we believe this to be a sin, and the thoughtless and inconsiderate individual who will persist in practising it, is not only bringing reproach on the church, if a member of it, but is giving Satan

a chance to slip into his heart where Christ only should reign.

How distinctly we remember a conversation once heard among a few saints, on the subject of dancing, among the young folks. One remarked, with a degree of charity truly praise-worthy, that he never could raise his hand to vote a member out of the church merely for attending dances; but did not know what was to be done. He hoped that forbearance and patience would eventually lead them to see their folly and forsake it, without their being disfellowshipped.

A dear old sister remarked, with tears in her eyes, that she did not believe that it would ever be necessary to disfellowship them, for they would soon leave the church themselves, when they began to find pleasure in the ball room. Oh! how true this has since proved to be! This one thing seems, at present, to be the leading snare to young people, after they have passed childhood's happy days. They begin then to long for more exciting pleasures; and unless some kind of amusement is furnished them by those whose duty it is to endeavor to keep them in the right way, there is danger that they will seek for it where the tempter lurks to lead the unsuspecting astray.

It is time that the saints began to take this subject into consideration, and with a degree of alacrity and cheerfulness not unbecoming saints, make an effort to celebrate the holidays as they return, with a view to the welfare of the young; for, indeed, the children, at all times and in all places, need the most earnest, judicious and prayerful endeavors of all who desire to do good, and who would leave a bright record on earth of a useful and well-spent life. P.

TEACHING is the fountain out of which all other pursuits flow; and as the character of the stream depends upon the fountain, so do all other pursuits of life depend upon the labors of the schoolmaster.

EXTRACTS FROM ELDER D. H. SMITH'S JOURNAL.

Decatur, Mich., Dec, 17th, 1870.—At Burlington I took leave of Br. Lake. While in the Depot, a poor deserter was led past us with clanking chains on his feet and walking between two soldiers of the United States army. A cold chill ran over my frame as he passed. What more melancholy spectacle than to see the upright human frame loaded with chains of degradation, while shame and sorrow are branded upon the brow. But there are other chains than temporal ones, that bind and stain the spirit and drag it down from its native element, the pure and true atmosphere of holiness; let us beware of these.

At Sandwich I made a little stay, while plying the brush and pencil; it was also my privilege to preach once while there. Thanks are due for favors received there. Do not those who furnish the gospel angel-wings, perform a meritorious work in the spread of that gospel? Thank God for truth! It is good to be a saint, even though we be but a poor one.

At Plano I made a pleasant visit, and was much delighted with the evident signs of progress. I found it a decided pleasure to be in the meeting-house there; so plain, yet neat and white. A home-like yet sanctified feeling prevailed my mind there, and I was greatly entertained by the ready ability and keen interest of the singing class under the tuition of Br. Mark. I was here privileged to examine the pages of the forth-coming hymn book; and think the nature of the hymns to be the most in accordance with gospel truth, and more peculiarly pertaining to Latter Day Saint doctrine, than any ever yet published. Let us be patient in regard to the hymn book; for all the drawbacks and perplexities with which it is attended are not known to

us all. We love the sweet tones of the singer, the ready eloquence of the preacher, the beautiful pages of devout instruction, yet consider not that the effort to afford us these things tells upon the psalmist, the orator and the publishers. Nor do we think always that our unjust rebuke, or exorbitant demand may cut to the quick, the willing heart that has nobly served us.

From Plano to Chicago it so happened that Br. Joseph was going, and I graciously allowed him the privilege of my company. He had a goodly number of type factories and paper stores to visit on business for the *Herald* office. Desiring to see the place a little, I went with him, and must say I was considerably exercised in mind (and body) thereby. In fact, I soon grew tired of type factories and paper stores; there are too many in Chicago, I feel assured, though I have a decided respect for the number and length of the streets. Type and paper are dry subjects; they are kept so, and have to be so ordinarily, but then venison, chicken, cranberries and tapioca are subjects susceptible of more moisture, so when we visited the eating-house I felt suddenly an *absorbing* interest not experienced elsewhere.

After dinner, we visited bookstores and map-making establishments in search of a map of the Holy Land as in Bible times. I adopted another plan, that past experience had taught me. I examined the beautiful shows of silver-ware, delicate vases, and rare designs and conceits the windows held, and entered the picture galleries opposite the bookstores. One picture I noticed, "Christ Walking on the Water," the stormy and dark waters tossing the little antique bark in which the fearful disciples strove to reach the land, beyond them, with white foot upon the

crest of a billow arising darkly beneath him, with slumberous robes amid the wild tempest, and mild, radiant countenance revealed against the murky sky, approached the dear Son of God. The disciples in the boat were pointing, with pallid fingers and faces wild with fear, toward him, supposing him to be "a spirit." How he saved and brought them to land, we all know. It was a grand picture.

We visited the tunnel under the river in Washington street, also; and were much interested with its extent and usefulness, and the able manner of construction; we were also impressed by the dignity and ability of humanity. This tunnel serves the public instead of a bridge across the river, and affords passage for vehicles of every description. There is a separate way for foot passengers. While passing under the river I thought of Israel passing the Red Sea, and I was also reminded of the idle, silly story among the many the world has told of the Latter Day Saints. How that they built a tunnel under the Missisissipi, from Nauvoo across into Iowa. The riches spent in making this Washington street tunnel demonstrates the folly of telling that so poor a people ever constructed so vast a work. If they did, it was as good a miracle as was ever done, and they are condemned for withholding so valuable a bridge from the traveling public. For my part, I wish they had been able to perform this miracle; we could then have pointed to it with exultation when pestered with sign seekers. No need of telling of miracles, behold, they attribute one of exceeding magnitude to us. Now here is a paradox. If it were really so, it would take all our names under solemn oath and "legal seal to make them believe it—in fact, they would *not* believe it; but seeing that it is not so, "presto!" down it goes like an oyster, all our solemn affidavits to the contrary notwithstanding.

Either the world rather believe a lie, or we tell so many they take us by contraries. Well as Tennyson says, "If it be so, so be it you know, and if it be so, so be it."

The passers by on a city street, attract the attention; the endless variety of faces in quick succession, the different mode of dress and walk, the indication of character that the ready eye detects present a real book to be read for an hour—after that one wants change.

The long day drew toward its close, and half past four o'clock found us in the great Union Central Depot, where the iron pathways threading the land meet under one great arch, itself a grand sight. Like a great nervous centre where the avenues of life congregate, to deliver and take up the freight that causes the power of their flow.

One train homeward bound, one outward, Joseph returning, I the wanderer; remember both kindly.

From Chicago to Galien, I had a most delightful ride. Nor was I wanting in company, for a fine young student sat next to me, and a fine looking middle aged lady beyond him. After listening to the boastful talk of one of the passengers, who had been run over, blowed up and shipwrecked, and carried about and *dropped* by careless attendants an incredible number of times, we, the student and myself, fell to talking, glad to *drop* so remarkable a personage. We remarked on vanity, or what is more commonly called *conceit*, that nothing tended more to one's disadvantage or hindrance in real progress than an inordinate bump of self-esteem. A person might be never so homely, and plain, but for that, if showing good sense coupled with modesty, we were ready to forgive them, and esteem them highly; but whatever their advantages of personal or acquired ornament, or however gifted, if they displayed great appre-

ciation of themselves, or over abundant self-applause, we never forgave the insult to our *own importance*, indicated by their complacent superiority.

The text of our discourse used tobacco freely; this started us on the subject of stimulants, and we agreed that this was another great drawback; and I was pleased to find that he was free from the slavery of any of these.

This called the attention of the lady, who spoke in terms of admiration at meeting two young men so well grounded on the right side of temperance, and drew from her some bitter experiences touching a daughter of hers, whose husband had fallen a victim to the evil, drink. Indeed, so sad was the picture she drew, that we were glad to turn the conversation to the subject of lotteries and gaming in general.

Our text this time was a vender of peanuts *and so forth*, who was extremely anxious that we should enrich ourselves by buying some princely jewelry, which *he said* was done up in packages of candy, and of *great value*—all for twenty-five cents. We were strangely indifferent to these advantages, and voted gaming a nuisance in toto. In fact *we were very good* indeed, so much so that the peanut vender voted us *church members* in a tone of sublime contempt. The student boldly confessed that he was a church member, and this drew hearty applause from the roughest in the car. Now let all young Latter Day Saints, especially, view this noble confession, for to wear a religion of which we are ashamed is to try to get to heaven on good terms with Satan. Defeated on this hand, he turned to me, and said, "As for you, you are an *old bachelor*, and will never get *married!*" I complimented him on his ability to read character, and said that I never expected to get married. "Because," said the old lady, "if I guess rightly, [who told her?] he is married already?" I

could only say humbly, "Yes, mam," whereupon arose such a shout of laughter as caused the "jewelry man" to retire in disgust.

Then we had the lake to view and criticise. One sees no shore on the opposite side, the view seems blue and boundless; but one has seen the map, and he knows that the shore is there, only about thirty miles across, so that the feeling that fills the mind when we stand by the sea cannot be afforded for the lake Michigan, grand though it be. It was beautiful; the waters lit by the sun were revealed against a dark and stormy horizon of clouds; the white gulls shone like moving flames of whiteness against this sombre background.

Then the buildings by the track. We all agreed that a moderate sized house, well filled with art and usefulness, and kind souls, was more to our notions than these great, empty, grand, gloomy palaces. Some of the neat cottages we passed filled our ideas completely in regard to these things; and they seemed better surrounded than the more dignified homes. At last we drew near to Galien; and we parted with mutual well-wishes, and kind good-byes. How much of this mutual good feeling would have abated had my real standing as a latter day christian been known, I cannot say, but as no one asked me who I was, I could only join the social chat, and speed the golden hours.

At Galien, I was most kindly received by the saints. At Br. Blakeslee's, I met with Br. Henry C. Smith. He had come down to see the saints, and exhort them to faith and diligence, and to preach the word. We joined forces, and for seven meetings, we were favored with full houses in the fine meeting room above Br. Blakeslee's store. We visited the saints; we found them all most kind; some of them a little cold in regard to the truth, but we pray God to light

up the fire of their faith again. Oh! may they see the purity and truth contained in good works, the joy of faith, and blessedness of trust and rest, of assured doctrine in the gospel.

The organ was a great help; the singing went off nicely; the saints of Galien have improved wonderfully as regards music. Altogether we may

write down the visit at Galien as productive of good through our Father's help, and the diligence of the saints, a time to be treasured among the bright pages of the pleasant book of one's life. A spot whereon the sunshine of God's countenance rested, and gilded it for future memory.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., FEBRUARY 1ST, 1871.

A HISTORY OF THE CHURCH.

THERE HAS BEEN inquiry, in the church and out of it, by friends and by enemies of the cause, for an authentic history of the church.

Whether it is not within the design of the Divine Ruler that it should be written for general reading, or that the members of the church have lacked the ability and character for the work, are subjects for study.

There is a want of this history—a very serious want; and it has long been felt.

The church under Brigham Young has continued from time to time to publish in the *Millennial Star*, extracts from the history begun in the *Times & Seasons*; but nothing like a complete history has yet been issued by it for the general reader.

A number of works have been published, ostensibly with a view to give the public an idea of the rise and progress of the church at large; but, from any that have ever come under our notice, none but very crude notions respecting the real origination of the work, its true character and its destiny, could be gathered. These works have been written, as a general thing, by those antagonistic to the work, those who desired to retard its progress, or overthrow it altogether. Those who have not written with the intention of damaging the church, have written for the purpose of selling their writings to make money.

From those opposed to the church we cannot expect an impartial and unbiased relation of the principal events transpiring during the rise of the church; but we can expect much that is untrue to be stated, and actual occurrences to be warped in their telling, and the motives of prominent actors in those scenes to be sadly impugned and distorted.

From those deeply interested in the work of the last days, while we should expect the truth to be told in what is written, we must not forget that many who write, relate only what may present that work in a favorable light, leaving untold, as a matter of course, whatever may cast shadows upon the truth.

We have reason to believe that a history of the church would be very acceptable to the church at this juncture, and would be of value to the world, as an assisting means of forming a correct estimate of its character. We have been frequently asked to attempt the writing and compilation of such a history. After a long, and we trust a faithful contemplation of the nature of the work, we have concluded to take the preparatory steps towards the accomplishment of it. We therefore ask co-operation; and suggest the following as being a necessary aid to us in the work.

Let all interested in the matter of church history having documents in their possession containing facts, incidents, fragments of journals of men engaged in the work, history of missions, and in short any thing that will aid, interest, or instruct the student of church history, send such documents, or authentic copies thereof to us for reference, observing the rules laid down by our respected brother, Jason W. Briggs, who purposes writing a history of the Reorganization, in connection with the history to be compiled by us.

If we receive what we shall consider proper support and encouragement in this undertaking, we shall make the effort; if not, we shall defer it to some "more convenient season."

Personal reminiscences, strange events, miraculous occurrences, visions, answers to prayer, prophecy and its fulfillment, tracts, pamphlets, and articles written in defence of the work, with date of writing and circulation, and a relation of the circumstances of time and place of writing, may all be found useful in compiling such a history.

In this connection we call attention to the notice of Elder Jason W. Briggs, the historian of the Reorganization; and we wish it to be distinctly understood that action, present and intense action, is the only means necessary to success; and that procrastination and sluggish movement can only result in sure defeat.

Warning effects nothing, if not acted upon; requests mean nothing, if not complied with; suggestions are worthless, if left to themselves; and resolutions records of folly, if not carried out. Let us then be diligent in this thing, if we desire the good that may result.

We once desired biographical sketches of the prominent men connected

with the church, to be written by themselves, to publish in the HERALD. One only responded. We presumed no others wished to be represented, and so let the matter rest. We hope there will be more attention paid to our present request.

FINANCIAL REPORTS.

FOR the better presenting a just estimate of the financial status of each branch before the church general, Financial Reports were included among those presented to and accepted by General Conference, in April, 1868.

The object of these reports is two-fold. First, that *all* moneys paid by a branch may be credited to it; second, that there may be a perfect agreement between the Bishop's accounts and the branch financial records. Before the introduction of these reports, (and they are not now nearly so generally introduced as they should be), the branches obtained a far less credit upon the Church Financial Record than their payments deserved for them.

The Bishops of the Church, and very properly too, refused to acknowledge any moneys that were not received directly by them; and though the justice of this, to the Bishops must be apparent to all, it is equally apparent that, as the branches received no credit for their payments for branch expenses, for assistance to Elders and their families, for donations to the poor, for donations for tracts, for Sunday School requisites, and other purposes, injustice was done to them. Some branches had scarcely any branch expenses, and could therefore send nearly all they contributed to their respective Bishops, or to the Presiding Bishop; while other branches, having heavy rents and other expenses, could send but very little to be credited to them in the Bishop's accounts. The first therefore, though they sacrificed, perhaps, much less than the second, were credited with much more, while the latter *appeared* to be doing comparatively nothing.

The Financial Reports will remedy this evil, if used, and they are so simple in their arrangement, that any person of ordinary understanding can see how to make them out almost at a glance. Lines for Tithing, Freewill Offering, Emigration Fund, Branch Fund, Sabbath School Fund, and Tract Fund are designated by these six headings being printed. Besides these, space is left for four more, so that in case Elder's Fund, Meeting House Fund for building new places of worship, or other monetary matters require special notice, there is space left for them. The branch is made debtor for its income, and creditor for what it expends, or remits to Bishop.

These reports are made out for Branches and Districts. The District Reports have room for fourteen branches, with the same items in them as in

the Branch Reports, so that the latter can be readily copied off on to them by a District Clerk. Each branch should make out two reports each quarter, one to forward or hand to the District Clerk, and the other to retain.

These reports, in order to be uniform, and to give to the church general a clear idea of what is being done for its support, should be made out regularly on the last days of March, June, September, and December, and first be presented to the branch. The branch should then appoint two auditors, who should examine the Branch Treasurer's books, and see that the report agrees with them. If it does not agree, the Treasurer should make it do so. When it agrees, it should be certified to as correct by the auditors, and after the branch has approved it, it should be signed by the President and Clerk of the branch. There are places arranged for these signatures.

At the end of the year, each District should make out two *yearly reports*, one to forward to the Church Secretary, and one to retain for future reference.

If the Branches and Districts will adopt these suggestions, there will be more satisfaction and more done.

A Branch Financial Report for each Branch of the Church, for 1870, would enable the Secretary of the Church to make out a Financial Report for publication, which all would be pleased to see published.

The blanks are for sale at the *Herald* Office. Branch Financial Reports, thirty-eight cents per dozen; District Financial Reports, fifty-five cents per dozen.

Forward all Statistical and Financial Reports to Elder Mark H. Forscutt, Secretary of the Church, Plano, Ill.

TO THOSE WHO HAVE SENT IN, AND THOSE WHO MAY HEREAFTER SEND IN REPORTS.—Under the heading of "Estimated average attendance on" the various classes of meetings, the Secretary of the Church desires for his report, *not* the number of *members only*; but the *average* number OF ALL IN ATTENDANCE. Some branches report far less in attendance than the number in membership; we fear such have mistaken the meaning. It is desirable to know the average number who hear the word preached, or attend our meetings, *whether members or not*. If any of the brethren have given the number of members only under this head, we shall be pleased to have the number changed before we publish the report. We wish to place the church in a right position before the world.

NOTICE.—Information of the whereabouts of Samuel Hughes, who, with his wife Emma, left Birmingham, England, in 1854, for Salt Lake, Utah, will be thankfully received at this office, or by his brother, Thomas Hughes, at the Gorham Manufacturing Co.'s Works, Providence, R. I.

 QUESTIONS AND ANSWERS.

Wanted to know. What people did King Lemuel, mentioned in Proverbs, reign over?

The Lord promised Abraham a line of kings. Why did he forbid the same people to have a king?

Has the presiding elder of a branch a right to consult with the president of his district? *A.—Yes.*

If a brother or sister contracts a debt, and through adverse circumstances should fail to pay at the proper time, yet are willing and determined to do so as soon as circumstances will permit, are such to be considered out of the Church? *A.—No.*

When the members of a branch have been scattered abroad, one from the other, until the branch in a way has become disorganized, and should such members in some future time be collected together again, whose duty is it to set such branch in working order? *A.—The Elders of the Church.*

When a married man has committed adultery, and the hand of fellowship has been withdrawn from him, is it right for him to sit in his old place among the Elders, and sometimes lead in singing the songs of Zion, without showing any signs of repentance, or making any acknowledgments?

A.—If a brother has been dealt with on such a charge, respect for the cause and for himself should lead him rather to shun than to seem to seek popularity. If no one present can lead a tune but him, and he be requested to lead by the presiding officer of the meeting, the responsibility falls upon the presiding officer; but only a circumstance of this kind could justify a presiding officer from calling on one pronounced guilty of so terrible a crime as adultery.

 LAST APPEAL.

THE Church Secretary and Church Recorder acknowledge the receipt of a goodly number of reports; but have not yet obtained anything like a complete list of names, or a complete Statistical Report from the branches. Attention is called again to the Editorial in HERALD of December 1st, on Reports, which the church, through its general church authorities, desires to see literally and fully complied with.

EVERY BRANCH IN THE CHURCH IS DESIRED TO SEND IN AT ONCE A COMPLETE STATISTICAL REPORT TO THE CHURCH SECRETARY, AND A COMPLETE LIST OF ALL NAMES TO THE CHURCH RECORDER. *Is this plain enough, brethren?* Those who have not Statistical Reports can be furnished with them from this office at five cents each. We do not want *district*, but

branch reports, and to embrace all changes from January 1st to December 31st, 1870.

Do not wait another day, brethren; but send in the required information at once.

If not sent early, the report of the Secretary will be published, and you will have to endure the mortification of seeing other branches reported, and yours not, you and the members of all other branches knowing that *the absence of your report is an evidence you have neglected your duty.*

Reports will not be copied from conference minutes. To ensure a report in the general church statistics, each branch must send a certified statistical report to the Church Secretary; and to ensure your names being on the General Church Record, each branch must send in the names of all who were members of said branch on the last day of December, 1870. Individuals not members of any branch must do likewise.

Elders in the ministry, who baptized precious souls into the church in 1870, should send the particulars required in Editorial referred to at once, unless such baptized parties are members of some branch.

This is our last appeal on this subject before the report will be made out for publication; and that none may be left without excuse, especially the English, California, and Southern State branches, the time is hereby extended to February 28th, when the reports will close.

A COURSE of thirty doctrinal lectures was commenced in the Saint's Meeting House in Plano, January 1st, 1871,—Br. Jason W. Briggs leading off on the subject, "Is there a God?" Br. Mark H. Forscutt following in the evening on the "Being and attributes of God." These were the first of the series, and were tolerably well attended. Both were excellent discourses upon the respective subjects, each being peculiar of its kind.

On the eighth, Br. Jason W. Briggs spoke again, this time his subject being "The Scriptures, do they contain the word of God?" Br. Jason treated the subject in an excellent manner; and much satisfaction was given to the congregation. In the evening, "ye editor" held forth upon the subject, "Jesus of Nazareth—the Son of God."

On the fifteenth the fifth and sixth lectures of the course were delivered; the first in the morning, subject "Repentance and Confession," by Elder Forscutt; the second by "ye editor," subject "Water Baptism, is it of Divine appointment?"

It is to be hoped that these lectures may do much good. If similar courses could be held occasionally in different places, a more thorough knowledge of the work might be obtained by the hearers.

WE HAD the pleasure not long since of hearing the celebrated singer, Miss Nilsson, sing, and accord to her what she has universally deserved, great credit. In her singing is demonstrated what constant cultivation will do for native talent; and we desire to commend a wholesome emulation in acquiring a knowledge of music among the saints, that when the temple of our Lord shall be built, sweet singers may be found in Israel, ready and willing to praise God in the songs of Israel.

ON THE EVENING of January 25th, we listened to a lecture on "Fast Young Men," by Rev. J. E. Forrester, of Aurora, Ill. In the course of his lecture he remarked, "that no man's life would indicate a better degree of goodness than existed in his heart," that "no man could live long in a false light before the world, without becoming false."

We mention these two instances for the reason, that with the exception of a political speech which we heard last fall, they are the only glimpses that we have taken of what was being done in the world for a long time; and we are led by these to believe that there is much that is good in the world that is not lost upon the truly noble and good.

We commend the truthfulness of Mr. Forrester's remarks, quoted above, to the consideration of those who have professed a better light than that usually received by the world, and let them see in it the same truth so tritely stated by James, "Shew me thy faith without thy works, and I will shew thee my faith by my works."

WE HAVE received in exchange, as we suppose, the first number of a new paper started in the city of Omaha, Neb., by Mr. Eleazer Hale, and called *The New Creation*. It is intended, so says the Editor, as a means of judgment to the various sects of professing christians, and begins by judging the *Church* at Omaha.

Do NOT send for best bound Book of Covenants. We are out of them. Have on hand only sheep bound and imitation sheep.

Correspondence.

SUTTER CREEK, Cal.

Dec. 28, 1870.

Bro. Joseph:

I returned last evening from Sacramento city. While down there, I visited around among the saints, and found a good spirit prevailing in their midst. I had the pleasure, in my weak way, of speaking to them on Christmas

day, in Graham's Hall, their place, for the present, of public worship; and on the day following, the members and friends of the branch held a social reunion party in the same place, designed to celebrate the birth-day of our Savior. A rich repast was prepared by the good sisters and friends of the church; and to heighten the pleasures of the occasion, appropriate pieces were spoken and songs sung. Take it all together, it was a pleasant

affair to young and old. I pray that, with thankful hearts, they may enjoy many such occasions.

In my field of labor I find much prejudice to contend with; but I find that gentleness, patience, and long-suffering toward those who oppose themselves, is much the best policy. I make it a point to let the opposers of the truth *do all the getting mad.*

M. B. OLIVER.

MALAD CITY, Idaho,
Jan. 4th, 1871.

Bro. Joseph:

Not seeing any news in the *Herald* from this section of the Lord's vineyard, I take the liberty of writing. This place has been used for a few years back, almost as a gathering place for what our brethren, the Brighamites, call apostates and Josephites; and indeed, it was so to a great extent.

In the spring of 1864, three families settled here, from Brigham City, Utah, and I am happy to say that two-thirds of that party have since joined the Reorganized Church, and what are left are not what I would call staunch Brighamites.

But now circumstances are different. Instead of this being the only place of refuge, it appears that Utah itself has had to give way. The Reorganization has its members scattered through her dominion, especially in the northern part of the territory, and some in the south. Every exertion is used by the authorities to prevent liberty; but it appears of no avail. The bands that so long have bound the minds of the people are giving way; yet there are a great many, and particularly those that are in polygamy, who cannot see the truth, and probably will not see it until they are compelled to.

They lay a great stress now on co-operation, as the sure means of uniting them together, although it is but little better than railroad building,

especially as the twelve and the bishops are affected by it.

There is preaching in this place every Sunday evening, in English and Welsh; but at present it seems of no effect; but we hope we shall have a rich harvest shortly. Br. Chatburn is among us at present, doing his portion in building and strengthening the saints, as well as preaching. I have a great desire to see the work prosper everywhere, and especially in this country, where tyranny has held its sway over the rights of man. May the day soon come when every one of Adam's race shall claim that right that has been granted to all to think for themselves, and not to borrow so-and-so's thoughts, but to see with their own eyes, and not depend on others to see for them.

HENRY R. EVANS.

PLANO, Ill.,
Dec. 2d, 1870.

Messrs Editors:

If I remember correctly, I was at Coldwater, Mich., when I addressed you last in reference to my work in the ministry. After laboring in the neighborhood of the branch there for a while, I left, about the 26th of September, for Hopkins, to meet Br. E. C. Briggs, and to accompany him to Decatur, or rather to Lawrence, to attend a two days' meeting there. We had a very pleasant time at the meeting, during which Br. Briggs baptized three persons. The saints at Lawrence, like most saints, are truly a happy and peaceful people. Their brotherly and sisterly love manifested to us so unremittingly, has endeared them to our hearts, and our prayer ever is that unity and peace may remain, and the smiles of God, our common Father, ever be theirs to enjoy.

From Lawrence we went to Galien, where I had to part, very reluctantly however, with my genial and faithful

companion and leader, E. C. Briggs. He is too well known to need any word of commendation from me, save that it is a pleasure and a profit for young and inexperienced men as myself to labor with such men.

After tarrying a few days, I left Galien for Wilton Centre, Will county, Illinois, where Br. Briggs resides; and after several days' sojourn, and preaching of the word twice, I left the warm hearted saints there for Kewanee. Here I found a strong and faithful (and I may say strong *because* faithful) branch of the church, under the able superintendency of Br. John Chisnall. Here is a band of sisters called the "Mite Society," presided over by Sr. Charlton, who succeeded Sr. Hart, the first president of the society. Sr. Chisnall is the secretary and treasurer. The "Mites" were organized over a year ago, and since that time have raised over four hundred dollars—by sewing and giving several social entertainments, as recitations, music and a supper. They meet every Wednesday, and make garments and bed clothing, which they sell. They have been enabled to pay off a debt on the church, and contribute liberally toward the expenses of elders traveling through, and now they have received about enough to paint their meeting-house, and fit it with seats. And they do not neglect their domestic duties either, in thus working for the temporal prosperity of the branch and the work at large; but, with the usual routine of home work to do, they can find time to work a little for the cause. They are deserving of great credit, and it is only to give them the praise justly due them, that I thus bring them to the notice of the church, hoping that their example may lead others to go and "do likewise."

Before I left, the brethren, learning that I contemplated trying to build a comfortable home for my family on my return home, generously contri-

buted to this object.

On September 12th, I arrived home, and found a car load of lumber awaiting me, donated by our whole-souled and wide-awake brother in Michigan, and being prepared to pay the freight by the generous provision of another liberal soul, who preaches louder by deeds than by words, I soon had it in my possession. But as he, as well as the other, have not given to be seen or heard of men, they perhaps would not thank me for mentioning them by name.

As soon as possible I got the assistance of some of the brethren, hauling the lumber seven miles, to the neighborhood of the Buffalo Prairie church. I began the work of building at once; and with the help of several brethren in physical labor, and the pecuniary aid of some more both there and elsewhere, I have, by the blessing of God, been enabled to leave my wife and boy with a comfortable home of their own; and through the kindness of some of the saints, I have been enabled to leave them with a liberal supply of provisions, so that thus situated, I cannot, without incurring the Lord's displeasure, remain at home.

When I realize the pressing need of laborers in the field, and the earnest and pathetic appeal of our dear President in a late *Herald*, I cannot stay at home. Somebody must carry the good news to those who are perishing by the way; and why not I (if God has called me to that work) go and try to save some.

I left home November 28th, after trying to preach each Sunday at the Saints' Chapel at the Prairie, and in Millersburgh; and after stopping a couple of evenings at Kewanee, arrived yesterday at Plano, from whence I expect to go to southern Indiana, and, if it be the Lord's will, still further south, and while in these new fields I desire the prayers of all.

T. W. SMITH,

DELOIT, Iowa,
Dec. 17, 1871.

Bro. Joseph:

I started from New Harmony, Utah, the third of last June, and went to Salt Lake City; found Br. Brand, and was received as a brother by him; was initiated into the Reorganized Church, and was ordained an elder to preach the everlasting gospel.

I then went to Ogden with Br. Brand and others, and from there Br. Holt and myself were sent by the conference to Box Elder, where Pres. Lorenzo Snow, one of Brigham's twelve, presides. We were old acquaintances in Kirtland. He was very friendly, and inquired if we had had breakfast, and began to prepare to make us comfortable. He was a little inquisitive to know our business. I told him we were doing just as he and I used to do thirty odd years ago, traveling to preach the everlasting gospel, without purse or scrip. "What, a Josephite!" He would not have any "Josephism" around him. I told him I would preach old fashioned Mormonism, just as we used to do, with all its gifts and graces. He said those that used to believe in prophecy, and tongues, and that kind of thing, had almost all apostatized and gone. He did not know where all the old Kirtland Mormons were gone. I told him that he and I were two of them; but his mind was very much troubled about temporal things, and he got into his carriage, and rode off quite abruptly.

We visited Corinne, and applied to the Presbyterian minister for his meeting-house to preach in. "Yes, in welcome," was the reply. He came out to hear, and when the meeting was closed, he came and gave me a hearty shake of the hand, and invited us to come and see him. We did so the next morning, and found him a gentleman.

I then traveled south, and made it my business to call on the presidents

and bishops, and, with few exceptions, found them cold and fearful. When I introduced myself as traveling without purse or scrip, "What, a Josephite!" would be the comment. I traveled about four hundred miles south, to St. George. I now *know* what I firmly *believed* before I started from home. I have had two mobs raised on me in New Harmony; and am now in Iowa, sent out by the Galland's Grove Quarterly Conference, by the direction of Pres. Dobson, in company with Br. Abbott.

I was sixty-five years old last June. The gospel was preached to me in May, 1833, in New York. I went with Brigham. Went into the battalion, and arrived in Salt Lake City, October 24th, 1847; and have been in the valleys ever since, till the sixteenth of last November. Yours in Christ,

JOHN LAWSON.

PLEASANT GROVE, Ill.,
Dec. 24, 1870.

Bro. Joseph:

We are trying to spread the gospel in our weak way, as much as circumstances will permit. The brethren seem to be zealous workers in trying to spread the good word of God. We generally have large and attentive congregations, and very little persecution. We are not adding to our numbers very fast, owing to some little dampness or weakness of flesh, as some of the world look for perfection in this life, while others watch for iniquity.

There are seven branches in our sub-district since we have divided the Dry Fork branch, in order to form the Deer Creek branch. Our conference was held on the 3rd and 4th of this month, at the Dry Fork school-house; it was well attended by the saints and also the world, and we had a time of rejoicing; and the Lord blessed us with his Spirit and the signs which were promised to follow the believer. Your brother in Christ.

B. F. KERR.

No. 10, Hayden Street,
BALSALL HEATH, BIRMINGHAM,
Oct. 21, 1870.

Br. Mark H. Forscutt :

I believe there are some very good saints in Wales, as I receive some very good letters from some of the brethren, those, who, I believe, are trying to do right, and to spread the work of the Lord; but of course it is the same there as in all other places, they are not all saints who bear the name. We have always been troubled some little in that way; but generally speaking, our branch now is in a good position, although small in number yet they are of the right kind. The Lord blesses those who are doing right. The reason of our numbers being small is, that our members keep moving to America as fast as they can get the chance. We have baptized between seventy and eighty into the Birmingham branch. We baptized four lately, and we have good times in our meetings. I am happy to say that I think the work in this country, although it moves along slow, is sure.

THOMAS TAYLOR.

ST. JOSEPH, Mo.,
January 9, 1871.

Bro. Joseph :

Many times I have felt that I would write once to you, but because I am so young in the gospel, so young in years also, the courage failed me to write; but notwithstanding I try it once.

A few nights ago I had a dream, which I feel to write. Another and myself were traveling some ways, and on our way we met a certain number of people; and as we were looking at them, a good many from the crowd here and there were falling to the ground, never more to rise. We were coming nearer to the crowd. Those who were still standing, commenced to call us nasty names, crying, "See, the 'Mormons are coming.'" They also threw

rocks at us; but we paid no attention to it. We cried repentance to them, that they should turn from their ungodly ways, and be baptized for the remission of their sins; if not, they would fall, and be slain like others had been. We told them that we would hold a meeting in a certain place in a school-house, and invited them to come; still they mocked at us, and scoffed us. Yet some did come, paid good attention to the preaching, a few requiring baptism, others asking what they should do to be saved. They invited us to come again. As we left the place on our way home, all along there were people, old and young, mocking and scoffing at us, throwing stones, and bricks, and everything they could get hold of after us; but as they could not hit us, we took no notice of them.

Your brother in Christ,

CHARLES BISHOP.

MOINGONA, Iowa.

Nov. 28, 1870.

Br. Joseph :

Supposing that you would like to hear from this part of God's heritage, I thought that I would send to you a few items that would interest you, and the readers of our church organ, *i. e.*, the *Herald*. I came into this county last week, and learned where Br. McBurnie lived, and visited him.

I found him and all the rest of the saints enjoying their religion, or in other words, the religion of Jesus Christ. The Saints, and the United Brethren have been having lively times; for the United Brethren thought they could defeat the Latter Day Saints, but truth was mighty and did prevail. Then the United Brethren sent for their great champion, a Rev. Mr. Jacobs, who, when he had arrived, preached a discourse, that was composed of slander against the "Mormons," so called. After the Rev. (1) dismissed the congregation, Br. McBurnie told the people that if they would gather to

the school-house on a certain evening, he would answer the sermon they had just heard. The Rev. looked up at Br. McBurnie, and asked, "Will you if I come?" Br. McBurnie told him he would be glad to have him come. At the appointed time Br. McBurnie was on hand, as was the Rev. After service, the Rev. harangued the people a while, telling them that he thought that the "Mormons" ought to be driven out of the country. Since then they have not dared to openly attack the saints. I visited Br. Standeven last Saturday. On Sunday I went to Br. Peacock's, and from thence to Br. Todd's where the Saints had just enjoyed a glorious meeting.

We had a short testimony meeting in the afternoon, and enjoyed ourselves very well. Br. McBurnie and Chester held a meeting in the school-house, and had good liberty. I think there is a fair prospect of much good being done here.

I expect to teach school in the south-east part of Green county this winter, and I invite all elders that may chance to pass through that section of country to stop and preach for the inhabitants; for I think that much good may be done there. If an elder will come and preach in that vicinity for two weeks or a month, I will do all in my power to aid him. I will be found four miles south-west of Rippy Station, on the D. V. R. R. Any person that wishes to find me can come to Rippy, and enquire for H. L. Child, where he will find me. Praying for the welfare of Zion. I remain your brother in Christ.

J. S. WEEKS.

FORT SCOTT, Kan.,
Nov. 21, 1870.

Bro. Joseph:

People in this place commence to believe in baptism. The Baptist preacher baptized, the last eight weeks, almost every Sunday, from four to seven persons. If elders should come

this direction, we would like that they would bring the sound of the gospel to this place. We are willing to pay the expenses. We believe a place to preach in could be obtained. Our love to you and Br. Forscutt.

Yours in the gospel bonds,
HENRY & CHA'S WAGNER.

Conferences.

Massachusetts District Conference.

The above conference was held at Boston, November 26, 27, 1870. Elder Josiah Ells chosen to preside; John Gilbert, clerk.

The president then made some remarks on qualifications for the ministry, and rejection of the church.

Branch reports.—Fall River: 42 members, including 4 elders, 3 priests, 1 teacher, 1 deacon; 3 baptized, 1 ordained a deacon, 2 children blessed, 1 died, 6 removed by letter, 3 cut off. J. Smith, pres.; J. Gilbert, clerk.

Dennisport: 52 members, including 7 elders, 2 priests, 1 deacon; 3 added, 1 died. E. Joy, pres.; G. Reumert, clerk.

Providence: 20 members, including 7 elders, 1 priest, 1 acting as teacher, 1 deacon; 1 added, 1 cut off. Have taken a new hall and organized a Sabbath school, G. S. Yerrington, supt. The school bids fair to flourish, and numbers already 35 scholars. C. Brown, pres.; W. B. Fiske, clerk.

New Bedford: 8 members, including 3 elders, 1 priest. J. W. Nichols, president.

Boston: 21 members, including 4 elders, 1 priest, 1 acting teacher, 1 deacon. G. C. Smith, pres.; E. Woodard, clerk.

The following elders reported in person: E. N. Webster, J. W. Nichols, J. Gilbert, C. E. Brown, J. Woodard H. H. Thompson, G. C. Smith, N. Eldrege. By letter: J. Smith. In Elder J. Smith's report, he recommended a brother for ordination to the office of teacher, stating that such an officer was needed in the Fall River branch. After some discussion of the matter, the subject was laid on the table.

On Sunday, at 8 a. m., the clerk read a letter of recommendation from the Fall River branch, recommending Br. J. Potts, for ordination to the office of teacher, which was adopted.

Elder W. B. Fiske reported by letter; Elders J. Holt and W. Pond in person.

Missions given last conference were continued.

WHEREAS Elder J. Smith has resigned his presidency of the Fall River branch in consequence of removal:

Resolved, That he be appointed a mission to Little Compton and vicinity.

That J. W. Nichols be permitted to labor in Newtown, R. I., as circumstances permit.

10½ a. m.—After some stirring remarks by the president, the morning meeting was spent in testimony and prayer. The sacrament was administered, and a profitable time was enjoyed by all present.

Preaching in the afternoon by Elders Gilbert, Brown and Webster.

In the evening there was a marriage ceremony performed by Elder Josiah Ellis, who then delivered an excellent discourse on the prophetic evidence in favor of the coming forth of the Book of Mormon.

A collection was taken up, and the sum of ten dollars and five cents realized.

Officials present.—Of the the twelve 1, elders 14, priests 4, teacher 1, deacons 2.

Resolved, That the future conferences consider the propriety of taking up public collections, and decide whether such collections be taken up or not.

That the licenses that are now held by the elders be considered valid until next conference.

Adjourned to meet at Dennisport, Mass., March 18th, 1871.

St. Louis Sub-District No. 4.

The above conference was held in the Saints' meeting-house, Gravois, December 4th, 1870. G. Bellamy, pres.; W. T. Kyte and S. Blackie, clerks. Brs. W. May — Archer, deacons.

Branch reports.—St. Louis: Last report 239; increase by baptism 10, by vote 2—total 12. Decrease by removal 6, by death 2—total 8. Ordination 1. Present strength, high priest 1, elders 17, priests 3, teachers 5, deacons 3—total officers 29. Lay members 214. Aggregate 243. Children blessed 10. W. Anderson, pres.; W. T. Kyte, recorder.

Bishop's agent's report: Cash on hand last report \$35.00. Received during the quarter \$10.00—total \$45.00. Paid to the poor \$10.85. Balance \$34.15.

Quarterly Report of Zion's Hope Sunday School: Scholars 150, teachers 12.—Visitors, average attendance each Sunday,

19. Average attendance of scholars 55, teachers 9. Numbers of books belonging to school 415. Other property belonging to school, 1 organ, scenery for sociables, 2 book cases. Cash on hand at commencement of quarter \$9.98. Received during the quarter \$34.65. Disbursement \$5.85. Balance on hand \$38.78. G. Bellamy, supt.; W. Ashton, sec'y.

Branch Book Agency: Received cash \$67.50. Paid for *Herald* \$62.10 Postage \$2.22. Due from last report \$3.00. Cash on hand \$0.18. W. Anderson, agent.

Treasurers's report: Cash left on hand \$1.50; cash received \$58.92—total \$60.42. Disbursements \$47.60. Balance on hand \$12.82. W. Anderson, pres.; W. T. Kyte, treas.

Priesthood recommended by the St. Louis branch to receive licences for the next quarter: Elders W. Anderson, G. Thorp, J. X. Allen, R. Cottam, J. Cottam, J. Clark, G. Bellamy, W. Roberts, J. Fisher, P. Harris, W. Smith, W. T. Kyte, S. Blackie, T. Kay, T. Yeomans, J. Mollyneaux, J. Parks, G. Worstenholm. Priests D. Kirkwood, J. M. Richardson, A. Green, J. McFarland. Teachers G. Forbes, W. Jeminnett. Deacon R. Whiting.

Resolved, That Br. G. Worstenholm be recommended to this conference for ordination to the office of elder.

Gravois branch: members 64, including 1 high priest, 4 elders, 3 teachers, 1 deacon. Received by letter 7, by vote 2, scattered 5. Children blessed 3, marriage 1. Freewill offering \$3.15, emigration fund \$3.45. W. H. Hazzledine, pres.; W. Ridler, clerk.

Priesthood recommended by the Gravois branch to receive new licenses for the next quarter: Elders T. Durlaw, W. Horton, J. Sutton, W. Williams. Teachers W. Ridler, A. Bennett, E. Wilmott.—Deacon W. May.

Gravois Sunday school: scholars 50, average attendance 30. Still lacking books. J. Sutton, supt.

Dry Hill branch: members 36, including 7 elders; most of these are in good standing. Scattered 2, children blessed 2. W. Gittings, pres.; J. Knowles, clerk.

Dry Hill Sunday school: 23 scholars. Average attendance 17, with 3 officers. The school is in excellent condition and gives promise to remain so. J. Cook, supt.

Local Missions.—Br. Reese had preached seven times; baptized and confirmed two. J. Cottam had visited Gravois twice and St. Louis twice. J. Anderson had visited Gravois three times, preached twice at

Dry Hill and once at St. Louis. S. Blackie had visited Gravois four times, preached twice at Dry Hill and twice at St. Louis. J. Clark had visited Blue Ridge once, Gravois three times and Dry Hill once. R. Cottam had visited Dry Hill twice and Blue Ridge once. G. Bellamy visited Blue Ridge once, Gravois once; but had never preached during the quarter. He was no preacher, but strong in the faith, though very weak in body, through sickness.

In the afternoon the sacrament was administered; and the saints had a good time. The Spirit was made manifest by singing in tongues, and in interpretation.

Br. G. Worstenholm was ordained to the office of elder, by Brs. Hazzledine, Reese and Anderson.

Officers present: high priests 2, elders 21, priests 2, teachers 3, deacons 2.

Resolved, That we take up a collection for the benefit of Gravois branch.

That we accept the report of the local missions.

St. Louis branch, reported by Br. R. Cottam, presiding teacher, that the saints were in very good condition at the present time, with but few exceptions.

Gravois, reported by Br. W. Hazzledine, that the branch was in very good condition, and they are doing their duty, with but very few exceptions.

Dry Hill branch, reported by Br. W. Gittings, that they were doing very well, with a few exceptions. Of the priesthood, he hoped they would bestir themselves, as he had now to act as president, teacher and deacon, and be able to give a better report next quarter.

Br. J. Anderson, treasurer for elders' fund, reported that \$2,00 had been received by him this quarter, which, with a balance of \$3.75, made \$5.75, and he desired to know what to do with it.

Resolved, That we sustain the elders' fund for the next three months.

That the president appoint a committee of three to draw up a plan for the guidance of the local missions.

President appointed Brs. J. X. Allen, J. Anderson and S. Blackie as said committee.

Report of committee appointed to arrange the difficulty at Gravois: Br. S. Blackie reported that he had visited Gravois along with Brs. Reese and Gittings, and heard the statement of both parties, and after giving them good counsel, each of the parties took the other by the hand and promised to forget the

past. Br. Gittings corroborated the above report.

Resolved, That the report of the committee be received and the committee discharged.

That we send to the *Herald* office for fifty copies of blank reports, and that the Bishop pay for the same; and that the presidents of branches be requested to give a full record of their members from their church records by the next conference.

Elder G. Mantle preached to an attentive congregation.

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

Adjourned to meet at Dry Hill, March 5th, 1871.

String Prairie and Nauvoo District.

The above conference was held at Farmington, Lee county, Iowa, December 3d and 4th, 1870. J. H. Lake, pres.; B. F. Durfee, clerk.

Officers present: High priest 1, seventy 1, elders 12, priest 1, teacher 1, deacon 1.

Branch reports.—Croton: lay members 11, elder 1; 6 removed. General condition of branch good. J. McKiernon, pres.; P. McKiernon, clerk.

Montrose: elders 5, priest 1, teachers 2, deacon 1, lay members 37—total 47. F. Burley, pres.; N. Shumate, clerk.

Farmington: seventy 1, elders 5, priest 1, teacher 1, lay members 20—total 29. Removed by certificate 4, died 1. F. Reynolds, pres. and clerk.

Keokuk: elders 5, priests 2, teachers 3, lay members 34—total 44. Received on certificate of baptism 2, marriage solemnized 1, children blessed 2. Sabbath school: teachers 7, scholars 32. Condition of branch tolerably good. H. N. Snively pres.; E. C. Cobb, clerk.

String Prairie: elders 6, priests 2, deacon 1, lay members 42—total 51. Baptized 2, received on certificate of baptism 2, children blessed 2. Condition of branch good. J. H. Lake, pres.; I. Shupe, clerk.

Rock Creek: elders 6, priest 1, teacher 1, deacon 1, lay members 21—total 29. Ordained elder 1, removed 1. Condition of branch tolerably good. H. T. Pitt, pres.; J. Stevenson, clerk.

Reports of officers.—O. P. Dunham, J. H. Lake, J. Matthews, J. McKiernon, F. Burley, F. Reynolds, B. F. Durfee, S. Farris, G. Wilson, H. Doty, J. W. Brook, R. Lambert, A. Struthers and W. C. Lanyon.

License granted to J. N. Spicer.

Resolved, That this conference comply with the request set forth in the *Herald*, volume 17, page 722, and the resolution passed in the St. Louis Conference, April 6, 1869, found in *Herald*, volume 15, page 282, and that the president of the district see that it is carried into effect.

That this conference request each branch in this district to hold a series of meetings during the next three months, and that the president of the district take charge of the same.

That the churches meet together often, as the law directs, that is, at least once a week.

That we sustain all the spiritual authorities in righteousness.

That we sustain J. H. Lake as president and B. F. Durfee as clerk of this district.

The president of the district requested that all the elders in this district change labors, and visit the different branches.

Preaching in the evening by J. Matthews and B. F. Durfee. Prayer and testimony meeting on Monday morning. Preaching by Elder R. Lambert.

Preaching in the evening by J. H. Lake. On Sunday morning the gifts were enjoyed by the saints. R. Lambert addressed the congregation on the subject of the resurrection of the body.

Partook of the Lord's supper in the afternoon, and enjoyed the Spirit.

Preaching in the evening by J. H. Lake, to a full house. At the close of his remarks the door of the church was opened, and one arose, named J. Dice, for baptism, and was baptized and confirmed by Br. Lake, on Monday morning.

Adjourned to meet at Montrose, Lee county, Iowa, March 4th, 1871.

London (England) Conference.

The fourth conference was held at the Temperance Hall, 19, Church St., Upper St., Islington, on Sunday, December 4th., 1870.

The president, Elder C. D. Norton, spoke on the necessity of being child-like and humble in the kingdom, stating that he felt himself to be the servant of all present; showing also that it was the right of every saint to have a voice in the business of the conference.

Elder T. Bradshaw, of the First London or Limehouse branch, reported his field of labor, stating that he had done about the same as last quarter; had baptized one. The branch numbered seventeen in all,

including four elders and two deacons. Two children had been blessed during the quarter. He had continued out-door preaching while the weather would permit him to do so. He had also established a Bible class on Sunday mornings in the branch, and had been doing all he could for the onward roll of the work in the Limehouse District; but he felt the necessity of the printed word for distribution.

Elder J. Owen, of the Second London or Islington branch, reported his field of labor, stating that he had done about the same as last quarter. Had baptized two this quarter. The branch now numbered ten in all, including two elders, one priest. He also stated he felt well respecting the members of his branch, with one exception. He felt glad also that he had begun to baptize near his own home, Hammer-smith. As all the printed word was distributed, he felt the necessity of more hand-bills.

The president then spoke on the reports of the branches, and also on the subject of hand-bills.

Resolved, That Brs. Norton and Bradshaw prepare a hand-bill for the London conference.

The sacrament was then partaken of. Br. Henry Dearsley, who had been baptized that day, was then confirmed by Brs. Barnes and Owen.

In the evening Elder Norton preached on the subject of "The Prophets in All Ages of the World."

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

That we sustain Elder C. D. Norton as President of the London Conference.

That we sustain each other in righteousness.

Two children were blessed. The proceedings then closed with prayer by Elder Bradshaw.

FOLLOWING HIS CONSCIENCE.—An eminent and witty prelate was asked if he did not think such a one followed his conscience. "Yes," said his grace: "I think he follows it as a man does a horse in his gig. He drives it first.

THE man who can make his own fire, black his own boots, carry his own wood, hoe his own garden, pay his own debts, and lives without wine and tobacco, need ask no favor of him who rides in a coach and four.

Miscellaneous.

To the High Priests.

The following brethren have not received their licences from the High Priests' Quorum, simply because they have not furnished the officers of the Quorum with the time and place of ordination, and names of parties who ordained them. Wheeler Baldwin, Hugh Lytle, Jesse Price, Alexander Hunt, Phineas Bronson, Michael Griffith, Hiram P. Brown.

If these brethren will furnish the above items, and their address to the Secretary, Mark H. Forscutt, Plano, Illinois, their licenses will be forwarded. All other members of the Quorum have been supplied.

Brs. Hudson and Redfield, J. Smith and J. Outhouse are requested to write *by whom* they were ordained.

Church History!

To all members of the Reorganization of the Church of Jesus Christ of Latter Day Saints.

A REQUEST.

Having been appointed Historian by a General Conference held at Zarahemla, Wisconsin, April 6th, 7th, and 8th, 1853, in pursuance of the work then contemplated, and that it may contain whatever is known to any member of the church, that may be of interest, and that may come properly within the scope of such a work, I respectfully request facts and incidents connected with the coming forth and progress of the Reorganization of the Church. Especially is this asked of those associated with, or having charge of foreign or remote missions.

All statements of facts, if deemed important, should rest upon the testimony of eye and ear witnesses; and, if extraordinary, should have incontestable evidence of their truth.

Contributors ought to distinguish between what is known to themselves and what they learn from others, observing time, place, and order of the events narrated.

All communications, to authorize their use, must have the full and proper signature of the writer; not the initials, but the proper name.

The era to be embraced in this history is the one beginning with the year 1852.

The History of the Reorganization will include the history of the downfall of every faction; so that *facts* touching the dissolution of these factions, (in many cases already accomplished, and in others approximating to dissolution), are desired to advertise the generation to come of some of the wiles of Satan, and the cunning of self-appointed leaders of the flock.

All communications upon this subject should be carefully and plainly written, and should be directed to the address of

JASON W. BRIGGS,

Cottage, Hardin Co., Iowa.

January 15th, 1871.

Information Wanted.

John Houlston Morgan desires to know the whereabouts of his two sons, both engineers, namely, John Houlston Morgan; when last heard from was residing in New York; and Henry Houlston Morgan, formerly residing at San Francisco, California; was sent on a mission by the Reorganization, to the Pacific Slope. If any of my brethren, or the readers of the *Herald* can give me any information of either of them, or of both, and will do so, they will confer as great a blessing on me as Joseph's brethren did on their father Jacob, when the news reached his ears that Joseph was alive.

Address JOHN HOULSTON MORGAN, White Croft, near Sydney, Gloucestershire, England.

DIED.

At Indian Creek, Mills county, Iowa, January 6th, 1870, Sr. SYBIL NEWBERY, wife of James Newbery, aged 77 years, 10 months and 23 days.

She was among the first to embrace the gospel in the old organization; was with the saints in Caldwell county, Missouri, when they were persecuted; and joined the Reorganization on August 4th, 1861. She lived a devoted life before God. She died a very calm and easy death, and without a struggle.

At Nebraska City, Neb., December 12, 1870, of cramp, RUDOLPH, son of P. C. and Caroline Peterson, aged 3 years, 10 months, and 9 days.

We miss the little bud, among the rest

His sweet and harmless chat;

We now, like many others, have had a test

What feeling parents have, for that

Which comes so near the heart.

On the 7th day of January 1871, at Little Sioux, Iowa, Br. HENRY SHAW, Sen.

Br. Shaw was born in England, in 1804, was baptized into the Church of J. C. of L. D. S., January 2d, 1840, and came to America in 1844.

At St. Louis, Mo., on the 3d day of January, 1871, Elder JOHN COTTAM, aged 61 years.

Br. Cottam was formerly from Lancashire, England, where he labored in the ministry for several years. His life was a warfare; his death sudden and unexpected. At between eight and nine in the morning of the day of his death, he was riding, unconscious of danger, in his wagon, from which he was thrown, and died at 4:20 in the afternoon of the same day. How solemn such warnings are to us all, to be prepared; for in an hour we think not of, the summons may come. Our earnest sympathies are hereby extended to the widow and children.

At String Prairie, Iowa, January 11th, 1871, Sr. ELETIA, wife of Elder Eber BENEDICT, aged 35 years.

She leaves a husband and six children to mourn their loss, but what was their loss is her gain, as she died in full hope of a glorious resurrection.

At the residence of Mr. Peter Brown, near San Andreas, Calaveras county, California, January 14th, 1871, Elder JAMES MERCER, member of the Sacramento branch, and a native of Warrington, England, aged 64 years.

As near as I can learn of the life of Br. Mercer, he identified himself with the latter day work in England, during the days of Joseph the Martyr. About twenty years ago he came to America—lived awhile under the *regime* of B. Young—escaped from there—wandered several years in the wilderness, as a sheep without a shepherd; but, in 1865, when he again heard the Good Shepherd's call, through his servants, he gladly returned to the fold,—since which time, amid the weaknesses of the flesh, until his pilgrimage ended, he sought to live as becometh a saint. I rejoiced during his obsequies, to learn that his daily walk had been such as to command the respect and esteem of his neighbors, which they manifested in their unremitting attentions during his late illness, and in the last tribute of respect—for which kindness I thanked them in behalf of his absent children.

The solemn warning, "Be ye also ready," seemed to rest down upon the people. M. B. OLIVER.

In Fayette county, Iowa, December 23rd, 1870, MARTHA, wife of Br. Melvin HOWARD, and eldest daughter of Bishop Israel L. and Sister Mahala Rogers, aged 26 years.

Receiving intelligence of her death, her grief-stricken father had her corpse brought to his home, where, assisted by Pros. J. Smith, her funeral sermon was preached on the 30th, by Elder Mark H. Forscutt, to a large circle of relatives and friends, previous to her interment in the Fox River burying ground, where many of the saints sleep their sweet and long sleep. She left three little children, whom her parents are now taking charge of for their father. Raising a family of six to maturity, all of whom but one are married, this is the first time the messenger of death has visited the household of our esteemed presiding Bishop.

At Sandwich, Illinois, of diptheria, at midnight of January 27th, 1871, RUTH, daughter of Br. John and Sr. Mary EARNSHAW, aged 3 years, 6 months and 27 days.

Five minutes before her death, she seemed strong as ever, and no apprehension of their coming loss was felt by the now afflicted parents. She looked lovely even in death. Her funeral sermon was preached by Elder Mark H. Forscutt on January

29th, and she was interred in the Fox River burying ground.

Rest; sweet, lovely bud of promise,
Nipped by death's unsparring hand;
With thy kindred gone before thee,
Thou art in a happier land.

THE German Arctic Expedition, which returned from the Polar Sea this fall, has published the results of its researches. The most important results of its explorations was the discovery of a new land, about thirty-six nautical miles east of Spitzbergen, and situated north of the seventy-seventh degree of north latitude. This new territory is larger than Spitzbergen, and presents a very wild and rugged appearance, being filled with almost perpendicular mountains and cliffs. This is one of the most important Arctic discoveries made for many years. The expedition also explored the eastern shores of Greenland up to the seventy-seventh degree of northern latitude, discovering an immense fiord, or arm of the sea, which extended deep into the interior of the country, and several mountains whose height exceeded that of Mont Blanc. The geological, zoological, and botanical collections brought home are of a rare and valuable character.

A LATE number of the *Commercial Advertiser* of Honolulu relates the fact that one of the whale ships in that harbor recently captured a whale in the Arctic seas, which has in its carcass a harpoon. This harpoon was known to belong to a ship which was at that time cruising in the Northern seas, on the other side of the continent. The whale had evidently passed from one open sea to the other by way of the pole. He must have found open water, for even a whale must come up at short intervals to blow. It is certain that the Polar Sea is navigable for whales from one side of the continent to the other. But while it does not follow that ships would follow the same track, the fact cited is one of considerable interest. Shipmasters may be able to navigate the Polar Sea when they know as much about navigation in the high latitudes as this whale with a harpoon sticking in his back.

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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.*

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No. 4.

THE “INQUIRER” AND “TEACHER.”

BY ELDER E. STAFFORD.

Friend Herald:—Through the politeness of a friend, I have had the privilege of reading a work, entitled “First Principles, or Elements of the Gospel,” published in the form of letters, in answer to an “Inquirer,” by Isaac Errett, Editor of the *Christian Standard*, of Cleveland, Ohio. Some of his teachings I heartily endorse, but some, under my present convictions of the purposes and designs of the Almighty, in revealing the scriptures for the benefit of fallen man, I cannot endorse, and by your permission would like to analyze, and apply the touchstone of scripture and reason, and have you insert them in your valuable columns, that others may have a chance to test, not only the Editor's remarks, but those of your unworthy brother, who is penning these lines.

Perhaps it may be wisdom to give an extract from an “Inquirer's” letter, so that your readers may see the incentive the Editor had to write. It is as follows:

“I am not a professor of religion, not because I am not religiously inclined, but because I cannot see how to get my feet on the rock.” I was raised religiously, in

the orthodox faith, in one of the strictest of Calvinistic churches. I was trained to study and revere the Bible, and was made familiar with its contents—especially the Old Testament. The venerable preacher to whom I looked in my boyhood with reverence and awe, as an ambassador of God, preached mostly from the Old Testament, and kept us most of the time at the base of Sinai; affirming that the law is our schoolmaster to bring us to Christ. Now I confess to you that religion seemed to me a very awful thing, and very mysterious too, for I never could learn definitely how to become a Christian. I heard much good preaching, but it failed to tell me how to get to Christ; and the whole book seemed to me to be a strange jumble of mysterious things, without beginning, middle, or end.”

Now for the Editor's answer:

May I ask you first, of all, to read the New Testament more carefully? The very fact of a new testament, will or covenant, should arrest your attention. If a new will or covenant is now in force, and the old one has passed away, as Paul affirms, (Heb. viii, 13), it will be at once apparent to you that your fate is not immediately involved in the former wills or covenants, and that however interesting, or valuable the study of former testaments may be, an understanding of them is not vital to your interests. Not Genesis, nor Judges, nor Ezekiel can make known unto

you the will of God *toward you*, if there is a new testament. In saying this we do not deny the inspiration of the Old Testament scriptures, but affirm it. * * * Moreover, if there is a new testament, and as Paul says a testament is only of force after the testator's death, (Heb. ix. 16, 17), it is evident you must not only come away from the Old Testament but from the four Gospels likewise, before you can learn what there is for you in this will. It was not of force until after Jesus died and rose again, and it passed into the hands of his executors, the twelve apostles, and was by them opened and announced, after it had been sealed with his blood, and after the Holy Spirit came down from heaven, to guide them into all truth in announcing and interpreting it. You must learn the will, therefore, either from what the Lord told them he had put in it, (Mat. xxviii. 18-20), or from the will itself, as unfolded and announced by these executors, after they received the Spirit. That the Old Testament is not absolutely necessary to acquaint you with the way of salvation, may be learned from the fact that these apostles went into Gentile lands with the new testament or covenant, and made Christians of thousands who knew nothing about the former testament. This was not because the Old Testament was not from God, for when they preached to Jews, who had the Old Testament, they took their scriptures and preached Jesus to them."

Friend *Herald*, I have given you a lengthy extract from the "Inquirer," and the answer in the "first letter," almost entire, so that you may see the position of "Inquirer" and "Teacher." The "Inquirer" states that he was brought up in one of the strictest of Calvinistic churches; taught to revere the Bible; made familiar with its contents, especially the Old Testament, &c. The "Teacher"—as I shall call him—labors to show him that the Old Testament scriptures are no longer in force, not vital to his interests; but, in common parlance—as is frequently stated by men of like faith with himself—fulfilled, or done away. He asks "Inquirer" to read the New Testament more carefully, and says, "The very idea of a new testament, will, or covenant, should arrest your

attention. If a new will or covenant is now in force, and the old one has passed away," &c. If the reader will follow him carefully, he will find that the will, or covenant, which he calls the old one, and says has passed away, is the Old Testament scriptures, and he quotes Paul, Heb. viii. 13, to prove it, which to my mind does not prove any such thing. If you, kind reader, will take the pains to read the latter portion of the 7th chapter, and all of the 8th and 9th chapters, you will find that Paul is reasoning and shewing the Hebrew saints the difference between the law of Moses, which he calls the old covenant, and the gospel covenant, of which Christ is the great Mediator. If you will read the 9th chapter, Paul describes of what the old covenant consisted, which was done away. He speaks of the Tabernacle, and all its appurtenances—about the high priest offering, as for himself, so for the people, sacrifices for sins. The service consisted in meats and drinks, and divers washings and carnal ordinances—of the offering of the blood of goats, and calves, and bulls, and he then shows how Christ is the High Priest of a more perfect tabernacle; and the Mediator of a better covenant; showing that it was the law of Moses, with all its types and shadows, which was done away as the old covenant, and this is what Christ had reference to, that was *fulfilled in the law*, concerning him.

A portion of the law given on the tables of stone, when Moses was in the mount, is in force now as strongly as ever it was. I mean what is commonly called the decalogue. "Thou shalt have no other gods before me." "Thou shalt not make to thyself any graven image," &c. "Thou shalt not kill, nor steal, nor commit adultery," &c., are as strongly in force now as ever, and here is something in the Old Testament vital to the interests of all mankind. It cannot be shown by any

history extant that God ever cancelled these laws.

But our friend, in his second letter, in order more strongly to enforce his idea of the Old Testament scriptures being done away, quotes the saying of the Savior, Luke xxiv. 44 :

“All things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms concerning me.”

He goes on, divides the Old Testament under these three heads, and labors to prove that because Christ said all things must be fulfilled which was written in them concerning him, that when he came the first time and at his death, *all was fulfilled in them*; and therefore they are of no vital interest to any one in these days. Had he been a more careful reader of the Psalms, (I do not mean all the books that he enumerates under the head of Psalms, in order to support his dogma of the Old Testament being done away, viz: Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the 2 Chronicles, but I mean the book under that name, which our Savior had access to while upon the earth, in order to know what was written in it), I say had he been a more careful reader of the Psalms and the books of the prophets, he would have found that they spoke about a great many more things to take place at his second coming, than at his first, and we say with the Savior, all things that are written there concerning him must be fulfilled. Those that related to his first coming were fulfilled then; those that related to his second coming remain to be fulfilled. Read Psalms 46, 47, 50, 67, 72, 97, 99. These Psalms tell about the Lord's coming to reign and govern on the earth; they tell how he shall come in devouring fire; they state that the hills shall melt like wax; they likewise tell of the destruction of the wicked taking

place at that time, and these agree with the prophets, both Old and New Testament prophets, in every particular. Read Isaiah 2, 24, 35, 40, 63, 64, 66 chapters, Joel 3rd chapter, Zech. 14, Mal. 3rd and 4th chapters, and we might refer to a host of others, but we forbear.

It is evident that the disciples were instructed by Jesus of what was written in the Scriptures (the prophets and Psalms) concerning his *second coming*; for they asked him on one occasion, what would be the sign of his coming and the end of the world—or the destruction of the wicked. Peter himself prophesied concerning the Lord's coming a second time, and agreed with the Old Testament prophets, and likewise with Paul, 2 Thess. i. 8. Read 2 Peter iii. 10. And after all these testimonies, will a professing Christian minister assume that the Old Testament Scriptures are not vital to the everlasting interests of any now living? Surely it is of great importance to know that the Lord is coming to destroy wickedness from off the earth, and to reward the righteous—it will make all who desire to be saved from this destruction, to seek righteousness. It shows unto us the will of God concerning us; the assertions of our friend to the contrary notwithstanding; for hear Peter, what he says in his second epistle, i. 21 :

“For the prophecy came not *in old time by the will of man*; but holy men of God spake as they were moved by the Holy Ghost.”

...If then these prophecies came not by the will of man, they came by *the will of God*, as Peter infers, and therefore *his will* is made known unto the children of men; and for the purpose that they may take heed to their ways, and have a chance to be prepared for the Savior's coming to reign.

I have cursorily glanced at the subject matter contained in the foregoing prophecies, but would advise the

reader to examine them at leisure; and ponder well over them, for they contain great food for instruction, and withal seek in prayer to Almighty God for his Spirit to open your understanding, that you may understand correctly.

When the "Teacher" first commences to instruct "Inquirer," who has told him that he has been taught to revere the Old Testament, &c., he tells him to read the New Testament more carefully, and we gather from the context he means the New Testament scriptures, and at another time, when it suits his convenience, he calls it the Gospel. We shall, in this instance, give him the benefit of the doubt, and take the latter as his meaning, believing that as a professing minister of God and a student of the Holy Scriptures, he ought to be posted in the history of the same; which history shows that the New Testament scriptures were not written till the latter part of the first century, and not compiled into a book of that name till near the latter part or end of the fourth century.

The "Teacher" tells the "Inquirer" that he must not only come away from the Old Testament scriptures, but from Matthew, Mark, Luke and John before he can learn what there is for him in this will or covenant. He says it was not of force (this will, or covenant, or gospel) until after Jesus' death and resurrection; and he says:

"That after his resurrection it passed into the hands of his executors, the twelve apostles, and was by them opened and announced after it had been sealed with his blood; and after the Holy Spirit came down from heaven, to guide them into all truth in announcing and interpreting it."

And here, before I go any farther, I wish to notice a contradiction, which will be apparent to the reader, for it occurs in the next sentence following what I have just quoted:

"You must learn the will, therefore, either from what the Lord told them he had put in it (Matt. xxviii. 18-20), or from the will itself, as unfolded and announced by those executors, after they received the Spirit."

He first tells him he must come away from the four gospels before he can learn the will, and then tells him that he can learn it from Matt. xxviii. 18-20. He says in his fourth letter:

"We now call your attention to the fact that the four gospels of Matthew, Mark, Luke and John, were not written as an authoritative announcement of the terms of salvation. They reveal the Savior, rather than the salvation, what he did to bring salvation to us, rather than what we are to do to make the salvation ours."

I have made these lengthy quotations, in order that the reader may see the object he had in view, in telling the "Inquirer" to come away from the four gospels; but I shall defer the further consideration of the subject until my next.

VANITY.

I think, a saint of God should appear as he or she is, and be plain both in spirit and in body; be humble and meek, lovely and kind, and try as near as possible to follow the footsteps of our Savior, Jesus Christ. I think also we should dress plainly instead of vainly; not as some, with false hair, (perhaps from some horse's

tail, or somebody else's hair), long vails hanging down on one side, earrings and the like. Sisters, read the third chapter of Isaiah. There is no vanity about God; neither should there be any about his people; but there should be a great difference between them and the world. W.

THE ACCUSER OF OUR BRETHREN.

In the *Herald* of December 15, 1870, I find two articles written in reply to my views on the above subject. In this article I shall endeavor to oblige our brother "Amicus" by answering his query.

The article by Br. Summerfield contains but few objectionable features, I shall therefore say but little about it. He makes one quotation which I wish to briefly notice, which is as follows:

"Now shall the prince of this world be cast out." John xii. 31.

From this quotation, Br. S. assumes that the "prince of this world" means the "accuser of our brethren." But that the Savior had reference to himself is evident from his own words:

"Now is the judgment of this world," John xii. 31, evidently showing that the "world" was about to pass "judgment" upon him, and cast him out, and crucify him. That this was his meaning is apparent from the 32nd verse, which says:

"And I, if I be lifted up from the earth, will draw all men unto me."

Then this "casting out" has no reference, whatever, to the casting down of the "accuser of our brethren."

The only difficulty appears to be the want of a proper understanding of the term "cast down." "Leon" and Br. S. both entertain the idea that it has reference to the time when Lucifer, a son of the morning, was "thrust down" from the presence of God. But I think I shall be able to show that it cannot possibly have any allusion to that event.

Let me again call the attention of the reader to that scripture which gave rise to this pleasant controversy, by which I shall endeavor to show that the "casting down" spoken of is the *entire loss of Satan's power to "accuse"*

the children of God. The Revelator says:

"And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Rev. xii. 9.

What caused this voice to be heard in heaven?

As "those *behind the veil* are watching and waiting," our brethren who have been falsely *accused* by the adversary of all righteousness, and who "loved not their lives unto death," have passed silently through the dark "valley of the shadow of death," to realms of eternal day, and from their exalted station are anxiously "watching" the movements of their *brethren* on earth, who are engaged in dreadful combat with a powerful foe. They are "waiting" in breathless silence, eager for the time to come when they can triumphantly shout, "our brethren have OVERCOME the enemy of souls." But the trumpeter says "not yet." The combat deepens, the foes' mighty host makes a fearful charge; the lines of the "brethren" are broken, and they are driven before the enthusiastic and almost victorious foe. Every voice in heaven was silent, save the voice of supplication, which said, "Give strength, O Lord God Almighty, to our brethren, that they may overcome."

Now the almost vanquished little band rally around the blood-stained banner of their Leader, and rush mightily to the battle, and gain the final victory.

Then the heavens were joyous, and the earth was glad. And from "behind the veil" was heard the exulting cry:

"*The accuser of our brethren is CAST DOWN.*" In the following verse we are told how they were enabled to overcome:

"For they have overcome him [the accuser] by the blood of the Lamb, and by the word of their testimony." Rev. xii. 10, 11.

I think none of the brethren will pretend to say we *have* overcome; yet we are included among the "brethren" who should be enabled to "overcome through the blood of the Lamb," and cause the rejoicing of "those behind the veil."

From this, then, it is clear that the saints cannot be said to have *overcome*, nor will they until the enemy shall cease to prevail against them, and the "Kingdom and dominion, and the greatness of the kingdom, shall be given to the saints of the Most High." That this cannot, or rather will not, be the case till the Ancient of days shall sit, is rendered obvious by the testimony of the prophet Daniel, who says:

"I beheld, and the same horn [power of the enemy] made war with the saints, and prevailed against them; *until the Ancient of days came*, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. vii. 21, 22.

The Revelator doubtless looked forward to this time as being the period when the "accuser of our brethren" should be "cast down."

The *manner* in which he was to be overcome is clearly indicative of the *nature* of the casting down, and by *whom* it was to be accomplished.

If the time referred to was when Lucifer was thrust down, the event took place in the *celestial world*, and the *power* employed to thrust him down was the *host of spirits, or celestial beings*, of whom God is Supreme Ruler. But so far from this being the case, the Revelator declares the event shall take place *on the earth*, where mortal beings dwell. This idea is derived from the following scripture:

"And they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou * * * hast redeemed us to God *by thy blood* out of every kindred, and tongue, and people,

and nation; and hast made us unto our God kings and priests; and we shall reign *on the earth*." Rev. v. 9, 10.

The *power* by which he is to be overcome, is the Spirit of God in the faithful servants of Christ, through whose blood as a means, and the "word of their testimony," they shall be able to "*overcome*" and "*cast down*" the "accuser of our brethren," when he will be utterly deprived of his power.

Again; the work of the devil from the time he was thrust down from heaven to earth, has ever been to *accuse* the brethren. But when the casting down spoken of by the Revelator takes place, then he is to accuse them no more.

Then, beyond all controversy, the *casting down* is the entire loss of Satan's power, and the period when it shall be accomplished is yet future.

Having disposed of this part of the subject, I shall now proceed to answer the objections urged by "AMICUS." He quotes as follows:

"On this rock will I build my church."

And then adds.

"In this text Jesus represents himself as the master workman, who shall, at some future time or period, construct an edifice, of which he himself should be possessor and proprietor."

To all this I heartily agree. Again he asks;

"Through what peculiar mutation must this edifice pass in order to give birth to its architect and builder?"

I answer; NONE.

From the manner in which "AMICUS" uses the above text, we are led to conclude that the word "*build*" means to *organize*, otherwise there would be no point to his argument, and that the time for this organization to take place was future from the time when the above words were spoken by the Savior, which forces us to the conclusion that there was, at that time, no church in existence, which I shall show was not the case. Now, if the church did not

exist till some time subsequent to the period referred to above, then I confess that I am wrong in saying the "man-child" is Christ. But if I can show that the church had an existence, not only at that time, but long enough before it, and before the Savior was introduced to the world as the Christ, then, surely, "Amicus," and all my brethren, can see the consistency of the view heretofore taken relative to this subject, and that the "edifice" passed through no "peculiar mutation" "in order to give birth to its architect and builder."

I shall now endeavor to show that God did have a church and people, long anterior to the advent of the Messiah. Its laws, officers and ceremonies were, perhaps, somewhat different to those subsequently established by the Savior, but still it was God's church, and its members were his people. In reference to this matter, Stephen, the martyr, says:

"This [Moses] is he, that was in the church in the wilderness with the angel which spake to him on mount Sinai, and with our fathers."

This text affords unmistakable evidence that God had a "church in the wilderness," of which it is declared that Moses was a member. This church then existed 1491 years before the birth of the man-child, Christ.

In that church we read of prophets, elders and priests; and the Book of Mormon tells us that there were also teachers in the church. These officers performed the sacred rites of the church, one of which was the ordinance of baptism. God finally took Moses and the Melchisedec priesthood from the church, and left in it the Aaronic priesthood. This order of priesthood continued till John, which the following scripture proves.

"And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remis-

sion of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel, till John. Doctrine and Covenants lxxxiii. 4.

Was John a member and minister of the church? In answer to this question, if you say he was, then the truth of my entire position is admitted. But if you say he was not, then you stand arrayed against the word of God: for John was a prophet, than whom there was never a greater,—and prophets are officers of the church of God. Again, if he was not a member of the church, he could not have legally baptized anyone—he could not have acted as porter to open the door and admit the "Lamb of God" into the sheepfold.

"But he that *entereth in* by the door is the SHEPHERD of the sheep. To him the porter openeth. John x. 2, 3.

Who is the shepherd of the sheep? In the eleventh verse Jesus says "I am the good shepherd."

Who was the porter? John, evidently, for he baptized him. Into what did the shepherd enter. The sheepfold, (first verse), or the church. Then the church must have existed before Christ, or he could not have entered it, at the commencement of his public life.

We teach that men become members of the church by baptism. Then, if baptism admits us into the church, John was certainly a member, for we read that,

"John * * * was baptized while he was yet in his childhood, and was ordained by the angel of God, at the time he was eight days old unto this power; to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people; to prepare them for the coming of the Lord, in whose hand is given all power. Doctrine and Covenants lxxxiii. 4.

From this we learn the following facts:

FIRST.—The Lord had a people.
SECONDLY.—Those people admitted others into the sheepfold, or church, by baptism.

THIRDLY.—John was baptized, hence a member of the church.

FOURTHLY.—He was ORDAINED to "open" the door to others, and especially to Christ the "Good Shepherd."

Thus qualified, he stood upon the banks of Jordan, inviting the multitude to enter into the "kingdom of God." While thus engaged he saw the Savior approaching him, and pointing him out said: "Behold the Lamb of God who taketh away the sins of the world;" and John led him down into the water and baptized him, after which the Spirit descended upon him.

Neither Jesus nor any of John's disciples were ever re-baptized. Many of John's disciples became the followers of Jesus, and no other baptism than that of John was ever required of them. Hence, by "John's baptism" they were made *members of the church*.

From what has been said it is quite clear that God had a church under the direction of Moses while Israel was journeying through the wilderness, and that it *continued till John*. More than

this, Mary, the mother of Jesus, must have been a member of this organization; otherwise the conception and *birth* of Christ could not, in any sense, be called immaculate.

The term "build my church" cannot have reference to its *organization*, but to its *final triumph*. This idea is gleaned from the following facts. Apostles were "set in the church," and they had been chosen *before* the above conversation took place, for the Savior was *then* addressing the president of that quorum.

As the woman (church) lived 1491 years *before* the birth of the "man-child," it is not in the least inconsistent to maintain that the man-child who was to rule all nations with a rod of iron, is Christ.

Hoping that "Amicus" will be able to see that the "edifice" needs to pass through no "peculiar mutation" "*in order to give birth to its architect and builder*;"

I remain, the friend and lover of investigation. LEONIDAS.

OUR DEDICATION SERVICES.

BY ELDER J. D. JONES.

This morning, when reading some articles written by the brethren, the thought entered that the scenes that transpired during the dedication and consecration of our little "Meeting Room" to the Lord, might be productive of good to those who are continually watching Zion's progressive movements, notwithstanding the painful and heart-rending evils so often bearing upon her; whilst she, the fairest of the fair, endeavors to clear her way through, keeping a straight and steady course for that haven of rest, the paradise of God; where sin,

vice, crime, debauchery, and degraded human selfishness will be no more; but all united in *one*, through the effectual working of the Holy Spirit in the heart. Oh! that I might live to see the day of promise, and share with the meek ones in the enjoyment thereof.

God has not forsaken his people, but "is giving them comfort once more." Last Christmas day was a day long to be remembered by the little flock in this place; when from the heart we presented to the Lord the fruits of our labor, and were given to understand that it was accepted. The Holy Spirit was

made to flow copiously through the word delivered by that man of God, Joseph; and especially when as mouth-piece, he breathed that prayer of faith that seemed to draw, as it were, the heavens and the earth together. O what hallowed feelings passed through each bosom; what holy sensations caused the fluid to trickle freely from the eyes, and bedew the faces of saint and sinner, with but very few exceptions. The veil was gently moved aside by an unseen hand, and angels presented themselves, four in number, standing, one in each corner of the room, as if sent to bless and take cognizance of events whose record is to be had in

the archives of God and his Christ, and revealed when the now poor, bleeding, and down-trodden Zion shall be redeemed from all the corruptions of Babylon.

Our much beloved and worthy President, John Chisnal, was indeed led by the good Spirit when he continued so eagerly to importune our dear brother to attend the dedication services. Great promises are held out by the Holy Spirit to us, as a people, if we will but persevere in all things pertaining to righteousness.

Peace be with all in the Office, including the Israel of God throughout the entire earth.

H A P P I N E S S .

BY M. R. COUSINS.

Tell me, ye that revel in the midnight hall; is happiness there? Does it exist in your own breast, pure and uninterrupted, during the evening spent in revelry and mirth? Will the momentary pleasure you desire from such amusement attend you while journeying through the path of life? Will it be sufficient to cheer, sustain and comfort you in every trying hour? Is *true* happiness to be found there?

Your faded, pale cheeks; your pallid, sickly appearance, answer "No!" Nothing substantial can be gained there. Do you enjoy a ray of joy and pleasure? Alas! my friend, like the dew of evening it is soon gone; and in its place is left "an aching void the world can never fill."

Tell me, ye that glory in human pomp or fame; ye to whom the people cry, "Here comes the mighty conqueror, whose laurels are dyed with the blood of mangled corpses, of innocent victims." Do you enjoy *true* happiness? Tell me, Will human

blood wash away your iniquities from the sight of an offended Maker? Will the cries and agonies of perishing mortals alleviate your distress in a dying hour, or make your solitary moments peaceful and happy? Will that long path you have trodden, washed in the gore of human life, and strewn with the wrecks of fallen cities, satisfy your ambitious desires? The example of the famous conqueror, Alexander, who, after he had subdued nations and kingdoms, and laid empires low in the dust, sat down and wept because there were no others to conquer, answers "No." Was Alexander happy then? A guilty conscience answered, "No," and would not let him rest.

Where, then, shall we look for happiness? If it is not to be found in pleasure or ambition, is it for us or others to enjoy?

Hark! from the humble cottage I hear a voice of prayer and praise to God! Ah, yes. Now have we found the object of our search. The saint is

happy. He rejoices in the love of his Savior, and in the hope of eternal life, that shall be given him when Christ shall come again. When no eye is upon the saint, but that which is omniscient, the saint is happy in his God, for there is no sting of a disturbed conscience to interrupt his enjoyment.

“LOOK ON THIS PICTURE AND ON THAT.”

The following poems, by our esteemed sister, Josephine Morley, we commend to our young friends of both sexes.

The one represents clearly and graphically the exquisite and confiding sweetness of pure love, honorably and frankly bestowed; its vitality in life; its strength in death. The other, with equal force, the incertitude, duplicity, anguish and despair of the coquette's life.

We trust the one may incite to purity and frankness, and the other serve as a warning to those who may be tempted to allow their tongues or acts to declare what their hearts disallow.

THE DYING WIFE.

BY SISTER JOSEPHINE MORLEY.

I am dying, dearest, dying;
 See, my breath is almost gone;
 Jordan's waves are round me rolling,
 And my Savior's beck'ning on.

Come nearer to my bedside, darling,
 I have much that I would say;
 Much that I would have thee treasure,
 When from earth I've passed away.

Just one year ago, my dear one,
 Just one year ago to-day,
 Since my dear, kind, weeping father,
 Gave to thee his child away.

I have loved thee well, my dear one,
 A loving wife I've striven to be;
 Praying ever, thro' my Savior,
 That I might be true to thee.

Yes, I've loved thee well, my husband,—
 Loved far more than words can tell;
 Now my Savior calls me to him,
 And he doeth all things well.

Clouds have gathered round us thickly,
 Storms have burst and passed away;
 But no storms our sky could darken,
 For our love made midnight day.

I am going now to leave thee
 On the dreary shore of life;
 But I'll love thee still, my dear one,
 When I am thy angel wife.

When the grass grows green above me,
 When thy grief has passed away,
 Then thou'lt seek to wed another,
 And she will not answer nay.

Do not let the love thou gainest
 Drive my image from thy heart;
 Of thy inmost soul, my darling,
 I would ever be a part.

When her head lies on thy bosom,
 Where my own so oft has lain,
 And her lips seek thine for kisses,
 And thou giv'st them back again.

Then perchance thou'lt think, my husband,
 Of her who in the grave doth rest;
 How her life to thee was given,
 How her love thy pathway blessed.

I can scarcely see thee, darling,
 For my eyes are growing dim;
 And my Savior's very near me,
 Beck'ning, calling me to him.

Farewell, love; but not forever!
 See, the death damp's on my brow;
 And my soul leaves earth for heaven,
 With the kiss I give thee now.

THE COQUETTE'S PUNISHMENT.

Oh! let me to my chamber go,
 Where I can be alone;
 Where I can weep my grief away,
 And none can hear my moan.
 I'll play my part right well to-night,
 Be the gayest of the gay;
 And not a shadow of my grief
 Shall o'er my features stray.
 My beauty shall be grand to see;
 Alas! what shall I care,
 Since beauty cannot drive away
 This horror and despair.
 My laugh shall ring so sweet and clear,
 They'll say I know no grief;
 They will not know that death to me
 Would be a sweet relief.
 And lovers will be plenty too,
 To hover ever near;
 To answer back each fitting smile,
 And every word to hear.

But while they hover near my side,
 Their forms I shall not see;
 I'll see but one I dearly love,
 Who now cares not for me.
 Ah! once his love was all my own;
 I valued not the prize,
 But strove to wound his loving heart,
 And all of love disguise:
 I coldly listen'd to his vows,
 And laugh'd his love to scorn;
 But ah! I trifled once too oft,
 He has left me now to mourn.
 But I will wipe my tears away,
 With jewels deck my hair;
 With gorgeous silks my form array,
 Nor let him see despair.
 I'll even calmly look upon
 The fair form by his side;
 And force my clay-cold lips to speak
 The praises of his bride.

J. M.

SATURDAY NIGHT MUSINGS.

BY ELDER J. RUBY.

Another week gone to swell the past
 —another week's record made by us,
 to be examined by Him—another week
 nearer the christian's home—another
 rest in the journey of life—another
 Saturday night!

Good-bye, wearying labors of the
 week; adieu to the cares and anxieties
 of business and the outer world! We
 are at home; have come to enjoy that
 sweet season of rest that dates from
 Saturday night to Monday morn.

O what a blessing to the hard-
 palmed, honest toiler, is the cozy home
 that he has earned by honest industry
 —by patient perseverance and careful
 economy! How his bosom swells and

his heart warms with gratitude to Him
 who cares for all, as, returning to-night
 from his labors, he is met at the door
 by loving wife and little ones, their
 countenances beaming with the gladness
 they feel at his return.

Hark! out upon the side-walk,
 beneath the window by which I write,
 I hear the tramp of strong men return-
 ing from shops, factories and foundries,
 where they have been at work. How
 quick their step. They are going
 home to rest with their treasures; for
 'tis Saturday night. Their hands may
 be hard, but their hearts are warm,
 and tender; full of love for the home
 ones, and of trust in Him who is ever

ready to help us in the battle of life.

In the cities, in country places, along our lines of railroads—everywhere—there are armies of men hurrying home; for the week is ended, and loving ones await their coming—loving hands have made ready the evening meal—and in warm hearts there is a welcome which is the poor man's wealth.

The home may be a cabin; but it is theirs—gained by their united efforts. The rooms are not large, but they are sufficient for their modest wants, and their hearts are too full of love for envy to dwell there. The furniture is not rich; but in that home, there is that which, alas, too many do not possess, neither will money buy.

Ah! it is a treasure yielding hourly interest. It is a bond uniting earnest, honest hearts. It is the "earnest" of the beautiful fulfillment for which every true heart hungers and, I fear, too, many starve! It is *mutual love and obedience to God*. In these are the husband and the wife united. Smiling peace hangs her banners upon the walls—the fruits of a love that is born of God. This is their home.

He lives here, while he works over the way—down the street—or, perhaps, his duties call him from home. While he is absent she cares for their home. While he is earning, she is saving for the future, and waiting his return to give him a heart-welcome in his home, warmed by love, endeared by the memory of kind acts which make his heart glad, and give him strength to meet the trials of life.

This Saturday night is the close, not only of the week, but of the month, and the year. Thus have the weeks multiplied until the year is completed. The record, divided into fifty-two weekly chapters, has been entered upon *the books*; and when they are opened in the presence of the "small and great," who of us will fear to stand before the great Judge and hear the

sentence passed according to our works?

Looking back through the year which closes to-night, we see the pictures time has left upon the tablets of memory, and they are many-colored. Here a kind word spoken that touched a weary heart, and gave encouragement to those whose life was weighed down with many sorrows—burdened with many cares. There a kind act made a fellow being glad, and secured us a warm, an earnest friend, whose earnest regard is our reward here, and we hope for our Father's approval when we shall enter upon that life where there are no more wearying labors—no more Saturday nights.

Thus are the lives of all marked by acts, kind or otherwise. The good stand out like the stars in yonder curtain of night. As some stars are brighter than others, so will be the rewards given by Him whose great love has blessed us thus far upon life's rugged way.

And now, as we pass in review the scenes of the closing year, let us imitate the proof-reader; *mark the mistakes, and determine to improve*. We may not be perfect—none here are so—but we may be better than we have been. There are many who remember wrongs done them in the past. Forgive them. See if, in the past, there has been a wrong done to others: if so make haste to acknowledge the wrong and *ask to be forgiven*. Thus we may correct the mistakes of the week and the year, enter upon the new with increased wisdom, gained from the lessons of experience, that will help us to do more for Him whose children we are—more for each other—more for ourselves. Thus will the first chapter in the new year be brighter than the last in the old; we shall be encouraged as we see our advancement; we will have more light through the Father's love, and sweeter rest when comes another Saturday night.

And so on through all the weeks of

the year: step by step we advance in the way of truth; little by little we add to our good works; one by one, as the weeks come and go, we write our life-chapters in doing unto others as we would have them do by us, closing each week with a kind act that will render pleasant to some loved one—some friend, or fellow being; the memory of Saturday night.

A week ago to-night I was happy in the society of loved ones: brethren and sisters at the Kewanee conference. earnest men and women, with warm hearts and true, having courage to do and dare for the right. Well do I remember their kind looks and words. Still do I seem to feel the firm grasp of their hands as I held them at parting; they to go to their homes, I to return to mine. God bless them, and give to them love and good cheer this night. There are some among them whose duties are many—whose burdens are great. God give them strength to bear, and willing hearts to do. As to-night, they sit around their firesides, reviewing the scenes of the week, I trust that many pleasant hours may be recalled—many kind words remembered—that this, the last Saturday night of the year, may find them with glad and happy hearts.

They deserve to be happy, because they are striving for the right against the wrong. Thank God that, though they are scorned by some, and though

their lot in life be humble, yet, if faithful, they will be found the favorites of heaven, and their reward will be sure.

The night deepens. The week—the year—is well-high spent! Soon they will take their places among the things of the past, to give place to the new.

Well; good-bye, old year! To me thou hast brought much of joy, with some sorrows and regrets. I shall not forget thee, nor the bright, glad scenes, thou hast left upon my memory. There are faces of loved friends that are present to memory as I recall past scenes, and to them do I send kindly greeting to-night: wishing for them a happy New Year, and for their hopes a beautiful fruition.

Saturday night! While others are sleeping, the old year—the old week is dying. Another wave is rolling to the shores of eternity.

To-morrow we shall enter upon a new chapter in the history of life. Let us strive to have it free from blots. Let it be full of good deeds and kind words. Let us strive to make glad the hearts of those around us. Let us make good resolves and keep them. Let us try to be happier by being better; let us try to make others happy by being good and true, loving and kind. Then, when the week is ended, we shall look back upon these kind acts as we look upon a beautiful bouquet, and feel that we are *worthy* our rest on *Saturday night*.

EXTRACTS FROM ELDER D. H. SMITH'S JOURNAL.

January 2nd, 1871.—At Galien, it began to snow. When the time for our departure came, we found ourselves at the depot. Selecting a vacant spot near the window, I sat down to patient observation. Very soon I found among the company three professors, two ministers, if I guess rightly, and if

another guess were right, one was a Baptist, one a Methodist, and the other a Universalist. They were observing me; and gravitated toward me; they wanted to talk; the weather formed an interesting and original (!) subject of conversation, out of which Br. Universalist drew the sage conclu-

sion that whatever is right; that God made some men and made them evil, that he made others and made them good and so was responsible for their good and evil; and in fact, there was no evil only ignorance. God loved the work of his hand; so would save them all alike.

By this wonderful reasoning, he evidently thought truth vindicated, and error dead beat; but error is bold and don't like to die, so Br. M. said.

"You shift all our sins on to God, do you? What sense is there in earthly punishment? Whence the punishment of the hypocrite, and the reward of the righteous spoken of by Jesus, if man is a mere machine and has no mind of his own?"

I added, "you ought not to call evil good, and good evil, or to set light for darkness and darkness for light. Sin is wicked, and brings shame; and their fruit is death, and we know it all too well."

"Well," replied he, "it is just like this, here is a field full of flowers; some are blue, some red, some sweet, some repulsive, nettlesome, nauseous, yet all answer the end of their creation, and why not regard them alike?"

Ah! but my dear Universalist brother, you forget the fact that flowers and nettles are unconscious, and imperfect growths, compared with man. They do not realize their condition, and could not change if they did; but man finds good and evil extant, and recognizes them by virtue of his agency. Bad men can mend, good men can deteriorate, bitter, sweet, light, darkness, *evil* and *good*, we must recognize and choose from, or the whole foundation of our judgment is gone.

Thus ran the tone of our argument until he was obliged to go; looking back, however, he fired one more shot,—"God made the *devil*," said he.

The Methodist replied with a telling volley, "But he did not *make* him a

devil, no more than he made *you* a *sin-ner*."

The approving smiles of the crowd witnessed their pleasure at his defeat.

The Baptist and Methodist remained; they seemed not yet satisfied, and finally the Methodist said, "I liked your discourse last night, very well, all but the part on baptism."

"Why," said I, "did not the Savior command his apostles to go into all the world, and baptize all nations?"

"Yes, but you said that baptism was for the remission of sins, thus putting your own construction on it."

"Pardon me, if I seem to contradict you, I did not say so at all, I merely quoted Peter's saying on the Day of Pentecost, "Repent every one of you, and be baptized in the name of Jesus Christ FOR THE REMISSION OF SINS."

"So you declare, from that, that no sins are remitted save by baptism?"

"Pardon me, again, we put no construction upon it at all; we simply read FOR THE REMISSION OF SINS. It needs no interpretation at all; it is plain, Peter said so, and I believe him—that this is what baptism is for."

"But," said he, "we say *unto* the remission of sins."

"You are at liberty to do so; but I *had* rather believe Peter.

He ran on in this style, explaining and paraphrasing, and at each conclusion I had but to read the passage over again, and the crowd would smile; for he was evidently against a snag. I did not even quote another passage; yet there are plenty of them, as we well know.

After a time, he turned the subject upon the Book of Mormon, "This," he declared, "some one of our elders had said was a better book than the Bible, which declaration he could not believe."

I replied that "I could not help what others said, but that the book to me was equally as good as the Bible, and I thought a plainer, less contra-

ditory work than the common version of the *Bible*, and it taught the same doctrines."

He said "the Book of Mormon did not teach the *new birth as the Bible did*, or does."

I quoted Alma on faith, and the good seed that is planted and swelleth and sprouteth, springing up to a new and everlasting life, and other places; and he changed the subject again.

The cars failed to come, so we returned to Br. Howell's, where a plenteous repast of good viands was prepared for us. After much rejoicing with our friends, we tried again, and this time got under headway. Our argumentive friend came to us on the cars, and broached the subject of miracles.

"You preach the gifts of God,"

said he, "but we do not see them."

We enlightened his mind on this subject, showing the fallacy of such reasoning, stating that if souls were not converted by the truth, and did not embrace it for its glorious and precious principles, they never could be saved on a miracle; and that if he should be converted by a gift, gifts would always be his faith alone. SALVATION is the object of the gospel, and these signs followed the believers, the obedient and faithful. There was a cross to be borne, a labor to be wrought, before these minor objects in the work of *salvation* followed. He went away after asking where we both lived.

It had begun to snow before we left Galien, and now all nature presented a white robe of purity, truly beautiful. Will write from Decatur.

SHOULD SEVENTIES PRESIDE.

BY ELDER T. DUNGAN.

I do not profess to be a very great logician, but I believe I understand a little common sense, and, to my illogical mind, many logical views, may be clothed in common sense language; although if they chance to differ from the views of some of our logical critics, a wordy, satirical philippic, may be the consequence. But is this wise and profitable? We think not. Let us endeavor to keep the unity of the Spirit, till we come to the unity of the faith.

There certainly exists plain, tangible law for regulating the duties of the quorum of the seventies, the reading of which impresses our mind, very forcibly, that the quorum is regarded as about the third in point of jurisdiction in the church; that it stands in the same relation to the quorum of the twelve, that the quorum of the twelve

stands in to the first presidency; then according to divine wisdom it occupies an important position in the church and kingdom of God.

To the law and the testimony. B. C. sec. 104, par. 12. 13.

"The twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same in all nations. * * * The seventies are to act in the name of the Lord, under the direction of the twelve, or the traveling high council, in building up the church, and regulating all the affairs of the same in all nations."

Now suppose the churches in England, or Wales become demoralized, fall into error, teach heresy, and it becomes absolutely necessary that one of the twelve go forthwith to regulate the

affairs of the church, to set them in order, who would say that it was not only his privilege, but also his duty to preside over the churches until he should see that all things were put in a proper condition to leave. Now suppose, that not one of the quorum of the twelve were in a suitable condition to fill this mission; then the law provides that they shall call on the seventies, whose duty it is to respond to the call, and whatever might be required of the apostle would be required of the seventy, his representative, and he would be entitled to the same respect. In this case we presume none would demur against his right to preside.

But says one there is what we term a direct prohibition contained in sec. 107, par. 44.

"The difference between this quorum

and the quorum of elders is, that one is to travel continually, and the other is to preside over the churches, from time to time; the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God."

Query.—Why this exemption? Is it not simply for the purpose of reserving them from the ordinary calls of presiding over branches of the church, which would require them to be located, which as a consequence would destroy the obligation which the law and their ordination have placed upon them; but, whenever they are acting under the direction of the twelve for a special purpose, they have the same right to preside during that mission, as would have any member of the quorum of the twelve, and the twelve are denominated a traveling presiding high council.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., FEBRUARY 15TH, 1871.

CONFERENCE OF APRIL, 1871.

WE desire at this early date to call attention to the coming April Conference. As it will be necessary that some business of importance shall be presented and acted upon during the session, it will require a good attendance of the brethren.

If practicable, there should be a preliminary council of the chief spiritual authorities for some days prior to the assembling of conference, for the purpose of considering and deciding upon some action, made necessary by contingencies which have arisen during the past year, in which these men are more directly interested.

It is sometimes very pleasant to attend conference; but it is also sometimes very inconvenient and requires time and some money. These most of us are willing to give if pleasure or profit makes returns. No pecuniary remuneration

will likely be given for attendance at conference; but it is anticipated that spiritual increase will amply repay the expenditure of time and money.

There are some who are daily sacrificing worldly prospects, employments, home interests, and individual advantages, for the general good of the work. These do not feel satisfied that they and they only, should be required to so labor under such circumstances; but as yet they see no successful way to obviate or overcome the difficulty.

Too rapid advancement in organizing branches has been made by some, unduly anxious to report progress; and the result has been in some instances, injurious. More care and spiritual guardedness would have saved some difficulty, and perhaps have saved the faith of some from shipwreck. Much more care must be exercised in the matter of ordinations, and a better spiritual condition of mind be secured in the administration of the laying on of hands for ordination, for confirmation, and for the healing of the sick. Another thing, the usual medicinal practice and remedies are not compatible with faith in the ordinance of God.

We have received from Mr. H. L. Hastings, Editor of "The Christian," published in Boston, Massachusetts, a copy of Hudson's "Critical Greek and English Concordance of the New Testament," which we feel assured will be of advantage to the scholar and student. We thank Mr. Hastings for his kindness, and recommend the work to students of the New Testament in one of the original tongues.

QUESTIONS AND ANSWERS.

Q.—Can a man who has put away his lawful wife and married another woman, claim a standing in the Reorganized Church of Jesus Christ of Latter Day Saints; and are baptisms administered by such a man legal baptisms?

A.—If the putting away of the first wife was legal and for just cause, a man may rightfully claim his standing, if he has acquired one by the proper method of initiation. But if the putting away was not legal, and was not for good cause, a man may not rightfully claim a standing in the church; he is a transgressor and must repent. If the first wife of a man be living and he marry another woman, knowing the first to be alive and he have no divorce for good cause; or if he has not had good cause to put her away, the woman whom he thus marries is not his wife, and he is a wrong-doer. Such persons

ought not to be received except they repent and confess their sins, making restitution as far as in their power to do. Such persons, if transgressing in the time of their ministry, ought to be silenced. Such of their official acts while in the ministry as are unchallenged, and free from wrong or charges of wrong, should be acknowledged by the church as valid. As soon as known, steps should be taken to ascertain the extent of guilt, and mete out proper punishment, if they be guilty, or discharge from blame if they be innocent.

Persons are sometimes charged with crime, who upon investigation, are found innocent. Charges of crime are not evidences of crime, only evidences of suspicion of crime.

The circumstances actually surrounding each individual case coming under the class here questioned of, must determine the action of the church upon that case. No one decision will cover all cases. Great care should therefore be taken that innocence does not suffer, nor crime go unpunished.

Q.—Have any of the higher priesthood the authority to marry a man having a living wife, to another woman, either for time, or eternity? If not, and such has been done, are not the law of God and the law of the land both broken?

A.—We have answered this question for the last eleven years, and answered it in this way. No authority to solemnize marriage belongs to the higher priesthood that does not belong to the lesser in the person of the priest; and neither have any authority to marry for eternity. Neither the higher nor the lesser priesthood have any authority to marry that is not regulated and controlled by the law of the land, and that law recognizes marriages for time only. No privilege to solemnize marriage is enjoyed by the higher priesthood that does not properly belong to, and may be enjoyed by, the priest of the lesser priesthood.

If any such marrying has been done, it is a breaking of both the law of God and the law of the land. Any branch of the church where such marriage may have been taken place, should at once condemn the act, and enquire into the standing of the parties concerned.

The church has been fighting against just such acts as those referred to in the foregoing questions, ever since the Reorganization began; and will not now suffer them to tarnish her fair fame.

We call the attention of the churches to the importance of a thorough organization of their official members, for a summer's campaign in the ministry. Now is the time for the brethren to become familiar with the word of God, that they may go forth as soon as Spring opens, and declare the truth to the famishing thousands who are crying for the bread of life. Let the summer of 1871 be made a rich harvest to the Lord. No man holding the priesthood is excusable—all *must work*; or be accounted unprofitable servants.

Correspondence.

SCOTTSVILLE, Ind.,
January 5, 1871.

Bro. Joseph:

I had the pleasure and honor of baptizing six intelligent souls yesterday afternoon. Among them a brother of Mr. Vardimon Scott, the opponent of Brother Blair, and also brother of Brothers James, Moses, John and David Scott, who are earnest and faithful saints. He is recognized as the most intelligent, influential, and capable of the family. He has been investigating for years. His wife and oldest daughter also obeyed. We confirmed them last night—had a good time. Br. John Constance and wife, and Nancy Scott, oldest daughter of Brother David Scott, were the others. An effort is to be made next Monday to throw Brother Constance out of his school—nothing objectionable was found in him till he had begun to contemplate obedience to the gospel. It is feared that there may be a majority of the voters of the district found bigoted enough to vote against him. Brother John is an Englishman by birth, but has lived a good while in this section. Will you not pray for him that he may be provided for otherwise, if cast out of his school. On Tuesday a written notice was put on the Mt. Eden (what a misnomer!) meeting house, stating that “the undersigned” members of the Christian Church at Mt. Eden forbid the people of the sect of Latter Day Saints holding public worship in this meeting house. We deem it best to meet at private houses, although we could hold the house if we wanted to. I need not tell you, in view of the above that Satan is enraged, and his agents bitter and revengeful. Whether we shall be required to build a house of our own, I cannot yet tell; or whether a feeling of opposition on the part of our friends

may make our enemies withdraw their objections. I wrote a notice like this and affixed to the one alluded to. “That as the Latter Day Saints have been forbidden to use this house by those who *profess* to believe the exhortation ‘As ye would that men should do unto you, do ye also unto them likewise;’ and as they are commanded not to ‘resist evil,’ and expect to be ‘cast out of the synagogues,’ they will meet for the present in private houses. They and all others who would rather please God than man, will meet to-morrow, (Friday evening), at Mr. Harbert Scott’s.” Yours in Christ.

T. W. SMITH.

PITTSBURGH, Pa.,
Jan. 2, 1871.

Pres. Joseph Smith:

Since General Conference I have been laboring in the vicinity of Pittsburgh, at first in company with Br. A. Falconer, who had to give up his mission in consequence of physical disability. However, during his labors, we organized a small branch of the church, which, I am happy to say, has increased, and at this time is in a good condition. Br. Jacob Reese now fills the appointment, and is very attentive to his duty. We have been filling appointments, preaching out-of-doors and in doors, distributing tracts, and have opened several places to preach in. We have had good congregations wherever we went. We preached at one place called West Liberty several times. We then made application for the Methodist Church; but the trustees refused, on the ground that we would not admit any to be right but *ourselves*; this we admitted, and tried to show them the difference; but this they were not willing to see. However, we made them a present of a number of tracts, and preached and bore our testimony to the work in which we were engaged; and we have every reason to

believe that seed was sown which will be watered some day. During our preaching in this place we had a very good turn out of the people, and they were very attentive. I was impressed by the Spirit of the Lord to call upon the German population, by writing upon our notices, that there would be preaching in German and English; and invited their attendance, which brought out a number of that class to hear. Br. Reese being a German, he could preach better in German than in English. By taking this course, we succeeded in making an opening. It was noised up and down, and brought together a number of Germans; among them was a family of Germans by the name of Heckman, who had heard of us, and requested us to call and see them. They were willing to have preaching in their house; we accordingly went to their house and they received us gladly. The lady did not understand but little of the English language very well; but she understood one of us could speak the German language, and she was desirous of hearing the doctrine we preached. When we made our appearance to her, and talked about the gospel, that it was the same as Jesus Christ and his apostles preached, she became satisfied that we were sent by the Lord, and like Lydia of old, whose heart the Lord opened, she attended to the things spoken of by Paul. This sister, who has been a believer in revelations by dreams and visions, made it a matter of prayer some four years since, to know the mind of the Lord about her salvation. She was very much distracted by seeing the contradictions amongst the various religions. She did not know what course to pursue; she resolved to take the Apostle James' advice: "If any of you lack wisdom, let him ask of God;" with this promise, "and it shall be given." The answer was given to her in a dream. She was told the Lord would send two messengers to her, and in order that

she might not be deceived in the messengers, it was shown her in her dream that one of the messengers she could understand, but not the other. This was literally fulfilled when we called upon her. She could understand Br. Reese, he being a German, but being an Englishman, she could not understand me. This testimony has caused much rejoicing with her and others who are acquainted with her. She also had been afflicted for a long time by pains in one of her legs. She had applied to various physicians but all to no purpose. Then she tried other nostrums; they failed. But when she went forth to be baptized, praise the Lord! she came out of the water whole. This, then, is another evidence of the great work of God, and I assure you she rejoices over these things. We baptized her and her daughter and another German woman. Since these things have occurred, the German Methodist preachers are trying to keep their flock together by visitations, and following our example, preaching in the houses of the Germans, which thing they had never done before.

There has been a remarkable case of healing in this branch at Banksville. A Sr. Owen, lately come to this part, who had emigrated from Wales, and who belonged to the Reorganization in Wales! She had been confined to her bed for some time, and almost all hopes of recovery had been given up. At this time she had not given in her certificate of membership. We did not know ourselves that there were any in the neighborhood belonging to the church, until she applied to the elders of the church to be administered to. She handed in her certificate to the branch, and requested the elders to come and administer to her. Her certificate was received, and I, in company with Br. Reese and several members of the branch, visited her. After some conversation with her, we

all kneeled in prayer, and then attended to the ordinance of anointing with oil, and the laying on of hands; when she commenced to recover, and is now attending to her household duty. Indeed the Lord is very kind to the saints in Banksville. I think if there are any saints who are trying to live their religion, it is them. I think, next summer, there will be a good work wrought in this section. There would be work enough for one elder to be employed all the time. I pray the Lord of the harvest to send more laborers into the vineyard. I will strive, by the help of the Lord, to do all I can. Yours truly,

JOSEPH PARSONS.

WAHAGHBONSY, Iowa,

Jan. 10, 1871.

Bro. Joseph:

After being released by our quarterly conference from my mission in the Tremont District, I have just returned from a trip up north visiting the branches of the church and preaching where an opportunity afforded, accompanied by Father D. Jones. Visited Nebraska City, Camp Creek, Glenwood, Council Bluffs, Omaha, Little Sioux, and Belvidere. Found the saints generally alive to the work. Preached twice in the latter place in the Methodist Church, which we think resulted in good. The cloud that was lowering over the saints there was dispersed by the Spirit of the Lord, and we left them rejoicing in the light thereof. We were called on to administer to the afflicted at different places, and we rejoice to say that in every instance the Lord sanctified the ordinance with his healing influence, and the afflicted were restored.

We wish to speak in regard to Sister Whiting who had been stricken with Numb Palsey, one side being paralyzed so that she had no use of it from the hip down. We administered to her

and she received the blessing. Instantly she arose, thanking the Lord, walking across the room and declaring that she was better, which gave us cause to praise God for his loving-kindness to his people. To the Redeemer's name we ascribe all honor, now and forever. We wish to return to the saints and friends our kind regards for their hospitality extended to us and our family on our journey. We wish to thank the saints for the means tendered us to prosecute our mission. Every thing has been arranged satisfactorily in regard to my family. Bishop Gamet has authorized Father Leeka, president of the Plum Creek branch, to receive tithing for the maintenance of my family in my absence. I purpose to go on, trusting in the Lord, believing he will enable me to fulfill the mission that has been assigned me. Yours in Christ,

THOS. NUTT.

STOKE, Staffordshire, England,

Dec. 7th, 1870.

Bro. Joseph:

In reading over the *Herald* dated Nov. 15, I saw a letter addressed to you by Sr. Eliza Ells—which she received from Br. Taylor in Birmingham—representing the Hanly branch, Staffordshire, England. In her letter to you she states, she is pained to relate the Hanly branch is not in a prosperous condition. This mistake, in all respect to the writer, I wish to correct. I love my branch, and feel myself in duty bound, in truth and love, to defend and promote its welfare. I truly believe the Hanly branch never was in a more prosperous state and condition since it became the Hanly branch than it is at the present time. The branch numbers eighteen or twenty members, five of which have been received by baptism within the last few weeks, and we are expecting five or six more shortly to join us. Is

not this a great proof of the branch's prosperity?

Again, when we meet for church fellowship, the Spirit's influence rests down upon us; and we are blessed with powerful manifestations of the power of God. We close under the same divine influence; and depart under the same; and when we are absent in body, our prayers go up to high heaven that we may be preserved from all evil, and that we may be kept in the unity of the faith also, and we realize that the Lord God of Sabaoth doth hear and bless us.

Again, the gifts and blessings are amongst us; the gift of tongues and the interpretation thereof, to the edification and instruction of the saints. The elders realize the precious gift of healing, to the great joy and satisfaction of the afflicted saints. This you shall see by and by. Are not these strong proofs of the branch's prosperity?

Br. Taylor says they need some person of marked ability to visit the branches, so as to preserve good order. 'Tis quite right that this should be so—even where there is good order, it is quite right that we should be taught how to maintain that order. We have a presiding elder, with four others, three of whom were members of the church in the days of your martyred father, who still stand true and cling to the rod of iron, the covenants, and the Holy Scriptures. We have two priests, one teacher, a clerk and deacon, each one attending to his own duty, and not interfering with the duty of the other, unless called upon so to do. We do not allow more than one to speak at the same time. Again, the counsel given them from time to time is that they see to it that their words be few, and well seasoned with the grace of the Spirit of God, and that we be of a meek, quiet and humble spirit, esteeming each brother and sister better than ourselves. We still feel to ask God to give unto us of his

good Spirit which cannot and will not lead the humble soul astray.

We will give a kindly invitation to all our brethren who may come from America. Our cry shall be:

Welcome, ye brethren from afar,
Yea, welcome to our humble shed;
We'll greet you with a hearty cheer,
And you shall share our daily bread.

Again, the confusion spoken of in that letter was not by the saints, for they were tranquil and composed. But the confusion was by those who would be, if they could be lords over God's heritage, and that without either authority or standing in the church. But the Lord has disappointed them for the present from realizing their vain hopes and expectations. I, with Br. Taylor, hope never to see the like again. The Hanly branch is not divided. The would be "lords" have left us, and since that time the Lord hath been our helper and deliverer out of the snare of the fowler, and hath wonderfully blessed us. All glory be unto his name!

I said you should see by and by that the gifts of healing are amongst us. Br. Henry Guilford, who has been suffering greatly from pleurisy for the last twelve or eighteen months, and who for sometime has been fully convinced of the truth of the doctrine taught by the Latter Day Saints, but who dared not venture into the water, lest it should prove fatal unto him, on being told and believing with all his heart that what had been told him was the truth,—that God was all in all—and would not suffer any harm to befall the obedient, was baptized; hands were laid upon him, and the Lord bared his holy arm, and Br. Henry was healed. He has resumed his work, and now bears testimony to the truth and power of God, being in the C. of J. C. of L. D. S.

Again, I myself can bear testimony to the same healing power upon mine own body. On Saturday, the third of September last, as I was returning

home from my work, I was taken suddenly ill on the road; my fingers on both hands were drawn up to almost clenched fists, and I could not open them. My feet were also drawn up in like manner in my boots, so that I could not get home without help. This was about three o'clock in the afternoon. From that time up to about six o'clock at night, twice was my speech attacked, but I recovered my speech. Yet my hands and my feet remained the same until about half past eight. During this time I sent for the elders to administer to me. As they lived some three miles distant, and being a busy night, I could not expect them sooner than eight or nine o'clock. I waited patiently, knowing that all would be right when they arrived. They came and administered the ordinance, and in the space of half an hour I was healed, and I sang:

"The Spirit of God like a fire is burning."

This, though done in my own house, was not done in a corner, but in the presence of two outside the church—and they marveled at those things which were done. This is a faithful and true testimony.

Yours in the peace, love and unity of the gospel of Christ,

EDWARD COOPER.

MOUND VALLEY, Kan.,

Jan. 1, 1871.

Bro. Joseph:

The past year was a year of traveling for this branch, from Utah down here, so that we did not have the advantages of a local branch to do good. Here, in a new country, we had to locate ourselves, and form our acquaintances amongst strangers; had to go from home to work. The most of the brethren are working about twenty-five miles from home now. Still we have made some headway, and hope to do much more the present year. In the past year we baptized five in this place,

and we are keeping up preaching the best we can, under the circumstances. The saints are all alive to the work here; and intend to spread out a good amount of tracts amongst our neighbors this year, by the help of our God. We have been too poor to send for tracts, but thank the Lord, we are getting in better circumstances now.

Br. Cole Moxon, from Buffalo Prairie branch, and family, have joined us here, which makes our number at present twenty-four.

We have received letters of enquiry from several brethren, as to what kind of a place we have to settle in, and if there is any chance for land? We are settled upon what we expect to be railroad land, and we think it will sell for about five dollars an acre. There is more land here that is not taken up; but no timber on it. If any saints come to settle here, they had better prepare for a frontier life. Every thing is not prepared here; but by a little striving, a saint can make a good home here.

RICHARD DAVIS.

NEPHI, Utah,

Jan. 6th, 1871.

Bro. Joseph:

Br. Worwood and I left Fillmore on Tuesday, January 3d, and took dinner at Buttermilk Fort; then on to Scipio, arriving at eight in the evening. Could not get a bed; but got feed for our horses, and after resting them until one o'clock in the morning, struck out and traveled on to Chicken Creek, arriving at ten o'clock next morning, ready for our last night's supper and morning's breakfast, which we severely punished, as soon as the fire thawed out our beards, which were frozen so tightly to our comforters that we could not get them apart. The good Samaritan, Sr. Elmer, gave us a good breakfast. We then sought to preach again, but found one of the trustees opposed. There

are two parties here, and two trustees; one orthodox, the other liberal. The liberal party including the one trustee, had entirely built the house, and were in favor of preaching, and so were we. They said, "Go ahead," and I required no spurring. We notified every family in town to come to hear preaching. Next, the orthodox trustee notified all to come to a dance in the evening. We went to the house; found it locked up,—a good padlock and chain on the door, locked for the first time in twelve months. But a pair of blacksmith's tongs soon opened the everlasting gates, and in we went, and preached with great liberty—in Uncle Brigham's school-house, on "Celestial Marriage," touching it as lightly as I am accustomed to in this place. The standard is firmly planted in the south. Some would have been baptized; but had no change of clothing. Poverty and destitution prevail in southern Utah. Your brother in Christ,

E. C. BRAND.

CAMPTON, Ill.

Jan 1st, 1871.

Mark H. Forscutt,

BELOVED BR. IN CHRIST.—Did I date this letter 1871? Yes, Dear Brother, '70 is among the things of the past, and we have just entered on a new year. How many of us, I mean our brethren and sisters in Christ, will live to see the close of this year? Solemn thought! Shall I? God only knows. If it be the will of my Master that I never behold another New Year's morn, I have two very great desires at heart; first, that I may, so live as to attain unto a part in the first resurrection, for upon such the second death shall have no power; second, that I may be enabled, to show to the world that there is a reality, a saving virtue in the gospel of God's dear Son. O how my heart rejoices in the work of the last days! How great the plan of salvation! One year ago, every-

thing was dark and unpromising in DeKalb, but blessed be God, last April, there was a cloud not so big as a man's hand; but it looked black and disheartening. On the 10th of April, one of the priests of Baal had reared his altar, and began to call upon his *god* that had neither *body*, nor *parts*, to anathematize and destroy the work of the true and living God; but less bold than his ancestors in the days of Elijah, he dared not be at the scene of action, when Bro's Kelley and T. W. Smith, the servants of Christ, reared their altar of defence. Instead of boldness in what he called the truth, he showed the white feather; the result was the baptism of two precious souls by those brethren. Blessed be God, this did not end the work; he has made the wrath of man to praise his holy name. Ten precious souls, altogether, the two named and eight more since under your administration have been into the waters of baptism in DeKalb, and many are believing. May the Lord help them to hold out faithful. Among these were one brother and two sisters of your unworthy brother. But I have other brothers and sisters; will they ever embrace the truth? May the God of Heaven grant it. Dear Brother, pray for me, that I may ever prove faithful. Yours in Christ,

W. R. CALHOON.

GALESBURG, Mo.,

Jan. 24th, 1871.

Bro. Joseph:

On the 2nd inst. I had the privilege of leading one more precious soul into the waters of baptism, and on last Sunday, the 22nd inst., two more. My meetings are well attended, and a deep interest is manifested. I find it impossible to fill all the calls for preaching; but am doing all I can to roll on the good work. We anticipate a good time at the conference. Love to uncle Mark, and all Saints. Yours in the Gospel.

B. V. SPRINGER.

FILLMORE, Utah,
Dec. 30th, 1870.

Bro. Joseph:

Knowing the deep interest you take in the progress of the work in Utah, I feel assured you will take pleasure in perusing a letter from the two wanderers in Southern Utah. Elder Brand traveled alone from Salt Lake City to Nephi, where and when I joined with him. We took our part as reapers in the Lord's vineyard, and traveled on our way south-ward as far as Beaver and Minersville; the former place distant two hundred and forty miles South of Salt Lake, the latter eighteen miles south-west of Beaver. The weather was severe, stormy and cold. The prince and power of the air was raging in the atmosphere as well as in the hearts of the children of men; notwithstanding this, we won the hearts of many. Bro. Brand baptized one bold soldier for Christ, Bro. Joseph Clements, who, by the bye, sends his love to you and your brethren. He was personally acquainted with you and your dear father; he will make a bold servant for Christ's cause. Nine persons the same week humbly confessed their sins and made a covenant with their master, by being baptized. And O! what a time of rejoicing we had with them when

"The gifts dispensed that happy hour,
Attended with convincing power,"

—the sick were healed; and the sons and daughters of the Lord prophesied, spake in tongues and interpreted. What a time of rejoicing! Truly the saints can say, did not our hearts rejoice while they were with us; not only by the way, but in public and private, in house and street; so much so that the children of God wept when we met, and when we parted. Thus all were made glad in Beaver, and not only there, but in nearly every place where we have visited.

Many, and various, have been the hearts that have welcomed the messen-

gers of the Lord, under the presidency of Joseph Smith; for never at any time have we gone into the house of any person without telling our master's errand, though we were strangers, hungry and cold.

In one place we met with great kindness, good bed and board for ourselves and horses, but our jaws were locked. We slept in a place where we could not talk or preach. What a prison to put two such giant preachers as your humble servants in; especially Elder Brand, who could not sleep anywhere, without preaching to some one or more. When we left Beaver, the weather was cold, and as night approached, became severer. Our distance to travel was either twenty or forty-eight miles; of course we preferred the latter distance, though we travelled day and night. If we had taken the comfort one way, we should have lost in the other; so on we sped, and arrived at Corn Creek about two o'clock in the morning; where we were welcomed by the warm hearts of those who loved the sound of truth, and where next day we made a baptismal font, and immersed two dear souls for Christ. Br. Brand says "the old shell is cracking and the firebrand is going through Utah like Samson's foxes through the corn fields;" surely some of the chaff is burning with unquenchable fire.

"The Lord hath surely gone before us;
Our way he surely hath prepared."

I will write more when we arrive in Nephi and the City, God permitting, giving more particulars from my journal. Accept our kind love from those who love the truth. Yours for Christ's sake.

WM. WORWOOD.

WHAT men want is not talent, but purpose; in other words, not the power to achieve, but the will to labor.

"The Earth was made so various, that the mind
Of desultory man, studious of change,
And pleased with novelty, might be indulged."

[COWPER.]

ORDER was made for the family, and not the family for order.

Conferences.

North-Western Missouri District.

A special conference convened on Saturday, November 26, 1870, to transact business for the North-Western Missouri District, and to organize said district. Elder Wm. Summerfield was elected to preside over said conference, and A. J. Blodgett, Sen., as clerk, and W. Woodhead, assistant clerk.

Resolved, That Sub-District No. 3 be disorganized, and that Wm. Summerfield be the president of the North-Western Missouri District.

That A. J. Blodgett, Sen., be Clerk of the District.

That a collection be taken up for the purpose of purchasing books for the district.

That this conference request all presidents of branches to send a genealogy of all their members to the district clerk.

That the names of all members in this district be sent to the district clerk, to be enrolled in the books.

Branch reports.—Starfield: 7 elders, one acting as priest, 1 teacher, 2 deacons, 20 lay members—total 30. Two baptized, 4 received by vote, 7 received by letter—18 increase in the branch since last conference. All in good standing. F. M. Bevins, pres.; A. J. Blodgett, Sen., clerk.

Welsh Bevier: 6 elders, 3 priests, 1 teacher, 2 deacons, 17 lay members—total 29. One received by letter. The branch in good condition. D. Llewelyn, pres.; Wm. Riley, clerk.

English Bevier: 5 elders, 1 teacher, 1 deacon, 14 lay members. The branch, with one or two exceptions, in good order. J. Burnett, pres.; C. S. Frazier, clerk.

St. Joseph Branch organized November 13th, 1870, with 14 members, including 3 elders, one elder acting as priest, 1 deacon. All in good standing. A. Bishop, pres.; I. L. Bear, clerk.

DeKalb: 3 elders, 1 priest, one elder acting as teacher, 2 deacons, 11 lay members—total 17. Removed by letter 14; baptized 4; blessed 1 child. J. Wood, pres.; W. R. Huscroft, clerk.

Guilford: 4 elders, 1 priest, 1 teacher, 1 deacon, 14 lay members—total 21. Said branch organized September 25, 1870. R. C. Moore, pres.; T. Hailey, clerk.

The Platte and Union Mills branch reports were rejected.

Clinton branch reported verbally by the president and priest: 2 elders, one acting as priest, 1 deacon, 5 lay members—total 8; all in good standing. D. G. Powell, pres.; D. E. Powell, clerk.

Waconda: 27 members, including 6 elders, 1 priest, 1 teacher, 1 deacon. R. L. Ware, pres.; J. B. Belcher, clerk.

Nine elders reported.

Nineteen elders were appointed to labor in the district.

Resolved, That all elders who have not received appointments in this conference be requested to labor with all diligence.

That all elders receive new licences from this conference.

That Br. Jas. Cazar be ordained an elder.

That the limits of this district be entered in the minutes of this conference, (see *Herald*, Vol. 13, No. 3,) and that the North-Western Missouri District extend from the Mississippi to the Missouri river, and north to the Iowa line.

That this conference appoint a committee to wait on the brethren and sisters in Holt and Atchison counties, Mo., and request that all saints, in an organized or unorganized condition, report to our next conference.

That we sustain all the spiritual authorities in righteousness.

That all elders in this district report to the conference in person or by letter.

That this conference requests all the saints in the district, that are able, to take the *Herald*.

That the presidents of branches take up a subscription for the benefit of all the poor families who are not able to take the *Herald*.

R. A. Marchant, A. J. Blodgett and W. R. Huscroft were appointed a committee to go to the Union Mills.

Committee appointed for Holt and Atchison counties, Brs. Woodhead, Fisher, and Ole Madison.

F. M. Bevins was appointed Treasurer for the district. R. A. Marchant, Book Agent.

Resolved, That the presidents of branches be requested to get blank forms for genealogies from the *Herald* office, or the new record.

Elder Wm. A. Litz addressed the congregation. Testimony meeting held in the afternoon, and sacrament partaken of. Br. Jas. Cazar was ordained to the office of an elder, by Wm. A. Litz. Truly the saints rejoiced in the gifts of the gospel in this meeting. Preaching in the evening

by J. S. Lee. After meeting three children were blessed.

Officials present.—20 elders, 1 priest, 2 teachers, 4 deacons.

Adjourned to meet at the house of E. Binstead, in the Starfield branch, Clinton county, Mo., February 25th, 1871.

Pottawattomie District Conference.

The above conference met at Council Bluffs, Iowa, November 26, 1870. J. M. Putney, pres.; J. Hanson, clerk.

Minutes of last conference read and corrected, so as to read that "Br. Caffal was released as clerk on Saturday afternoon, and that Br. Hanson took his place.

The following branches reported:

Council Bluffs: seventies 1, elders 15, priests 2, teachers 3, deacon 1, non-official 39—total 111. Received by baptism 3, by letter 6, on original baptism 2. Removed by letter 2, died 1, expelled 2. Children blessed 4. One elder on mission. J. Caffal, pres.; J. Hanson, clerk.

Crescent City: seventies 2, elders 7, priests 1, teacher 1, non-official 39—total 50. Removed 3. Died 1. Wm. Strang, pres.; E. Hoskins, clerk.

T. Thomas reported his branch in good standing. W. Strang and J. Caffal, reported their branches generally in good standing. Br. Fields reported the Wheeler's Grove branch improving. A. G. Weeks reported his branch by letter, as not very good. Br. Hanson reported the Danish mission as not very good. Br. Caffal reported the Peterson School-house mission not favorable. Br. Olsen reported his mission. Br. Fields had preached at Big Grove. Br. Weeks' mission not filled; he was released. Br. Caffal reported the Silver Creek mission.

Br. John Gallup was ordained an elder by M. Nickerson and D. P. Hartwell.

Br. McIntosh reported his mission favorable.

Resolved, That Brs. Fields and Gallup take charge of the Big Grove Mission.

That the presidents of the several branches act as Bishop's agents, to solicit and collect freewill offerings for the benefit of the needy, and the families of such elders as may be laboring in the district.

Official members present: seventies 1, elders 17, teachers 2.

On Sunday morning, it was

Resolved, That the president be authorized to call such elders as he sees proper to act in the ministry.

That it be the duty of the several presidents of branches of this district to see that their branch clerks make out a complete statistical report of the whole number of members of their branches, and report at the next quarterly conference.

That we sustain the spiritual authorities of the church in righteousness.

Preaching by Br. Broadbent.

Preaching in the evening by Br. O. G. McIntosh and Br. J. M. Putney.

Adjourned to meet in Crescent City, February 25th, 1871.

Nevada District Conference.

The above district conference met at Carson City, Nevada, December 3d, 1870. There not being many elders present, the first day was spent in prayer and testimony. G. Smith chosen to preside; A. B. Johns, counsellor; John Hawkins, clerk.

Minutes of last conference read and corrected. A. J. Sturling should read priest instead of elder; and conference adjourned to December 3d, instead of September 9th, as published in *Herald* October 15th, 1870, page 635.

Representation present: 11 elders, 2 teachers, 1 deacon.

Branch reports.—Carson City: 36 members, including 6 elders, 1 priest, 1 deacon. 3 received by letter, 5 removed, 10 scattered. E. Penrod, pres.; W. A. Penrod, clerk.

Mottsville: 19 members, including 5 elders, 1 priest. D. R. Jones, pres.; J. Hawkins, clerk.

Elders reports.—A. B. Johns, E. Penrod, D. K. Winter, R. A. Winn, T. Millard, D. E. Jones, D. Davis, D. Evans, L. Atkinson, J. Hawkins and G. Smith. Teacher J. Tripp and Deacon A. Carlson reported.

Resolved, That all presidents of branches make out a full list of all members, with their genealogy, to be sent by the Clerk of this Conference to the Church Recorder at Plano, Ill.

That we sustain all the spiritual authorities of the church in righteousness.

That we sustain J. Hawkins as our book agent.

That Br. Hawkins' bonds as agent be reduced to \$1000.

That Brs. A. B. Johns, D. K. Winters and J. Hawkins take a mission through the branches as collaborators, to strengthen and encourage the saints.

Adjourned to meet in Carson City, March 4th, 1871.

Southern States Conference.

The above conference was held in Mount Olive branch, November 5, 6, 1870: J. N. Hawkins, pres.; L. F. West, clerk; W. W. Squires, assistant.

Officials present: seventys 1, elders 6, priests 2, teacher 1.

The following elders reported: C. G. Lanphear, A. Kennedy, L. F. West, W. W. Squires, J. Calhoun, M. B. Ellis, J. N. Hawkins. Priests: J. Cooper, D. O. MacArthur. Teacher W. M. Morgan.

Branch reports.—Santa Rosa: elders 3, priests 2, teacher 1, deacon 1, lay members 21—total 27. In good condition. L. F. West, pres.; W. West, clerk.

Mount Olive: 16 present, including 2 elders; 17 scattered, including 1 elder—total 33. M. B. Ellis, pres.; W. W. Squires, clerk.

Cold Water: 1 priest, 1 teacher, 1 deacon ordained; one child blessed; two removed. Otherwise as last reported.

A committee appointed at elders' meeting, on the night before conference, to make provision for the temporal wants of the family of the presiding elder of the district reported, but the report was objected to, and referred back to the committee for amendment.

Elder C. G. Lanphear set forth the necessity of laborers in the ministry.

Resolved, That Priest John Cooper take a mission east as far as Jackson county, Florida.

Elder C. G. Lanphear was called to address the audience; response was made in an appropriate manner.

In the evening the ordinance of administration for healing the sick was attended to. The remainder of the time was spent in singing, praying, and testifying of the gospel, which was effectual to the cheering of the hearts of the saints; truly we were blessed with the presence of the Spirit of our heavenly Father.

Preaching on Sunday morning by L. F. West, followed by M. B. Ellis. Preaching in the afternoon by Br. C. G. Lanphear, followed by L. F. West. In the evening commemorated the sufferings and death of our Savior, after which a season of prayer and testimony was enjoyed, and the following business was transacted:

Committee to make provision for the family of the presiding elder of the district not having been able to come to a definite decision, committee was continued until next conference, and to facilitate them in the work assigned them, it was

Resolved, That one of each branch be appointed to lay the necessity of such a move before their respective branches, and ascertain what by gratuitous contribution can be raised, and report to committee.

The following persons were appointed to this end: S. G. Mayo, Evening Star branch; L. F. West, Santa Rosa; A. Kennedy, Coldwater; W. W. Squires, Mount Olive.

Resolved, That we sustain Br. Joseph Smith as prophet, seer, and revelator of the Church of Jesus Christ of L. D. S., and Wm. Marks as his counselor, and that we sustain all the spiritual authorities in righteousness; that we sustain Br. J. N. Hawkins as president of the district; that we sustain Br. C. G. Lanphear in his mission, and that we tender a vote of thanks to him for his former labors and request him to continue; that we tender a vote of thanks to the saints of Mount Olive branch for their hospitality to those visiting conference.

Adjourned to meet at the Coldwater branch meeting-house, February 3d, 1871.

Lone Star Branch Conference.

The above conference was held Dec. 31, 1870, and Jan. 1, 1871. G. R. Scogin, pres.; J. M. Booker and F. M. Fuller, clerks.

Elders J. R. Hawkins and G. R. Scogin reported. The latter had been laboring in Monroe county, Alabama, had baptized eight, and finds a great call for preaching.

On Saturday evening it was

Resolved, That all the officers of this district have their licenses renewed.

That Br. J. Booker preach in the Lone Star branch the next quarter, assisted by Br. N. L. Booker.

That Br. W. J. Booker labor in his sub-district as much as circumstances will admit, accompanied by W. B. Booker, Sen.

That Br. F. Vickery labor in his district, accompanied by Br. W. Allen.

That the officers of this district give in their official reports at the next district conference, personally or by letter.

That the officers of this district do all they can for the extension of the *Herald* and *Zion's Hope*.

That we uphold Br. Lanphear in his southern mission, Br. G. R. Scogin as president of the district.

That we uphold Br. Joseph Smith as President of the church, and all the spiritual authorities in righteousness.

Preaching by Brs. Scogin, W. J. Booker

and Hawkins. Preaching on Sunday morning by Br. Scogin, J. Booker and W. J. Booker. Preaching at three o'clock by Brs. Scogin and J. Hawkins. Preaching at seven o'clock p. m. by J. Booker and Scogin.

Adjourned till April 1st, 1871.

Montana District Conference.

The above conference was held at Gallatin Valley, November 24, 25, 1870.

J. E. Reese, pres.; J. J. Reese, clerk.

Present: elders 7, priests 2, teacher 1, deacon 1.

Branch reports.—Willow Creek: 33 members, including 4 elders, 1 priest, 1 teacher, 1 deacon; 2 removed; 6 received by vote; 1 child blessed. E. M. Bowen, pres. A. B. Moore, clerk.

Gallatin: 29 members, including 2 elders, 2 priests, 1 teacher, 1 deacon; 6 scattered, 4 removed, 2 received by letter; all in good standing, with very few exceptions. J. J. Reese, acting president and clerk.

Reports of ministry.—Elders M. Bowen, L. Gault, A. B. Moore, E. Reese, J. Smart, J. Bamber, W. Thomas; Priests J. Prichard, J. J. Reese; Teacher T. Reese; Deacon W. Broadbent reported.

Resolved, That we sustain Joseph Smith as prophet, seer, revelator, and president of the C. of J. C. of L. D. Saints, with all the spiritual authorities, by our faith and prayers.

That we sustain W. W. Blair as president of the Pacific Slope Mission.

That we sustain J. E. Reese as president of the Montana District.

That J. J. Reese be sustained as secretary of the Montana District.

Preaching in the evening by E. M. Bowen and A. B. Moore. Preaching in the morning by Brs. J. Smart and L. Gault.

Resolved, That J. Reese be ordained to the office of an elder.

Sacrament was administered in the afternoon, by Brs. J. Bamber and E. M. Bowen. The meeting was given to the saints and the gifts were made manifest.

Two were baptized and confirmed during conference.

A. B. Moore preached in the evening.

Adjourned to meet at Willow Creek, February 25th, 1871.

GREAT minds are easy in prosperity, and quiet in adversity.

Miscellaneous.

Notice to Eastern District.

The Massachusetts District Conference, will be held at Dennisport, Massachusetts, on the 18th and 19th of March next, commencing on Saturday the 18th at two p. m. It is hoped that all the official members will be present, and as many others as can, as the best method of prosecuting the work in this district will be discussed. Brethren let us come up to the help of the Lord against the mighty power of darkness, and strive manfully for truth and right, and show to the world that we believe the doctrine we profess by a persistent and determined effort to present the truth and bring souls to Christ, through obedience to the gospel.

E. N. WEBSTER.

President of Mass District.

An Old-Time Saint Heard From.

DIXON, California,

January 1st, 1871.

EDITOR HERALD:

Dear Sir:—The decadence of the majestic old year, with its terrible grandeur, and the ushering in of the gay, hopeful new one, calls forth varied reflections, imbuing my mind with sacred recollections of the past.

Among the many events, episodes, circumstances and opportunities of my life, causing pain or pleasure, sorrow or gladness, grief or joy, which crowd upon my memory, and call forth reflection, the great Latter Day Work, its past and present condition, coupled with my own associations therewith, stand pre-eminent.

But to pen these reflections, or to describe the emotions, or even to explain the fascination which a retrospection of the last twenty-one years of my life's experience produces, would be a task, if not altogether impossible, altogether too irksome, and foreign to my present desire and purpose.

Twenty-one years ago, when but a boy of tender years, I heard with delight and bowed in obedience to the glorious gospel as taught by Christ and his apostles in former days, and restored to earth through your father, (Mr. Joseph Smith, the great prophet and martyr), in the latter days.

And oh! what tongue can tell, or what pen can portray the unbounded joy that pervaded my soul; when, in fulfillment of God's holy word, his Holy Spirit was given unto me, and not unto me alone, but unto all who obeyed the gospel, as in former days!

The sick were healed before our eyes, devils were cast out, the blind received their sight, and the poor had the gospel preached to them without money and without price.

After years of patient and successful labor in the ministry, in the old world, I found myself in the fastnesses of the far famed "Rocky Mountains," in the valley and city of Great Salt Lake, in the so-called bosom of the church; where, under the "droppings of the sanctuary," and under the direct teachings of the "Lion of the Lord," I had fondly hoped an onward spiritual growth, a continued increase of light, knowledge, and all the graces of the gospel, until I should arrive at perfection.

But, alas for me! Who shall describe my consternation, and the anguish of my heart, when after more than ten wearisome, toilsome years among those who were called the "saints of God, in the secret chambers of the Almighty," I find myself arraigned before the august bar of that church, branded as an "apostate," subjected to anathema, and disfellowshipped from the communion of "the saints," for daring to advocate those same precious principles which in the beginning had brought so much of light and happiness to my soul.

I am now in California. As a sheep without a shepherd, I feel desolate and alone. I have a longing desire to be united with the true church of God, and to be a true follower of Christ; but alas, where shall I go, or to what church shall I join myself? The various gospels or dogmas as taught by sectarian professors, and made incomprehensible by the "spiritualizing machinery" of modern theology, have no charms for me. They are "as sounding brass and a tinkling cymbal," an empty bauble, a mere semblance of godliness without the power, whose priests are devoid of authority from God to teach, and of his Holy Spirit to enlighten.

My soul revolts within me, when I contrast my present condition with the joyous, happy experience of the past, and I am irresistibly led to exclaim, "O, Lord God Almighty, has thy gospel changed, thy power ceased, or hast thou taken thy holy priesthood from among men! If not,

where shall I find it, who shall declare it, and upon what does it rest?"

I have read the *Herald*, i. e., a few numbers of it. I admire its unsophisticated plainness and spirit of liberality. I feel deeply interested in its cause, and earnestly hope ere long to be able more fully to investigate its claims and principles.

Ever praying for the Redemption of God's scattered people, I am truly yours,
AN OUT-CAST.

God bless the "Outcast," and bring him home once more to "our Father's house."—Eps.

MARRIED.

On the night of March 13th, 1870, at the residence of the bride's father, Santa Rosa county, Florida, by Elder C. G. Lanphear, Br. WM. MORGAN to Sr. MARY ELLA KENNEDY.

May peace and good will crown the happy pair.

In the Union Hall, Boston, Mass., in the congregation of the saints assembled in conference, Nov. 27th, 1870, by Elder Josiah Ells, Br. EDGAR WOODWARD and Sr. JOSEPHINE POND, only daughter of Elder William Pond; all of the city of Boston.

DIED.

At Wataga, Illinois, January 20th, 1871, of congestion of the lungs, ROBERT C., son of Stephen M. and Nannie L. Moore, aged five months and eight days.

At String Prairie, Iowa, August, 7th, 1870, EBER, son of Eber and Electa BENEDICT, aged 1 month.

At String Prairie, January 11th, 1871, of scrofulous consumption, ELECTA B., wife of Eber BENEDICT, aged 35 years, 9 months, and 15 days.

At Butternut Grove branch, Jackson county, Iowa, December 9th, 1870, of lung fever, CLARIE E., daughter of N. C. and S. B. WHITE, aged 10 months and 7 days.

"Of such is the kingdom of heaven."

At Butternut Grove branch, Jackson county, Iowa, of dropsy, Sr. JANE WILSON, aged 71 years.

Sr. Wilson joined the church in 1839, was a sharer in its joys and woes till her death, having joined the Reorganization in 1863.

At Grand Manan, Maine, January 23rd, 1871, JOSEPH LAKEMAN, Sen., father of Elder Joseph Lakeman, Jun., aged 78 years.

Father Lakeman was baptized by his son, only a few weeks before his death, and has gone to his rest in a peaceful but strong hope of a glorious resurrection with the redeemed of the Lord.

At Wilton, Will county, Ill., September 20th, 1870, of consumption, Sr. ELLA, daughter of Joseph and Minerva BICKFORD, aged 13, years, 11 months, and 20 days.

She was baptized only about two months previous to her decease, and was a faithful and affectionate child.

Our Ella sleeps, no more to wake
Till the great trump shall sound,
The silence of the grave to break
And call the saints around.

Then, with the glorified, we trust
That she will rise again,
And have a place among the just,
On earth with Christ to reign.

At Sherman, Montgomery county, Iowa, of typhoid fever, December 31st, 1870, JENNIE MARIE, daughter of Edward and Melissa KNAPP, aged 7 years, 1 month and 5 days.

Free from sorrow pain and death,
Doth Jennie sweetly rest,
Sheltered by a Savior's love,
She is forever blest.

Places beneath it His arm of love,
Bears on His bosom, while angels tell,
In songs of rapture, their joys above.

Close to that bosom in death she clings,
Mourning, alone, that her feet had trod
In paths which led her so far away
From the people—the faith—th' fold of God.
Peace to thee, sister—weary one, peace;
Lost to thy friends—returned to thy rest;
A brief span 'f time, they'll meet thee again
On the earth renewed, abode of the blessed.

How dear to thee were earth-loves entwined,
Clinging tendrils around thy true heart;
But to husband and children how rude,
Seemed th' dark storm-cloud which tore them apart
O, Father, from sorrow's baptism heal,
Lift Thou each tendril, cause it to twine;
In faith, th' gospel alone will reveal,
Around Christ Jesus th' only true vine.

FRANCES.

Original Poetry.

ON THE DEATH OF SISTER LOUISA M. EATON.

She wandered far from the fold of God,
Her Father's house—where was bread to spare;
But who can measure that Father's love,
Or sound the depth's of his watchful care?
She wandered far, for the way was rough
Where the Master led, and her feet were bruised;
Though she heard him call and knew his voice,
His pleading voice—yet she still refused.

She wandered far—oh! sad, lonely days,
And nights bringing no sweet dreams of love;
Dark clouds enclosing the forest wild
Obscured the light of the stars above.
Unrest in the soul—no still small voice,
To whisper in tones like seraph's lyre,
Where once the Spirit of God had glowed
In flaming tongues and quick'ning fire.

She wandered far, 'till weary and faint,
She laid her down in the dark to die;
She who had once as a witness stood,
That "His coming" draweth very nigh.
Oh! must it be, is there none to save?
No arm to rescue that wand'ring one?
Must utter darkness enclose her in,
While sinks forever life's fitful sun?

Ah! there is One, who has called her long,
Followed her foot-steps this weary way;
Left in the fold the "ninety and nine,"
To seek for the lost one gone astray.
Oh! gently He lifts that weary head,

WHAT I LOVE.

BY SR. E. SHUPE.

I love to go where the saints meet to pray,
And worship the Father on his holy day,
To strive in his Spirit to conquer the foe,
That in love, peace, and union, we onward may go.

I love to go where the Elders stand forth,
And tell to the people the gospel's great worth,
How from its pure fountain, joy and peace flow,
To hear these glad tidings, O there let me go.

When the Elders the sacrament holy prepare,
I love to assemble, and in the feast share;
Acknowledge my failings, forgive ev'ry foe,
Then on with new vigor, the narrow path go.

Selections.

Discovery of Moabitish Antiquities.

A letter from Jerusalem, published in the French Journal *Official* gives the following account of a remarkable archaeological discovery made by M. Clermont Ganneau, dragoman to the Consulate of France in that city. The object is "a great block of basalt, found to the eastward of the Dead Sea, in the territory of the ancient Moabites.

Upon this block is engraved an inscription some thirty lines in length, in Phœnician characters, commencing with these words "I, Messa, Son of Chamos." Messa

was a Moabitish King, who is mentioned in the Bible, and cotemporary with Elisha, with Jehosaphat King of Judea, and Ahab, Ochozias, and Joram, Kings of Israel. The third and fourth chapters of the second book of Kings give a detailed recital of the campaign undertaken in concert by Joram and Jehosaphat against Mesa, King of Moab. The inscription upon the stone also refers to the struggle of Mesa against the King of Israel, and enumerates the towns built, and the temples erected by Mesa, and dedicated by him to the national deity of the Moabites.—*Chamois*.

The age of this monument is determined by the agreement of its statements with Jewish history. It dates nine centuries before the Christian era, and is nearly a century later than the reign of Solomon. It is nearly two centuries earlier than the famous Sarcophagus of Echmonnazer, King of Sidon.—The Phœnician monuments hitherto known. The inscription, however, is decipherable with almost absolute certainty, as each word is separated by a point, and all the sentences are divided by vertical lines. The language is with some slight orthographic variations, pure Hebrew. This valuable inscription, which enables us to bring a document cotemporary with the events to which it refers into relation with the historical recital of the Bible, has been forwarded by M. Clermont Ganneau to the *Academie des inscriptions*, together with a dissertation which will be immediately published.—From the *Evergreen*, for April, 1870, a Masonic Magazine published in Dubuque, Iowa.

Tender Views of The Hereafter.

In our humble judgment, theology makes no greater mistake than when it tries to scare men with future terrors whose grim and terrific magnitude no mortal comprehension can grasp. Add to this, that it frequently describes *hell* as a "place," of real topographical and physical features, and we have a lurid vision, melancholy and loathsome to contemplate, as making a part of the divine economy of an infinite Father, but still of very little practical and direct force, as a power to restrain man from sin.

A clergyman in one of our large cities, a few Sabbaths since, took occasion to assure his hearers, in effect, that all this awful physical agony; the eternal scorching of the never-consumed body; the

licking up of the exhaustless fountains of life by the blue and liquid flames of the nether regions; the racking, tearing, eternal agonies of the poor frame, whose life is to be perpetually renewed, and its senses ever newly quickened, that its tortures may be eternal,—that all this indescribable and inconceivable agony, would be only simple and unadulterated pleasure, compared with the *mental* suffering of the damned. He said,—this gentle disciple of a divine Teacher who held out a kindly hand; and whispered a word of ineffable tenderness, to the very outcasts of the earth—that these red-hot instruments of bodily torment, would be sought, in that other world, as a sort of pastime, in comparison with its other darkness and pangs of sorrow; that the poor blighted souls there would run and lay themselves down on the burning floor of hell, and wrap about their crisped and blackened, but still acutely sensitive bodies the lurid flames, as the tired man on earth seeks the refreshment of his clean, cool couch, and gives himself to the kindly refreshment of sleep.

Now, all this sort of thing may be an essential part of some systems of theology; but the teachers of those systems must have extremely odd notions of recreation, and wonderfully vivid imaginations, to understand how human souls—however damned, or doubly damned, are ever going to reach a condition so desperate or so terrible, that this sort of thing will be genuine pleasure.

And we believe that the sooner theology gives up the abortive effort to redeem the world by teaching such theories, the better it will be for humanity and for the church itself.—*Omaha Tribune*.

"You have lost your baby, I hear," said one gentleman to another. "Yes, poor little thing! it was only five months old. We did all we could for it. We had four doctors, blistered its head and feet, put mustard poultices all over it, gave it nine calomel powders, leached its temples, had it bled, and gave it all kinds of medicines, and yet, after a week's illness, it died."

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THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED HEARETH
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 CONCUINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 18.

PLANO, MARCH 1, 1871.

No. 5.

PUNCTUALITY.

Editors Herald.—I have often lamented to see the lack of punctuality and order in many of the members of our church. When I realize that we worship a God whose promises are Yea, and Nay; and whose government is in keeping with perfect order, I feel to exclaim, "How long, O Lord, will it be until thy saints will learn these two great principles, punctuality and order."

In this article I will try and confine myself to punctuality, leaving to some one else to write upon order.

What is the meaning of punctuality? Webster's definition is this, "In a punctual manner; with scrupulous regard to time, appointments, promises, or rules: as, to attend a meeting punctually; to pay debts or rent punctually, to observe punctually one's engagements."

This definition covers the whole ground; includes everything. A man cannot be punctual through the week, and a sluggard on Sunday, and be a punctual man. Some think that Sunday is a day that belongs to themselves exclusively, and they may use it as they please; so they are prompt through the week; but tardy on Sunday.

The day is the Lord's, and is given to us as a day of rest for the body, and to abstain from menial labor. We

should be active in that service of the Lord which he requires of us every day; but, as it has been appointed to man to labor for the support of himself and his family, God has in his wisdom appointed one day out of seven for a day of rest. This day is to be, or should be, entirely devoted to the Lord. Can we be active and prompt all the week, and on this day be slothful; tardy in attending the house of worship, and still be punctual? All will say, No. James says, "For whosoever shall, save in one point, keep the whole law, he is guilty of all." So it may be with us. For example; I knew a very zealous elder in the church, who thought it a great honor to stand before the people and teach them the words of life. He was a laboring man, working for a company, whose rule was for their employees to begin work at the sound of a bell, which hung in the top of their building. All were required to be punctually on hand at the ringing of this bell; or they were liable to come short in the good graces of the manager, and also be cut down in their day's wages. One day chanced to see this elder behind time. The tap of the bell was heard, and the elder struck the run; and although he was well stricken in years, he made a good show of his agility for one of his age.

Something was at stake; the eye of the manager would be upon him; he must show at least an effort to get there in time to please man. On the Sunday following, I saw the same elder coming to church, some half hour behind time, walking as leisurely as if time was standing still, and the all-seeing eye of God was not beholding his tardiness. Brethren; do not many of us fear man more than God?

The apostle Paul says, "For do I now please men, or God; or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." The meaning evidently is that we should not seek to please men, but God; and if we do this, if they speak evil of us it will be falsely. We must not take advantage of any double meaning in this and do wrong to our neighbor because we do not wish to please man. Remember, our Redeemer said; "Do unto all others as you would have them do unto you." Peter says, "It is better to suffer for well doing, than for evil doing." Our Savior says, "And blessed are ye when men shall revile you, and persecute you; and shall say all manner of evil against you falsely, for my sake." It is a sad thing for some, that the word "falsely" is there.

Another illustration which is to the point. An elder accepted a mission from the east to the west, thinking it a great honor to be one of God's ministers. This elder had contracted a debt for some of the necessaries, and some of the luxuries of life, with a direct promise to pay. This debt was contracted with "one of these Gentiles," as some of our brethren term them, (I despise the term so commonly used), and when payment should have been made, this elder went away leaving the debt unpaid and its payment unprovided for.

Now, if this brother had set out in life determined to be punctual in all things, this would not have happened.

What was the consequence. One of his brethren was offered the account for twenty-five cents on the dollar. How humiliating this must have been to our brother, to learn that one who was earnestly desirous of preaching the word, and had already taken a mission, should so disgrace the church, through failing to be punctual; thereby giving occasion for the saying "he is not a man of his word." If this circumstance should follow this brother and the world's people should talk about his not being a man of his word, his want of punctuality because he had left debts unpaid, possibly this brother would cry "persecution." But would this persecution if it arose in this way be falsely? If not, we should mourn rather than rejoice when persecution on account of our unwise and dishonest acts should occur.

Punctuality will prevent a multitude of sins; prevent a multitude of evil.

Brothers, or sisters who have set their hearts upon their word, who wish to make their promises, Yea, and Nay, will not contract debts without a good prospect for paying them; and a full determination to pay. They would reason like this, "I must be punctual; my word must be kept good; my veracity is at stake; the religion of our Lord Jesus Christ will be evil spoken of if I fail; yes, the latter day work that I boast of so much, is liable to be evil spoken of."

If these be our thoughts, this be our aim, we will always be prompt, and will suffer many hardships before we will run in debt without we know and are sure where the means is to come from to cancel the debt; for we shall be able to see that there is much at stake.

There are but few cases in which a man contracts debts, but what he can pay them, if he made them with the intention of paying them.

Well, says one, "Are there not times when a man may get in debt and

it be subsequently put out of his power to pay."

This may happen, but it is very seldom, when he who thus contracts loves his word, and the work of the Lord as he should. And if it so happens that he, who through misfortune so contracts debts, and is prevented from paying them, will go to the man he owes and make a fair, honest statement of the case, in ninety-nine cases out of every hundred, it will be made right. Still further, if brethren were always punctual in keeping their word and would show a disposition by half an effort to pay when accommodated by another, one hundred times in the hundred, those who were able would come to the rescue and assist the unfortunate ones; but, when repeated experience teaches that brethren borrow money, and purchase many things, with the intention not to pay, confidence is betrayed, and such betrayal of confidence never will bring union.

Some of these very men, so continually seeking something for nothing by making fair promises with the intention not to pay, are the ones who are always crying "we must become united; we must have union; we must have confidence in each other;" and who seem to think that the Spirit of Christ gives the saints of God confidence in those who have obeyed the outward ordinance, though they may have no regard for punctuality in the keeping their covenants, and the performance of other duties.

Paul knew how these desecrated promises had broken the cords of love; which should have bound the brethren, when he exhorts them to pay their consecrations. He speaks thus, "But first, render to all their dues;" * * * "Therefore, owe no man anything, but to love one another."

This apostle commands us to "love" our "brethren." He also commands us to "owe no man anything;" which is the same as saying, "fulfill all your

contracts, keep all your engagements."

If a debt is contracted, the debtor is not a defaulter until the debt is due, and no provision made for its payment. If the debtor is a "punctual" man, he will either pay when the debt is due, or he will use every honorable means to make proper satisfaction with his creditor.

Again, the apostle writes, "Be kindly affectioned one to another, with brotherly love; in honor preferring one another. Not slothful in business; fervent in spirit; serving the Lord." * * * "Recompense to no man evil for evil. Provide things honest in the sight of all men." This covers the ground I have taken, completely.

A man may be honest in the contracting of a debt, but may not have the moral courage to be honest in making a fair statement to his creditors when misfortune overtakes him.

What would the spirit of punctuality say to this. Does it regard the man as constitutionally weak in moral courage; therefore when he departs between two days, without making proper arrangements with his creditors, that he is to be pitied, and not blamed. By no means. Punctuality will make such an one say: "No, my word is out; my honor is at stake; the cause of Christ is liable to be spoken evil of; and hence these promises must be kept."

So reasons the punctual man; and if he wants the moral courage to fairly meet his engagements and their consequences; and the Spirit of Christ is in him, it will give him the requisite amount of this moral courage to do his duty, and he will do it.

How often do we hear it said of Br. A. B., that he makes a loud profession, but his word is worthless; he never pays according to promise; he never comes to time; he is even late to church; seldom hears the text read; comes in so late as to disturb the congregation and the minister; is very slothful in business and not fervent in

spirit. If this be true of Br. A. B., he should amend until he has overcome these faults. Some may not be slothful in business, but very much so in serving the Lord.

I have been attending the course of lectures being delivered at Plano, this winter, and it has been a pleasure to me; but I have been grieved by seeing the want of punctuality in some of the saints there. The president of the branch is one who believes in punctuality, and preaches it, in precept and example, but seems not to have been very successful in making his flock see the great necessity for punctuality. On the 22nd day of January last, Brother Forscutt was to lecture, in the forenoon, on "Repentance and Confession;" Brother Joseph, in the evening, on "Baptism being of Divine Appointment." There were but few gathered on my arrival. I took the number in attendance which was eighty-eight in all. Forty-two came in before the services commenced; thirty, during the opening services, while sixteen came straggling in during the first forty minutes of the sermon. I noted these items at the time, and was very particular in dividing the punctual ones, the tardy ones, and the sluggish ones. Some of them may have been constitutionally sluggish; if so, that is the very part of their constitution which should be cultivated; as we do the weaker members of the body. The arm of the blacksmith's apprentice gets very tired at first; but acquires strength by degrees, until it becomes very strong; but should he be discontented and aim to strengthen his arm suddenly, he might not hold out. So it is with those who are constitutionally sluggish and tardy; they can strengthen that part of their constitution gradually without any injury to it, and by and by, they can and will be constitutionally punctual.

I was grieved to see such an example set at headquarters; for many think

that when they go there they will see perfection. Some go away disappointed; some delighted, thinking that they have found an excuse for many of their constitutional habits. Such examples are very bad ones. Let us all say that we will set good examples in everything, one before another, striving to provoke one another to good works. Punctuality will cover the ground so nicely, that if we set our hearts on being punctual, I think we will be good saints.

It is said by some, that "punctuality makes the man;" and a very true saying it is; for if a man is punctual in all things, in doing good, society is the better for his having lived in it. Many may envy him; but all will respect him. He is a good man in, and a great benefit to the commercial circle in which he moves; a good man in his family circle, and a man of God, for he will be prompt; not only in all his obligations to his fellow man, but in all the duties devolving upon him in his service to God. He will never endeavor to live above his means to make a vain show; or to gratify his taste, or his pride, in dress for fashion's sake; or to gratify his family by overreaching himself in building a fine house and furnishing the same in so costly a manner that he depends upon his friends to assist him, by borrowing money or going in debt for the same. He may be constitutionally proud; but if he keeps his eyes fixed steadily on the principles of punctuality, prizes his word, and promise as a jewel, it will be a sure cure for this constitutional weakness. The same remedy is a sure cure for all constitutional weaknesses.

The brother that lives by this rule of punctuality, who loves and prizes his word, is always highly esteemed among men; never disgraces the church nor himself; never will be a deceiver, and will always have the confidence of his brethren. This principle of punc-

tuality carried into practice in the lives of saints will bring unity into the church; will beget confidence in, and create love for each other. The man whose word is good for nothing; whose word cannot be depended upon, is not worthy that any should repose confidence in him, nor should he expect it.

Ah! says one, "You must forgive seventy times seven." Very well; I forgive. Does that restore confidence? Some say that forgiveness is the restoring into confidence again. I dare not take that view of it; for I dare not come before God, asking him to forgive me, when I have hardness against my brother; therefore I must forgive. It is in my power to forgive; the law makes it binding on me to forgive all men; but there is no law to make me repose confidence in all men, unless their action and conduct deserve it. Paul thanked God that the Thessalonian saints conducted themselves in such a way that their faith and charity were spoken of among all churches; but some of the other churches he reprimanded for their evil conduct; and the experience of the apostle was, that the worst peril he was ever in, was among false brethren. Could he have confidence in them, although he should forgive them.

We can all see that without punctuality there can be but little confidence; and without confidence, there can be no union. Who can have confidence in a brother that will borrow money, buy goods, or anything else, and sit down without any effort to pay whatever; showing that he had no intention of paying when he made the contract; then changing his place of residence without making any arrangement with his creditor; such a course is not so honorable as begging.

The wise man says, "Go to the ant thou sluggard. Consider her ways, and be wise; which having no guide, overseer or ruler, provideth her meat

in the summer, and gathereth her food in the harvest." How different this little insect from many persons who seem to think there is no need but the present.

Again says the wise man, "The sluggard will not plough by reason of the cold; therefore shall he beg in harvest and have nothing." How often do we see this exemplified in our day. The indolent man who cares not for his word, has great desires, but is slothful in business; the consequence is he desires that which is not his own.

Again the wise man said, "The soul of the sluggard desireth and hath nothing; but the soul of the diligent shall be made fat." The diligent man is industrious; he cannot be a sluggard; but he is very apt to be punctual, not careless nor negligent, but constantly active.

Again, "As vinegar to the teeth and as smoke to the eyes; so is the sluggard to them that send him." He is also this to them that trust him; for he will not be prompt so long as he is a sluggard. Should he, however, cultivate that weak part of his, he can soon be like the ant or the bee; and so soon as he proves himself worthy, can be trusted with great interests and important business.

A man may not be punctual and still not be a sluggard. He may have the diligence and energy of the ant; but his wants may be so many, that in order to keep him in fashion he will overreach himself; in plain words, he may think more of the eye of the fashionable world, than he does of his christian character. No man, nor woman, can have a good christian character upon whose word you cannot rely.

I have written this that it might stir up the indolent, both in their spiritual and temporal duties; that they may learn to be punctual in all their promises, and in their attendance at the house of worship. Paul, in writing

to the Hebrew brethren, exhorts them, "That they be not slothful, but followers of them who through faith inherit the promises." The parable of the ten talents, shows that he who received the five, by his being diligent in trading gained other five; he that received two, by the same diligence, gained other two; but he who had the one talent hid was not punctual in his promises, for this man who gave the talent was trying these servants. They must have made promises and received commands. The first two did well, traded, and gained one hundred per cent. However, he who received and gave up the one did much better than some in our day, for he kept the talent and delivered it to his Lord, acknowledging the talent to be his Master's. The first two were applauded for their faithfulness,—he was reprimanded for his slothfulness. Some seem to think that this only relates to the preaching of the gospel, but we think it of general application as well.

Our Savior declared that if we are not faithful in the unrighteous mammon, the true riches can not be trusted to us; therefore may the Lord bless his elders with his good Spirit, and inspire their hearts to set a good example in punctuality, that they may be enabled to teach it to the saints.

I once attended a two days' meeting south-east of Plano, and observing the fact, asked the reason of the congregation being tardy. I was told that they had been in the habit of waiting for the elder, who was generally from thirty to forty minutes behind time. Such examples of punctuality set by leading men, is ruinous to the character of the church for promptness and punctuality, wherever they occur.

May all see the necessity for this punctuality, for no brother or sister will ever successfully gather to Zion, until they first learn to be punctual in all their lawful transactions; and that the kingdom of God is a kingdom of order.

LEON.

SATURDAY NIGHT MUSINGS.

BY ELDER J. RUBY.

Another wave rolled in from the ocean of time—another week's record sealed and borne by the angel back to *Him* for his inspection—another Saturday night!

No halt to time! On rush the weeks, swelling the accumulations of eternity—leaving happiness here, sorrow there; here a heart filled with joy, there a life darkened by grief and disappointed hopes. Here is a home filled with glad hearts—love unites them. All strive to be good, and to *do* good, and smiling peace follows their efforts. God's love is with them and they are happy. Would

that *all* were so—that all the homes to which my thoughts go to-night were glad homes, where dwell those who are truly rich—not in stocks and bonds; not in gold and lands, but in love,—love for each other—love for the right.

Then each Saturday night would see more families where God was honored and obeyed; for, alas! too many forget that from week to week they are the recipients of *His* love—of His bounty: that the rest of this night, and the peaceful quiet of the morrow is due to *Him*, and that they make *no* return for all his love and protecting care!

To all such let me say to-night, try to remember the debt of love you owe, and determine that another Saturday night shall find a credit entered in the book of remembrance opposite to your name. Do not say "it is of no use," that you "have tried many times," that "nobody believes you or respects you." These are only the whisperings of the enemy of your peace; do not heed him. Make right the aim of your life, and the word of God your rule and guide; then when trials come and false friends turn away; when your life seems to be overcast with clouds, remember that Jesus was also tempted, yet did He conquer. Then—"never despair, the darkest hour that ever loomed will pass away; the longest night will yield to dawn—the dawn will kindle into day."

God helps those that love and trust him; do so, and when comes another Saturday night, you will be happier than now; you will sit down with your home-ones; feeling stronger in your manhood, glad that the week has been devoted to good, thereby making some return to God for the many blessings He is continually bestowing upon you.

It is easy to be happy, if we will but do that which is right in the sight of God, and honorable among men. I know that it is hard to get away from old habits; but, good friends, it matters not to me who you are, what your faith, whence you came, are you willing to own yourself a slave to that which is destructive of your race? I cannot believe that you are, and I therefore ask you to pause now, and let your thoughts go back through the week, and wherever you find that you have spoken an unkind word, *mark the place*, and resolve that you will do so no more. Remember that every harsh or unkind word spoken to your home-ones, leaves an ugly *scar* upon a heart that loves you. Kind acts are the step-stones by which you mount to the outer door of the heart, and kind words pass you to the inner chamber where

love wields her scepter over willing subjects.

The year is young—but a few of the fifty two chapters which are to make the volume of the year, have been entered in the book of life; let us strive to make them bright—to avoid blots and ugly sentences that we would be glad to erase when we come to review it on Saturday night.

Let each member of the family commence from this time to be less selfish, less exacting, more thoughtful for the happiness of others.

Husband, try to anticipate the wishes of your wife, and endeavor to contribute to her happiness and the pleasure of the children by spending these long winter evenings at home. Wife, do not murmur at your lot in life, and by so doing, discourage your husband. Is he poor, and his hands hardened by labor? Thank God that his is an honest heart, warm and tender, filled with love which has brought him home to gladden your heart with his presence, and shorten the hours of the last day for labor that remains to the week.

I am glad to be at home to-night. It is pleasanter far than to be out among strangers—away from home influences. Kind friends sit with us, and fast fly the hours of the dying week. They are warm hearts and true. They have been measured in adversity and found *not wanting!* Would that all were so. Oh! why are there so many who lack the courage to stand firm and unshaken when calumny has let go her floods of vituperation and abuse? Life would be sweeter if a greater degree of confidence existed between man and man. These we know—these we trust, and with them love to sit around the hearth and read from good books, talk of the past, enjoy the present, and plan for the future. Thus are we happy to-night, and send kindly greeting to all the dear readers of the *Herald*, with a prayer that all may be happier this

week than last, and that they will enter upon the new week with good resolves, go through the six days of labor triumphant in right, and be

prepared to enjoy their rest when comes to them and to us, another Saturday night.

FAITH NOT AN ATTRIBUTE OF DEITY.

CLOSING REPLY TO "S."

The pilgrim is a firm believer in that glorious principle, *faith in God*; but he knows nothing of the faith of God or *God's faith*. While it is an undeniable fact that the Holy Scriptures abound with revealments of God's Eternity, Omnipotence, Omniscience, Immutability, Holiness, Justice, Judgment, Truth, Goodness, Love, Mercy, Longsuffering, Impartiality, Righteousness, Light, Wisdom and Greatness, there is not one word in ancient or modern revelations setting forth *faith* as one of the attributes of that Divine Being; and it is only by a contortion of the words of Paul, in the third verse of the eleventh chapter to the Hebrews, that the idea that faith is one of the divine attributes has obtained at all. But because some one in the early days of the Latter Day Church has, in a lecture before a theological class in Kirtland, misconstrued the above passage, and the same misconstruction has never been corrected by the prophet, must it be implicitly received, and no question asked?

We beg to be excused from being numbered with those who are so full of faith as to believe all things that drop from the lips of mortals, whether in harmony with established truths or not. We prefer to use the reason and light God has given us, and to accept only such things as are in harmony with the truths he has revealed.

In reply to those who say that our brother's view of the matter "was only

Br. Joseph the Martyr's opinion," he asks, "Do you believe when Alma was while instructing his son, Shiblon, teaching doctrine, it was only his opinion? *** Had not Br. Joseph as good a claim on the Almighty for his Spirit to teach as Alma or any other of the Book of Mormon teachers?" I answer, Alma, seeming to be in doubt, or at least at a loss to determine a certain point, says, "I give it as my opinion," etc. (Book of Alma, 19th chapter.) Paul, in the seventh chapter of First Corinthians and sixth verse says, "I speak by permission and not by commandment." In the twenty-fifth verse of the same chapter he tells us he only gives his judgment. Here are instances in which men inspired upon other points, are left to their own opinions on those referred to. Br. "S," queries, if it would not be charging God foolishly to say that he had suffered that lecture to be in the Doctrine and Covenants so long as an item of doctrine, etc. We answer, we hold man alone responsible—God is no more chargeable with it, than he is with the errors that had crept into the old versions of the Bible, which have remained in for many centuries; and proved a stumbling-block to many thousands of noble men and women. God has been pleased to reveal the truth; men may misunderstand or misapply it, but God is not responsible for their mistake. "To the law and to the testimony."

You are aware that no prophet of God ever claimed infallibility. The Holy Ghost is infallible. The word revealed by that power is infallible; but when prophets or apostles give their own views, we have the undoubted right to try them, and when we find error dribbling through their teachings, it is not only our privilege but our duty to cast it to the winds.

We are far from thinking that our brother intended to deny the foreknowledge of God, we simply asserted that this would be the effect of his reasoning, and we leave for intelligent minds to decide whether such reasoning would not have this effect; for as Alma says, "faith is not to have a perfect knowledge of things;" and again, "if a man knoweth a thing he hath no cause to believe, for he knoweth it." (Alma. xvi. 20, 21.) Hence if God has to work by faith, his knowledge on that matter is destroyed; or rather he has not a perfect knowledge of the work to be performed, nor knoweth what the end thereof shall be. Our remark on understanding and faith, as one tending to increase the other—is, we think, sufficiently plain for the most ordinary mind.

I confess myself at a loss to perceive by what mode of reasoning my brother would make me concede that faith works by words, referring to "God's faith," from my statement, "When he said, 'Let there be light,' he did not speak in the trembling voice of faith; but in the majestic tones of infinite knowledge and omnipotence." Does he mean to say that knowledge cannot be expressed in words; that only faith can be thus expressed. I am sure he is too intelligent to entertain such an idea, and yet I cannot see what other meaning he intends to convey.

He treats with some ridicule our phrase, "the trembling voice of faith," and thinks that "trembling implies fear." We think all people will understand that the above words were

intended to convey a proper sense of dependence upon some higher and mightier Being, a true sense of our unworthiness, and at the same time the greatness and majesty of the Being from whose hands the blessings are sought. That man of mighty faith, the brother of Jared, was impressed with such a sense; and fell down with fear. But it was not the fear resulting in doubt, for doubt and faith cannot dwell in the same heart at the same moment, on the same subject. Book of Ether, chapter i. Isaiah too had the same sense of unworthiness. Chap. vi. A Daniel trembled in the presence of God's messenger; but he had steadfast faith in God. Habakkuk, while wrapt in the visions of the Almighty, says, "When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself that I might rest in the day of trouble."—Vision of Habakkuk.

This is no doubt the experience of every child of God, however highly favored he may have been. Nor will our brother quarrel with us on this point.

In his reply to our statement, "that faith cometh by hearing and would consequently need a teacher," he says if I had read the context, I would have seen that "it was the faith of man Paul was discussing." True, my brother, for Paul was too wise to discuss the faith of a Being who was perfect in knowledge, and consequently not dependent upon faith in his works.

He thinks our argument as above stated would prove too much. I confess I cannot see the force of his reasoning. We know that man is dependent upon instruction and experience for all knowledge; but we cannot conceive of a time when the Eternal God, who is without beginning or end, was devoid of knowledge; hence we cannot conceive that he was ever dependent upon a teacher, or even

upon experience for his knowledge, and his eternal knowledge supercedes all necessity for faith.

After referring to the multiplicity of God's creations, which we have no doubt of, he says, "Why do you pray to God to give you faith? Why does Paul say that faith is the gift of the Spirit? Can any intelligent being give that which he is not in possession of?" and then concludes that God must have faith or he could not give it to man.

How do we understand that faith is the gift of God? Are we to understand that it is some supernatural power apart from testimony? If not, how is it conferred? Paul says, it "comes by hearing, and hearing by the word of God." Hence we find that it is the result of testimony, or hearing the word of God. The office-work of the Holy Spirit was to teach—to bring things to remembrance, to testify, to guide into all truth, and by this means to beget faith in the minds of those who would listen to his teachings, and without the convincing power of the Holy Spirit, even the truth would fall powerless upon the ears of man. Hence the wisdom of God manifested in the last days in forbidding his servants to teach unless they have the Spirit; for testimony or preaching without the Spirit's power to convince, would neither save nor condemn a generation.

Are we to suppose then that the Holy Spirit *believed* that Jesus was the Son of God, seeing that faith is not a perfect knowledge? We can only *testify* of that of which we have an actual knowledge—hence if the Spirit testifies that Jesus is the Son of God, he *knows* it, and by his knowledge he testifies to the facts necessary to be known among men for their salvation; and by the clearness and unerring pointedness of his testimony, he makes those matters so plain that all who will see may see, and be filled with faith in the

Son of God. Thus we see that faith is the gift of God through the testimony of the Holy Spirit—his testimony coming from an actual knowledge of the facts declared, and not from a mere faith in their truth. Faith being only essential for the salvation of fallen, dependent beings—God, not being dependent, does not need faith, and is no where said to possess it. In giving faith to others, he does it by the power of knowledge, or testimony, and not by faith. Philosophize as you will, my brother, that truth will eternally remain.

Since writing the above, I have read the testimony of Alma more carefully, and am happy to state that I find he agrees with me, that faith increases our understanding of heavenly things, and that understanding increases our faith. Comparing faith to a seed, he says:

"Now, if ye give place that a seed may be planted in your heart, behold if it be a true seed, or a good seed, * * * behold it will begin to swell within your breasts, * * * nevertheless it hath not grown up to a perfect knowledge. * * * And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and beginneth to grow, ye must know that the seed is good. And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in *that thing* and your *faith is dormant*; and this because you know, for ye know that the word hath swelled in your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand."

With this testimony I close my review of Br. "S's" article on Faith, and shall here leave the matter for the intelligence of the *Herald's* readers to draw their own conclusions from. While I disagree with Br. "S" and the Lecturer on "Faith," whoever he may be, yet I feel to accord to them sincerity of motive, and honesty of purpose. I contend not for mastery, but for truth. I naturally shun discussion,

realizing my own unfitness, but always feel bound to defend the truth against all odds, and I earnestly pray that the day may soon dawn, when not only the watchmen on Zion's walls shall

see eye to eye; but all the honest heart the world over, that the kingdom of God may be established in all the earth. This is the earnest and unceasing prayer of the
PILGRIM.

THE SCATTERING AND GATHERING OF THE JEWS.

TRANSLATED FROM THE DANISH BY ELDER J. THOMSON.

“And I will scatter you among the heathen, and will draw a sword after you, and your land shall be desolate, and your cities waste.” Leviticus 26:33. Near eighteen hundred years have passed away since the truth of the above stated revelation commenced to be demonstrated on a people, whom the Lord had previously, through hundreds of years, blessed with prophets, who had communication with Him, with visions and dreams, and with the ministration of holy angels sent from God. Thus they received in full measure the blessings of God, and direct revelations from heaven. But the people rejected and molested the servants of God, slew the prophets, and turned away from the living God, to worship idols; then the Lord reproveth them, by other nations, until they again repented and turned their hearts to God, and obeyed the counsels of his servants, but as soon as the Lord turned his reproving hand from them, they again forgot him. And when Messiah was sent to them, they rejected him also, and were not satisfied, until they had him fastened upon the cross.

Because of the Jews falling from God, the sun of liberty did long ago set, and a thick darkness was spread over their hearts, and they became very ignorant, and they divided into sects and parties, as a consequence of rejecting revelation from God, and of rejecting their Messiah, their Redeemer, who

said to them, “And ye will not come to me that ye might have life, lest ye should honor me.” St. John 5:41. In vain has he wept over Jerusalem, in vain has he said these words worthy of remembrance: “Jerusalem! Jerusalem! you who will kill the prophets, and will stone them who are sent unto you, how often would I have gathered your children together, even as a hen gathereth her chickens under her wings, and ye would not.” St. Matthew 23:37. “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” St. Luke 19:41. And he said that the time should come that the enemies of the Jews would capture their city, and build a wall around it, and persecute them; which saying came to pass some thirty years afterwards.

The Romans did not only take their city, but sent many of their people captive to the far distant nations of the earth. King Nero sent his captain Vespasian with an army of six hundred thousand men, wherewith he went into Gallilee, and took possession of many places. Vesparsian also took Judea and Idumea, plundered them and drew away the people, and beset many other places; and at last went up to Jerusalem, was chosen King of Rome, and gave the building of the wall to his son Titus, which he commenced in the year 70. It was just at the time of the

passover, and therefore there was a great multitude of people assembled, who together with the inhabitants, numbered three millions. This multitude helped only to increase the misery, in this, that the provisions were very scarce. The city itself had Titus got in his power without much trouble; but Antonia and the temple-mountain stood yet untouched. The famine increased to the highest; many gave all they had in possession for a measure of corn; others broke into the houses with power, and robbed what there was. The people walked about as shadows. Whoever had a good fresh look, was thought to be in possession of provisions, and they took hold of such an one, and told him they would put him to death, if he would not, nor could

not give them any; as wild animals rush when hungry; so these did over the crumbs they saw others put into their mouths. The women snatched the food out of the mouths of their husbands, the children took it from their parents, and the mothers from their children. Some stole away from the city by night, and gathered corn in the fields, but when they went back, they were in danger of having it taken from them by those who had tarried in the city, and yet worse evils than all these were to come upon them, for if their masters found them out, they would hang them upon the cross. Hundreds by day were done away with in this way, so that there was hardly wood enough to make the crosses of.

TO BE CONTINUED.

THE HOLY SCRIPTURES VS. ONCE IN GRACE ALWAYS IN GRACE.

Among the many and varying theories entertained by the so-called christian world, we find none more directly opposed to the "law and the testimony," than the one termed by its advocates "once in grace, always in grace;" or, in other words, that it is impossible for those who have made a profession of religion, exercising faith in Christ, to fall away and be inevitably lost. Whatever the opinions, traditions, or doctrines of men may teach us, we, as Latter Day Saints, are under no obligation to receive, believe, or obey them, especially such as conflict with the word of God.

Yet all doctrines should be carefully and honestly canvassed, and may be without detriment to ourselves; for we are exhorted, by the apostle Paul, to "Prove all things; hold fast that which is good," of course discarding that which is evil.

Nothing is more plainly set forth in

the scriptures than the possibility of falling from the enviable position one occupies, who has "obeyed from the heart that form of doctrine delivered us" by the Savior of mankind.

Many are the examples found in sacred writ of those who have thus fallen. Surely Adam lost the favor of God by transgression, and became spiritually dead; Saul by transgressing the command of the Lord, fell from grace. The children of Israel, after having been baptized unto Moses in the cloud and in the sea; having eaten of that "spiritual meat," quenching their thirst as they all drank from that "spiritual Rock that followed them," which "Rock was Christ," were overthrown in the wilderness, coming short of the grace and glory of God, on account of their transgressions, were destroyed in many ways.

"Which destruction happened unto them for ensamples, being written for our

admonition and for an admonition for those upon whom the end of the world shall come." "How art thou fallen from heaven, O, Lucifer, son of the morning." "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day."

These are passages of scripture having a deep and awful meaning, showing that even the angels of God may fall. As Adam lost Eden, as Saul lost the favor of God, as the children of Israel failed to enter into rest, as Satan fell from heaven, as the angels lost their first estate, so may one that is now in faithfulness, striving to "live by every word of God," lose the crown of righteousness promised to the faithful. For

"The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live in the day that he sinneth."

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."

Jesus says that:

"The sin against the Holy Ghost hath no forgiveness, neither in this world nor in the world to come."

"For he hath made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost; and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to be renewed again unto repentance; seeing they crucify unto themselves the Son of God afresh and put him to an open shame." Heb. vi. 4-6.

Unto those that overcome, living faithful unto the end, there are many precious promises.

In the second and third chapters of Revelations we find many of them, as follows:

"To him that overcometh will I give to eat of the tree of life, which is in the

midst of the paradise of God." "Heshall not be hurt of the second death." "To him will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "And to him that overcometh, and keepeth my commandments unto the end, will I give power over many kingdoms; and he shall rule them with the word of God; and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith, with equity and justice, even as I receive of my Father. And I will give him the morning star." "The same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels, and I will make him a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God." "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am sat down with my Father in his throne." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

"He that remaineth steadfast and is not overcome, the same shall be saved," are the words of Jesus unto us.

Brethren, let us so run that we may obtain the object of our faith, striving to be of those "who by patient continuance in well doing seek for glory, honor, immortality, and eternal life." "For whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John, 9th vs.

Let us strive to obey every precept of righteousness, overcoming the world by our faith, and the accuser of our brethren by the blood of the Lamb, and the word of our testimony. Then, at the end of the race, we can exclaim with Paul, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto all those who love his appearing." A. S. A. C.

EXTRACTS FROM ELDER D. H. SMITH'S JOURNAL.

January 17.—We made quite a pleasant trip from Galien to Decatur. Arriving here, we stepped off the cars, and among the crowd at the depot, we met a friendly face, a face that when I last saw it, two years ago, looked from the outside circle, but now beamed the welcome of a saint within the warm and pleasant fold of God.—Br. William Thompson, who was down with a buggy to meet us. The new fallen snow lay upon damp soil, so that "Seal" had considerable difficulty in drawing the buggy loaded with this happy trio.

There were some purchases to make ere we left town, so Henry and myself examined some pictures in one of the book-stores. One of them caused us considerable merriment; a party of little wild ducks surprised by a water spaniel, the life-like and eager expression on the face of the dog, the frantic efforts of the little ridiculous ducklings diving every way into the long grass, into the water and under the leaves, was truly diverting.

Two things I recall of this ride, one was our talk upon painting houses, and all the shades of stone color, and browns of yellow, reddish, and greyish cast were canvassed. I think one was for white always; for my part, I like a colored house, if the color be light, and of a brown tint inclined to grey. The contrast with summer verdure is not so staring, and in the snows of winter, a brown house looks warm and pleasant, especially if embowered in shrubbery and pleasant trees.

The other was of a different nature, a sty by the road side, whose occupant, restless or hungry, stood upon his hind feet, with his fore feet crossed gracefully over the front of the pen looking up, and down, and across the road, with an intelligent expression comical in the extreme. He was quite elo-

quent also in all the notes of the gamut, in fact his action was quite oratorical. We voted him a reformer at once, and translated his harangue as an able defense of the rights of swine to better pens, more abundant provision, and longer lease of life. In fact we were merry, but with that sort that is like the sparkle of waves over the depth of water. A miserable rain did not hinder our enjoyment at all; in fact, one sees the best times when there is something to be put up with.

Our drive of six miles ended, we were glad to meet with friends well known. While here it was my privilege to preach three times to good congregations, both in point of number and attention.

The snow grew deeper daily, and the air maintained that even cold temperature that one enjoys so well, and is so conducive to health and tranquil peace.

The woods seemed so dense and comfortable, the tall stately shafts of the whitewood trees, seventy to ninety feet without a branch, round and even, straight as if cut by the hand of man by rule and chisel, presented a noble spectacle; their broad tops and feathery twigs harmonizing with the wintry sky. But the most noble sight is the ranks of *pin*es, so dark, so sombre, so tall, and singing in the wind such strange, wierd music. The hush of the deep snow, muffling every foot fall; the silence of the sleeping life in the woods, and that strange voice whispering of eternity, solemnly and peacefully, is an experience worth noting. I could not help thinking of a temple with noble pillars and lofty ceilings. How good, and great our God! How many are his beautiful and noble works! How sweet the promise of eternal life amidst his works, to study them, to imitate them, and strive to catch the

divine principles and passions underlying them, of which they are but the expressions, to enter the same state and drink of the same spirit, truly our mission is a happy one!

I had many pleasing visits with friends made while here before, and enjoyed the prayer meetings greatly.

One thing I notice in regard to singing. It is better to sing softly, even quite so, than to be always singing at the full compass of ones voice. So sang the saints here, sweetly and softly, yet distinctly as one would suppose angels sing. Neither did they draw their notes into torturous length; nor drag they the tune; but sung promptly and lightly as if at ease while singing. Such music is peculiarly adapted to prayer meetings and social gatherings. If one sings so, when a boisterous line occurs that needs emphasis, it can be given; but if the whole song be loud, it can be no louder, nor can it be modulated, as the lungs are full and weary with the full tone. So, too, when a faint passage occurs, it is lost in the universal noise.

While at the house of one of the friends, I was privileged to look over a collection of pressed plants, and was truly delighted with the instruction and pleasure afforded by such a collection. Every plant of the neighborhood was here represented, from the oaks to the grasses, round through the flower garden, meadow and field. Even the most common, when classified, analyzed and named, is presented in a new light.

Michigan abounds in berries, of wholesome, delicious quality. The

fruit also is of delicate taste, and in abundance. The woods are grand, the snow delightful; but the drawback is the swamps, the little stagnant lakes, and the damp, low places that cause ague and fevers to prevail. One has many conveniencies in the woods for fencing, building houses, barns and sheds, for man and beast. But then there is a world of work in cutting, clearing, and pulling stumps before an acre can be sown. The snow was quite deep before leaving Lawrence. Here I parted with Br. Henry C. Smith, who purposes going to Ausable on a short mission.

Br. Clum aided me in getting to Decatur to go further north on the cars.

While crossing a field, we were much taken up with the beautiful star shaped flakes of snow. Sitting in the sleigh intent on examining one most perfect flake, we noted that all were six-rayed, and might represent the principles of the gospel, six in number, clustering round one common center, and of most rare purity. We were very much interested. Every flake that fell on the dark robe, drew an exclamation of surprise at its marvelous regularity and delicate beauty, and all on a principle of six-rays from the center.

Suddenly our sleigh stopped with a jerk, and we found the team had left the road, and we were now emphatically *up a stump*. After considerable backing, we got extricated from this difficulty and kept clear of stumps after that.

Soon I found myself on board the train for Hilliards.

HENRY WARD BEECHER once hearing one of his own published sermons delivered in an obscure village, accosted the preacher on his way out and said, "That was a very good discourse; how long did it take you to write it?" "O, I tossed it off one evening when I had leisure," was the reply. "Indeed," said Mr. Beecher; "it took me longer than that to think out the framework of that very sermon." "Are you Henry Ward Beecher?" exclaimed the clergyman. "I am," was the reply. "Well, then," said the unabashed preacher, "All I have to say is, that I am not ashamed to preach one of your sermons anywhere."

WHERE God hath his church, the Devil have his chapel.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

 PLANO, ILL., MARCH 1ST, 1871.

EDUCATIONAL MOVEMENTS.

WE suppose that there will be an attempt made at the April Conference of 1871, to revive the question of an Educational Movement to be made by the church. We have not the slightest objection to the agitation of the question, but do hereby respectfully submit the following suggestions for pre-consideration.

Ignorance of those things clearly within our reach, is not excusable. How to obtain a knowledge of that which it is necessary to know, is the constant study of those who are not contented to abide in ignorance, and the faint support which these have received from those, who, if they are not patrons of learning, should be advocates of its acquirement, has materially retarded the efforts that they have been able to make.

“Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.”

There is a wisdom gained in the schools, and there is a wisdom which is the gift of God. We should not undervalue the one, nor overestimate the other. That there must be a medium is conformable with most rules, and wisdom—true wisdom would point to this medium as the one best adapted for saints to pursue.

There is no real necessity that a moderate, or even a thorough education should destroy the reliance in and respect for God, which every saint must feel; but there is some danger that by reason of overweening confidence which sometimes follows education, a trust may be placed in man's strength; and so, man being weak, may fall.

“To the pure all things are pure,” is the embodiment, in terse language, of the following truth. The pure-minded seek and find the true, good, noble, and intelligent developed in all things around them, and whatever the conditions under which they may live, move, or act, they respond only to that which finds its counterpart, or answering chord in themselves. They find good among their fellow men in all conditions, and in every avocation, because they are on the alert for that good. The evil they may see, but it finds no lodgment in them, because that the good has predominant possession.

To the pure-minded then—the pure in heart—there lies no danger in education, and only those who have fear of the ground on which they stand should refuse their assent to an Educational Movement.

Those who possess the feeling that they should be progressive, will not base their objection to an educational effort among us, that if it be a success it will be used as the means to educate for the ministry, unless the advocates of that effort make this proposition. But it is not a necessary consequence that because men may favor a general system of education, that they propose to make it to supercede the most essential qualification that can be given to man—the power of the living God.

In the discussion of this question, let the general principles govern, not the isolated, close, conservative element, that snarls at progression, for fear cherished institutions may be found to be defective.

We say, therefore, let the light shine. Let the pure-minded take the lead, and let all unite to wage successful warfare against ignorance. J. S.

QUESTIONS AND ANSWERS.

Question.—Is Religion a Science?

Answer.—We do not understand religion to be a Science; science being, in usual terms, a branch of human knowledge, the principles of which are reduced to such exactness that they may be absolutely demonstrated to the understanding of any one not versed in such science, by another who may be conversant therewith. If religion were such science, there could not be so many different deductions drawn from the same propositions.

A comparison of some excellence is sometimes drawn between religion and science, on account of the positive nature of the evidences sustaining the gospel of Christ, permitting great exactness in defining what the principles of that gospel are.

Convictions of truth resulting in a change of heart, a confession of faith unto repentance, and a remission of sins, may be readily experienced by an individual, and yet that person not be able to demonstrate what he feels and knows to be his religion to any other.

We think that some mistake religion for the gospel of Christ; when, in fact, Webster defines religion to be “The recognition of God as an object of worship, love, and obedience; right feelings towards God as rightly apprehended; piety. Any system of faith and worship; as, the religion of the Turks, of Hindoos, of Christians; true and false religion. The rites or services of religion.” And remarks that “*Religion*, as distinguished from *Theology*, is subjective, designating the feelings and acts of men which relate to God;

while Theology is objective, and denotes those ideas of God which man entertains respecting the God whom he worships, especially his scientific and systematic views of God."

From the above it will be seen that *Theology* may be a science; but that to call religion a science, is of doubtful propriety.

Question.—Did Christ never work a miracle but by scientific principles?

Answer.—What Christ may have done that is not recorded for man to read, we do not know; but it is certain that no science now known to man has ever demonstrated the principles by which those miracles, recorded as performed by him, were wrought; and the only answer ever successfully accounting for them to human inquiry, is the remark made by Nicodemus to the Master: "No man can do these miracles that thou doest, except God be with him."

What were miracles to men may have been easily understood by Christ, and may be understood by man when he shall know as he is known; but unless a man can declare the scientific principle upon a knowledge of which Jesus depended to perform a miracle, he ought not to say that it was by any other power than that of God, as declared in the record.

Correspondence.

BREWTON, Ala.,
Jan. 23, 1871.

Pres. Joseph Smith:

On Sunday, the 15th of January, I preached the funeral sermon of Elder Thomas H. Waddell, that died in this country two years ago last October. I also preached on the night previous; and in the afternoon after the funeral services; in all of which I was blessed and favored of the Lord.

Last Saturday night I preached in the town of Bagdad, a place on the Black Water Bay, at the house of one of the brethren that resides there; had good liberty in speaking the word.

I have no baptisms to record of late, but there is a prospect that several will be gathered into the fold ere long. The saints here are very much scattered, and their time and labor to procure that which their necessary wants demand prevents them from only occa-

sional opportunities of convening together, for meeting purposes.

I am under many obligations, and am very thankful for the kind assistance the saints have rendered me in this country. I have received the encouraging news that Elder T. W. Smith was about to come to our assistance in the ministry; we will gladly welcome him.

Yours in the gospel bonds.

C. G. LANPHEAR.

HYDE PARK, Utah,
Jan. 16th, 1871.

EDITORS HERALD,

Dear Brethren,—It is now sixteen months since the gospel of Christ enlightened my mind, the same as it had done twenty years ago in England. By giving heed to seducing spirits and doctrines of devils, or in other words, leaving hold of the rod of iron, which the Prophet Lehi saw, that led to the tree of life, I have been forced to wander for seventeen years in the midst of

darkness, in the desert and secret chambers, notwithstanding the word of God, or rod of iron, said,

"Go not forth; for as the light of the morning cometh out of the east and shineth unto the west, and covereth the whole earth, so shall also the coming of the son of man be."

For the last fifteen months I have been laboring in Cache Valley and Bear Lake Valley, as my circumstances would permit. I thank God that I have been an instrument in the hands of God in convincing some of the error of their ways, and causing them to come back to the fold of Christ, from whence they had strayed.

I have not preached much, but have distributed some hundreds of tracts, and conversed on the principles of the gospel with a great many people. I have received about all kinds of abuses, and strange to say, from men who received like abuses when they first proclaimed the gospel twenty-five or thirty years ago. The spirit of liberty is on the increase. I can see a great change in the last year. Men in the Brighamite faith will say that a man has a right to preach his faith without being molested. This is great liberty for Utah. There are some whom I converse with that still believe in human sacrifice, or killing men to save them. I have been told by one of the leading men in Cache Valley that it would not do me any good to kill me, as I had left the church. If my blood had been spilled before I had left the church, I suppose I might have past with the angels and the gods, according to the theory of these men.

The people in Cache Valley are afraid, because of the secret oaths and covenants they have made with death and hell in Salt Lake City endowment house. Thank God the time is close at hand when the captive will be set free, and their agreements with death and hell be annulled.

I believe there are hundreds, and I think thousands that are honest in Utah, and I hope the elect of God,

who will be sanctified by the law which has been given. Let us pray the Lord to send laborers into the vineyard, such as have the desire spoken of in the Doctrine and Covenants, that they that remain, and are pure in heart, may return with songs of everlasting joy, to build up the waste places of Zion.

Yours for the redemption of Zion,
A. METCALF.

McKISICK ISLAND,
Nemaha Co., Neb,
Feb. 13, 1870.

Br. Joseph Smith:

This Island is situated between Peru, Nebraska, and Hamburg, Iowa. The gospel, I believe, has never been preached here until last Thursday evening, when Br. R. C. Elvin, from Nebraska City, preached to a very orderly congregation. After preaching was over, they unanimously requested Br. Elvin to stay another night, which he did, and after enumerating the first principles of the gospel which was laid open to their view the first night, as the foundation of our belief, spoke by the influence of truth on the twelfth chapter of Matthew and 30th verse.

Previous to these meetings, the Methodists made a raid in here, and in about two weeks made twenty-one converts, some of course, will stay with them, and vice versa. The Methodists preach that excitement is necessary to religion, and there are many of the Islanders, who do not so believe. These are mostly the ones who will attend our meetings, and who wish for the "word" to be spread before them. A few have become interested already, and we have hopes of much good being done.

Br. Wm. Watson owns a saw-mill here and is well respected. There are others of the brethren held in great respect, and the people will listen to those who bear a good name. I have

thought, Br. Joseph, that if every elder in Israel were very particular in their every day life, so as to build up a "good name," what a great amount of prejudice would be lifted from the world. Br. Elvin left an appointment for next Sabbath, and proceeded to meet Br. Wm. Redfield at Manti, Iowa. We expect that Brs. Elvin and Redfield will keep this post open, and we cordially invite all traveling elders passing this way to give us a call. We shall be glad to give out appointments handed to us at two weeks' notice. All wishing to address us can write to William Watson, Hamburg, Fremont county, Iowa.

B. C. Ellsworth, an *old standard bearer*, lives close by, and is very much interested in the Reorganization, and although joined to no church at present, we have hopes at no distant day to add him and his family to the church. Our love to Br. Mark and yourself. Your Br. in Christ.

PHINEAS TEMPEST.

PLEASANTON, Iowa,

Dec. 14, 1870.

Bro. Joseph:

I am happy to say that your visit here was productive of good, as I believe it is in all the branches and neighborhoods you visit. A lawyer from Leon, dined with us the other day; he says that their closing the church and court-house against you, was the means of making you many friends there. Br. Z. H. Gurley was here, and had a lengthy conversation with him; he expresses himself as very anxious for our people to make the proposed settlement. Br. Gurley has since seen him, when he wanted to get the Book of Mormon to read. Br. G. left a copy with him. We consider him an honest-hearted, independent-minded man; if he is, we have no fears of the result.

Your brother in the work of the last days.

E. ROBINSON.

SACRAMENTO, Cal.,

January 19, 1871.

Pres. J. Smith:

Some time ago, after retiring to rest for the night, I fell asleep, and dreamed that I died. I was traveling on a very narrow road. I followed it for some distance, and on looking to my left I discovered H— G—, and that he was going in the same direction as myself. We continued to travel until the roads came together. Just previous to our meeting, I discovered by the smile on his countenance that he recognized me, and as he came forward he extended his right hand to me, and I took hold of it with my left. We continued to travel forward hand in hand for some distance, in silence, until we came in sight of a large silver gate, when doubts begun to arise in my mind as to whether I would be allowed to pass through. I felt assured in my mind that if I should be permitted to pass through I should then be safe in the presence of God. Just before I reached the gate, I discovered on my right, by the way-side, G. P. D— and Mr. M—, of Sacramento, who have turned away from the faith. They were wringing their hands and gnashing their teeth, and seemingly in the most intense agony possible. Passing them, we continued forward toward the gate; my mind still filled with doubts as to my worthiness to enter, until we almost reached it, when, to my great joy, it opened, apparently of its own accord. It seemed to open in the center and fold each way. We passed through and that moment all doubts vanished from my mind.

Up to the time of my having this dream, I had my doubts at times in regard to the work; but since then, my faith has been settled and grounded; and I feel assured that if I continue to press forward, I will be enabled to pass through the gate into the city.

The saints at Sacramento are well,

and the branch is in a prosperous condition. Your brother in the gospel bonds.

A. H. ANDERSON.

WHITE CLOUD, Kan.,
Feb. 13th, 1871.

Dear Br. Maloney:

The work still prospers with us here. Many are believing, and we have reason to believe that there will be an ingathering before long. They are still pitching into me here; I have two public debates on hand, one with an infidel, and the other with a Campbellite preacher. The one with the latter promises to be interesting, as he is said to be a man of ability. I know nothing of his ability, as I never had the pleasure of seeing him.

We are going to try to have the Semi-Annual Conference convene, next fall, at St. Joseph. The brethren in this, and Br. Summerfield's district are in favor of it, and are willing to defray the expenses of it. What do you, and the saints with you, think of the move? If the brethren like the idea, please inform Joseph of it, as we shall make the request through our conferences.

D. H. BAYS.

MILTON, Minn.

Bro. Joseph:

Upon my arrival at Northfield, after my Western tour, I anticipated a short rest from my labors, preparatory to going forth in another direction to sound the bugle notes of "Cumorah's glad tidings;" but in this I was pleasantly disappointed, by receiving a hastily penned note from Bro. Kelly calling me to the battle of truth,—the Seventh-day Advent champion of the state having, in a most insulting manner, challenged him to debate upon the Immortality of the Soul; as he was about to leave this place for Indiana, and knew he could not then stop to do

so. He did this to feed an ancient grudge he owed Br. William for beating him in debate three years ago, thinking, of course, there were no other Elders of ours in the state to come to the rescue. No sooner was the challenge given than he was informed of a substitute in the person of your humble servant, and as it was then too late to back out, the exchange was accepted, and I informed of the matter by the first mail; upon the arrival of which I hastened with all possible speed to Wasioja, Dodge Co. where he resides. Rules and a resolution were drawn out with the advantage upon his side, since he would not debate unless it was thus and so, to suit him, I affirming man had an Immortal Soul, he denying. The battle begun on Monday evening, Jan. 9th, and lasted fourteen nights,—each having two speeches of thirty minutes each per evening. It concluded with palms of victory for me. At first I had but few friends, but the tide changed and those most bitter against me were for me. In the selection of moderators, I chose Br. Campbell; while Elder Ingraham, my opponent, chose another Adventist Minister as his; and the two procured a third, whom we afterwards found was on the side of my opponent, I not only had the champion of many battles with thirty years' experience upon that subject to contend with, but I had the concentrated talent of the whole Advent Church in this place, who, I was informed, were at his home assisting him every day. Nor did they stop at that, for he had no less a one than his moderator hunting passages for and assisting him, contrary to all law, right before the audience, in the debate. This, however, lasted but a few evenings, for soon a change came over the spirit of the debate; two of his own followers left him, and our friend, the moderator, ceased his labor of helping him, and was noticed during

the fourth and fifth nights to wear a sorrowful countenance, and the sixth was missing from his post, which he did not return to reclaim, and another was chosen in his stead. In summing up, I produced seventeen self-contradictions he had made, and showed wherein he had charged Jehovah and Jesus, as well as Paul, Peter, Isaiah and other inspired writers, with falsehood; likewise, where he had misrepresented my statements, and passed in silence many of my arguments. Where there was a passage he could pervert in no other way, he pronounced it allegorical, even where it was "Thus saith the Lord." Had I time to do so I would like to present you, for publication, a synopsis of our arguments, *pro* and *con*, but there are too many places clamoring for my presence to preach the word here, and elsewhere, in the state.

At the conclusion of the debate the people would not take "No" as an answer to their request to spend at least a week with them and preach, to which I consented, although I already had more invitations than I possibly could fill. I preached seven times to them upon the following subjects, in the order here given. First, Faith, its necessity, acquirement and nature. Second, Examination of fulfilled prophecy an incentive to faith. Prophecy concerning the Jews compared with history, showing its literal fulfillment. Third, Baptism, its mode, advantage and essentiality, with some introductory remarks on the nature and necessity of Repentance. Fourth, Literal gathering of Israel and location of Zion. Fifth, Prophetic view of Nineteenth Century, showing who are the people of Zion. Sixth, Laying on of hands, Gifts of the Spirit and Church polity. Seventh, Book of Mormon the instrument for Israel's gathering.

This I have proven to be, in most places, the best order to present, in a few evenings, a condensed view of our

faith and hope, so that prejudice may be disarmed. Every evening it seemed as though I should have divided myself into a dozen parts, I had so many pressing invitations to go home with my hearers; the rich as well as the poor opening their houses to me, and proffering me a home with them whenever I again returned to Wasioja. I had large attentive audiences every evening, and they paid for hall-rent, lights and fuel; provided a man to clean, light, and fire up every evening; and at last insisted upon my accepting money, collected for me, to pay my way on the cars to some of my other appointments, as well as buy some clothing I just happened to be in need of, and all this in a place where once every door was closed upon our elders, and the name Latter Day Saint was held in utter abhorrence. The Lord will open the way in due season.

Yours in Christ,

R. G. ECCLES.

PLEASANTON, Iowa,

Jan. 4, 1871.

Br. Mark:

I deferred writing you until I had made positive location, which I succeeded in consummating a few days since. I purchased near Eaglesville, Harrison county, Mo. I was very fortunate in my purchase. Lands are worth in that part of Missouri from \$3,50 to \$8,00 per acre; in Iowa, just north some few miles \$7,00 to \$12,00. The difference arises from the superlative condition of "Iowa's finances," (the State being out of debt), rather than a difference in the land. All lands, with few exceptions, sell for one-third cash, one-third in one, and one-third in two years. I am of opinion, however, that actual settlers could often obtain more leniency in point of time. The land is not as good corn land as with you; nor as productive in that commodity as the Missouri

River land; but surpasses either I think for the raising of stock, especially cattle. Winters are not exceedingly heavy or cold, I am informed. Grass for hay and pasture is in abundance. Blue grass grows spontaneously, and plenty of running water. Young towns are springing into life, which seem to extend inducements to business-men of all classes. The inhabitants are usually hospitable and kind; many of them are opposed to our faith; but I have nothing to fear on that point; they all use me well. It is my opinion that all our brethren who migrate to this country will find better success by omitting than pursuing the old style of argumentative coercion. Br. Robinson has just returned home bringing messages from your town and country. Praying our Father in heaven to bless and provide for you and yours, I am as ever your brother in Christ.

Z. H. GURLEY, Jr.

SALT LAKE CITY,

Feb. 3d, 1871.

Bro. Joseph:

On arriving at Echo City I started on foot in company with Br. Wood for Coalville. We stayed four days talking to the people as opportunity presented; but could not get any place to preach in. We left some of our tracts. I am satisfied that some good was done. I have learned that an opening has been effected in Coalville since we left. We then came to Henniferville, found a number of good saints. We preached to an attentive congregation. We then came on to Ogden, found Br. Blair and Br. McCord. After staying three days at Ogden, we started north, I going to Malad City, while Br. Wood went to Cache Valley to pay a visit to his relatives. I labored in Malad until his return. I found a good people in Malad, living their religion and having the gifts of the Gospel amongst them to a great extent.

After laboring in Malad four weeks we started south to Salt Lake City. At Portage we obtained a vacant house to preach in. We carried in rocks for seats, hung up a blanket at the window, there being no sash, made a fire on the hearth, and preached to about fifteen sober, thinking men and women. We expected a larger number to be present, but owing to the Bishop sending the teachers around warning the people not to attend, our meeting was small; still I think good was done, this being the first Josephite meeting ever held in Portage. We then came on to Willard City before we could get a house to preach in, but we did a great deal of talking along the road as opportunity presented. At Willard City preached twice to an attentive congregation. Both Br. Wood and myself are of the opinion that a great work will be done in Willard City before long.

A Mr. Lowe living in Willard City, came to our meeting. He is a blacksmith and has been cut off from the Brighamite church for believing that Brigham has no right to lead the church. After he was cut off, the Bishop warned the people publicly in meeting not to give him any work; also sent the teachers around to tell the faithful that if they took any work to Lowe they would be cut off. In accordance with these threats they cut off his own son, because he would not denounce his father as an apostate. This is only one case amongst many that I could mention. Mr. Lowe brought Br. Wood and myself to Ogden a distance of fifteen miles with his team. I pray that the God of heaven may bless him and his for his kindness to us.

We did not preach in Ogden on account of the weather being unfavorable. We left Ogden on foot for this city, by way of Kays Ward, Farmington, and Sessions. We did not have an opportunity to preach publicly, but dispensed the word of life in the shape

of tracts, talking whenever we could get any one to listen to us.

When we arrived in this city we found Br. Blair had been gone one day, but Br. Brand is here on the watch-tower, doing all that he can for the spread of the work. There are many good saints here. I thank God that I came here, for I know that He has a people here to be reclaimed from bondage; and if I can be an instrument in his hand in assisting in the good work, I will be repaid for all my trouble. I preached in Independence Hall, last Sunday, to a large congregation. I will preach in the same place next Sunday, if all is well; I then start south, to be gone about eight weeks. I expect to go south about three hundred miles, and I am told darkness and priestcraft reign supreme in that part of Utah; but I rely on God. Yours in the Gospel,

J. W. CHATBURN.

PITTSBURGH, Pa.,
Jan. 31st, 1871.

Bro. Joseph:

We have seen more prosperous times than the present in the work, in this part. As far as increase in numbers is concerned, we seem to have been sailing against both wind and tide, but still the Lord hath blessed us, and we cannot complain.

As in other Cities, so with us in the "Iron City"—it is hard to gain attention to anything higher than that which pertains to dollars and cents. How truly hath it been said, the "God of this world hath blinded the minds of them which believe not."

Our meetings are regular. The word is preached, and those silent messengers (tracts) are sent on their missions to assist in this glorious work.

We have those who neglect not the assembling of themselves together, who enjoy the blessings of the Holy Spirit, not so profusely perhaps as some in

other branches; but still with sufficient power to infuse new life and vigor into those who wait on that means of grace.

We have in our midst great hearts, full of determination to conquer every foe, and stand to the end. Brotherly love is somewhat on the increase. There is a manifest desire to assist in the spread of the Gospel, and as an earnest of that desire, many contribute freely of their substance, accompanying faith by works, and precept by example. We are greatly encouraged to persevere, and hope to see brighter days in our Branch, ere the call to Zion bids us hence, and pray for grace that we may so acquit ourselves; that when that day shall come, we may depart from this place with clear consciences, and with garments unspotted from the blood of our fellow-men.

The cause of the Sunday School here is alive. We number thirty-seven in all, five classes, average attendance twenty-seven. There is good interest manifest. There are over one hundred books in the library. On the whole, our school is a pleasant place to spend an hour. We labor under the approving smiles of the saints, and pray the Lord to bless the cause of Zion and the Sunday School.

Yours in Truth,
EDWIN HULMES.

TINNEY'S GROVE, Mo.,
Dec. 5th, 1870.

Bro. Joseph:

We are sowing the seed of truth in Ray and Carroll Counties, Mo. There are several believing in this part of the country. We are baptizing some once in a while. We have had some difficulties in the branch, though times are better with us at the present than they were. We met last night in testimony meeting; we had a time of rejoicing that I hope will be long remembered by the saints.

Our branch numbers twenty-nine

members; from what I can gather from the brethren, the most of them will aid in the burden by taking the *Herald*. I will try and do the best I can in getting subscribers.

R. L. WARE.

DENNISON, Iowa,

Feb. 1871.

In company with Br. John A. McIntosh, I visited the settlements at North Coon River. The little branch there, under the presidency of Br. David K. Buttrick, is in a flourishing condition. While there we had the privilege of baptizing three into the kingdom of God's dear Son. Quite a number of the friends are almost persuaded to embrace the gospel in that vicinity. We also visited the friends at Camp Creek, Calhoun county, where are five members; and although they are in an isolated condition, we found them firm in the faith and battling with their might, the errors and superstitions with which they were surrounded. May God bless the little band, and may their numbers soon be increased. I believe many honest souls reside in that region of country.

Yours in the gospel,

THOS. DOBSON.

BAREFOOT, Wayne Co., Ill.,

Feb. 15th, 1871.

Bro. Joseph:

I take my pen in hand to let you know how we are getting on. Prejudice has given away here to a great extent, and the Lord is blessing us in this little Wabash branch of the church, by adding to our number such as should be saved. Br. Nephi Caudle came here and preached for us six times, commencing December 24th, at early candle light, and ending on Sunday, January 1st. The result was one was baptized, and others began to investigate. Father Green and Br. Geo. Hilliard came to see us on Satur-

day, the 4th day of February, and at early candle light, Father Green preached; and on Sunday, the 5th, Br. Hilliard preached to an attentive congregation; after which, he was obliged to leave us, to fill an appointment that evening at the Massillon School-house. Brothers Green and Thacher stayed with us until Wednesday, February 8th, and Father Green preached four times, and the result was we had the pleasure of seeing him lead five precious souls into the waters of baptism. After confirmation was attended to, the brethren left for home. May the blessing of God attend them on their journey.

Yours in Christ,

HENRY WALKER.

Conferences.

Kewanee District.

The Conference of this District was held at Kewanee, on the 23d, 24th, and 25th of December, 1870. Elder J. S. Patterson, pres.; E. Stafford, clerk.

The morning session was addressed by the President and Elder E. Banta.

In the afternoon the minutes of the previous conference were read and accepted, with slight correction.

Branch reports.—Kewanee: 100 members, including 12 elders, 4 priests, 4 teachers, 2 deacons. Baptized 15, removed by letter 6, children blessed 10, children died 2. J. Chisnall, pres.; T. France, clerk.

Victoria: 16 members, including 4 elders. C. C. Reynolds, pres.; G. Cook, clerk.

Princeville: 18 members, including 2 high priests, 2 elders; 1 added by vote. R. J. Benjamin, pres. and clerk.

Buffalo Prairie: 102 members, including 2 seventies, 5 elders, 4 priests, 2 teachers, 2 deacons. J. F. Adams, pres.; E. Bryant, clerk.

Davenport: 28 members, including 3 elders, 1 priest, 2 teachers; 5 baptized, 3 children blessed. R. Rowley, pres.; S. Rowley, clerk.

Buffalo: 21 members, including 3 elders, 1 teacher, 1 baptized. R. Groom, pres.; F. H. Williamson, clerk.

Wilton: 18 members, including 1 seventy, 2 elders, 1 priest, 1 deacon; 1 removed, 1 cut off, 8 baptized. The greater portion of the members are in good standing. L. P. Russel, pres.; E. M. Wildermuth, clerk.

Butternut Grove: 27 members, including 2 elders, 2 priests; 1 added by baptism. Not in a flourishing condition. E. Larkey, pres.; N. C. White, clerk.

Jackson: 12 members, including 1 elder, 1 priest; 5 added by baptism. C. Sheen, pres. and clerk.

During evening session, were blessed of our heavenly Father with the gifts of his Spirit, giving consolation and instruction, for which praise be ascribed to our God.

On Saturday morning it was

Resolved, That the Galva branch be considered disorganized, and that the few remaining members thereof be requested to unite themselves with the nearest branch of the church to their residence, and that Elder J. Lord be instructed to grant certificates of membership.

That the President be authorized to appoint two or more elders to assist Br. C. M. Brown to set the Henderson Grove branch in order, and that they report to the next conference.

That Elder J. Ruby and S. Garland receive licenses from this conference.

That members speaking for or against motions before the house be not allowed to speak more than once on one motion, unless all have spoken who wish to speak on the same, and that the time allowed be ten minutes for each speaker.

Saturday afternoon:

Resolved, That the Clerk of the Conference shall instruct the Buffalo Prairie branch and Peter Webb to appear at our next conference to investigate his case.

That the presidents of the various branches comprising this district be requested to furnish quarterly a financial statement, showing the amount expended for missionary labor, and to whom paid.

That all previous resolutions, granting liberty to send in reports of branches by letter, are hereby rescinded.

That when this conference adjourns, it does so to meet at Buffalo Prairie, on the 3d, 4th and 5th of March, 1871.

The president appointed Elders H. C. Bronson, J. F. Adams and E. Stafford to aid Br. Brown in his efforts to restore the Henderson Grove branch to working order.

In the evening Elder J. Ruby preached on the Kingdom of God.

On Sunday morning Elder J. Chisnall laid before the house a note, sent by Wm. Z. Curtis to him, stating that he was going

to appeal to the conference; but he made not his appearance, and the note was, on motion, tabled, subject to be called up when proper means were taken.

Elders H. C. Bronson, J. B. Harris, I. Lorew, J. Ruby, T. Weeks, J. D. Jones and T. Charles reported labors in their various fields of labor, showing that the cause is onward and a great enquiry for preaching existed; they expressed a determination to labor on for the advancement of their Master's kingdom. Reports accepted and the brethren sustained in their various missions.

The presidents of the Buffalo Prairie, Princeville, Davenport, Victoria and Kewanee branches reported their several branches as in a healthy condition, and desirous of laboring to fulfill the duties incumbent upon them in the church. Reports accepted, and the brethren sustained in their office as presidents of branches.

Resolved, That we sustain Br. Joseph Smith as President of the Church; that we sustain Br. Patterson as President of the Kewanee District; that we sustain E. Stafford as Secretary of the Kewanee District.

DEDICATORY SERVICES.

Opened by singing. Prayer by Elder J. S. Patterson. Preaching by President Joseph Smith, from 8th chapter 1 Kings. He reviewed the course of the Latter Day Saints from the beginning. The great central idea with them had been to gather and build up Zion, which includes the building of a temple upon which the glory of God should rest, etc.; so markedly had this idea been first and foremost in their affections and desires, that great detriment was occasioned thereby to the preaching of the gospel, which he shewed was one of the causes, if not the chief cause of all disasters that befel them. He shewed clearly that the preaching of the gospel *ought* to be the *great central idea* with saints of God, according to the Savior's saying, "Seek first the kingdom of God," etc. He did not ignore the fact that a temple would be built, and that the saints would gather; but said that a great preparation was necessary before such an event took place. He brought forth evidence from the Book of Covenants, as a warrant for building such houses as these for the saints to worship in. He was listened to with profound attention. He preached again in the afternoon, reviewing the Apostle Paul's life, shewing the characteristic qualities of the man, in his zeal and vehement manner in executing

what he had to do, both before and after his conversion, and shewed his self-abnegation, and many good qualities, held him up to the elders as a character worthy of imitation in his zeal for the cause of God, and in his nobleness of soul manifested in his zeal for his fellow men in desiring their eternal welfare as well as his own.

In the evening had prayer meeting, and the presence of the good Spirit was sensibly felt, and all were made to rejoice. A calm and holy feeling seemed to pervade the entire conference in all its sittings, with few exceptions.

[There is a serious omission here to which we call the attention of the Kewanee District. The dedicatory prayer is the visible means by which the house of worship is offered or dedicated to God—the minutes do not show that the house was dedicated, nor by whom.]—Eds.

Merthyr Tydyl (Wales) District.

The conference of this District was held in the Latter Day Saints' Room, Aberaman, near Aberdare, Glanmorganshire, South Wales, on Sunday, November 27th, 1870. T. Morgan, pres.; E. Morgan, clerk.

Branch reports.—Merthyr branch reported in better standing than at last conference; numbers 31, including seventies 1, elders 11, priests 2, teachers 2, deacons 1; scattered 3. T. Morgan, pres.

Aberaman: reported to be in a troublesome condition, owing to the bad conduct of some of the officers; numbers 36, including elders 12, priests 5, deacons 2; baptized 7, cut off 1, received by letter 1. D. Griffiths, pres.; Wm. Whimpy, clerk.

New Tredegar: 30 members, including elders 5, priests 1; baptized 1, cut off 1. Much preaching had been done the past season. E. Morgan, pres.; E. Morgan, clerk.

E. Morgan preached in the afternoon.

The saints bore their testimonies. Elder L. Williams reported his visit to Carmarthenshire; found the saints in the enjoyment of a good spirit, in the Llanelly branch. The sacrament was administered by Elders R. Thomas and J. Bishop.

Council meeting at five o'clock.

The elders reported the case of Priest D. Owen, in Aberaman branch. He was suspended until such time as he will reform. Elder Esaiiah Thomas, of New Tredegar branch, was suspended for a month, for non-attendance.

In the evening R. Thomas spoke on

Baptism. Elder J. Bishop preached on the Progress of the Gospel. Elder T. Morgan preached on the Signs Following the Believers.

Adjourned to the 26th day of Feb., 1871.

Western Wisconsin District.

The Conference of this District was held at Sandusky, Sauk county, Wisconsin, December the 31st, 1870. C. W. Lange, pres.; E. C. Wildermuth and E. Y. Rose, clerks.

Branch reports.—Willow: 25 members, including 1 apostle, 1 high priest, 3 seventies, 2 elders, 1 priest, 1 teacher; 1 child blessed. C. Newkirk, pres.; E. C. Wildermuth, clerk.

Sandusky: 19 members, including 2 elders; 7 children blessed; 2 members removed. J. Lee, pres. and clerk.

Freedom: 14 members, including 3 elders, 1 priest, 1 teacher; 2 children blessed. S. Hackle, pres.; J. B. Loomis, clerk.

Elders E. C. Wildermuth, C. W. Lange, J. Lee, C. Newkirk, B. Hughes, D. Wildermuth, J. B. Loomis and J. Bierline, reported.

Resolved, That E. C. Wildermuth and Jonn Lee's mission be continued.

That all the authorities in this district use their endeavors to spread the gospel.

In the evening Br. Lange addressed the conference.

Official members present: high priests 1, seventies 2, elders 6.

Sunday morning: M. Cooper was ordained an elder and E. Y. Rose a teacher, T. Ward a priest, and J. Smith a teacher.

Resolved, That the saints in this district use their influence to advance the cause of the *Herald* and *Hope*, and to establish Sundayschools in their respective branches.

In the afternoon, a discourse by Br. Lange; after which the Lord's supper was administered. The authorities of the church were sustained in their respective positions, and Br. R. W. Newkirk as president of the Western Wisconsin District.

Adjourned to meet March 11th, 1871, at the house of S. Hacket, Freedom, Sauk county, Wisconsin.

Northern Illinois District.

The conference of this district was held at Amboy, Ill., February 4th and 5th, 1871. Elder Elijah Banta chosen to preside, and Stephen J. Stone clerk.

The president then made some remarks on order and punctuality in the kingdom of God.

Officials present: 3 high priests, 2 seventies, 3 elders, 2 priests, 1 teacher.

The following branches reported:

Amboy, 61 members, including 4 high priests, 1 seventy, 4 elders, 1 priest, 1 teacher; 12 absent from branch; 1 disfellowshipped. Jacob Doan, pres.; N. L. Stone, clerk.

Mission, 68 members, including 3 elders, 2 priests, 2 teachers, 1 deacon; 5 absent from branch; 7 baptized. T. Hougas, pres.; A. Hayer, clerk.

Sandwich, 41 members, including 2 apostles, 5 elders; 6 absent from branch; one received by letter. E. Banta, pres; Wm. H. Hartsborne, clerk.

Plano, 116 members, including two of the first presidency, 3 high priests, 1 seventy, 14 elders, 3 priests, 3 teachers, 1 deacon; 19 absent from branch; 9 baptized, 3 received by letter. Joseph Smith, pres.; John Scott, clerk.

Rochelle reported verbally; no changes.

The following elders reported: J. Doan, E. Cadwell, S. J. Stone, W. H. Blair, A. M. Wilsey, C. Williams, D. P. Dillen, and C. Noble.

Resolved, That no elder is considered in good standing who changes his place of residence when in debt, without doing all in his power to make satisfactory arrangements with his creditors.

Preaching in the evening by Elder A. M. Wilsey.

On account of the severe storm it was out of the power of the brethren to meet on Sunday morning. Met at 2 p.m. Prayer by the President. Adjourned to meet at Mission, LaSalle co., Ill., May 6th, 1871.

Man.

The fear of man, in a greater or lesser degree, rests upon all animated nature. We daily see one of the first truths recorded in holy writ verified, viz:—that "God gave him dominion over every living creature which he had made."—Gen. 1:28.

If creatures below man are subject to him, and yet are not endowed with reasoning powers; man, who is endowed with those powers, is not only subject and dependent, but justly so, on Him who created both him and them.

VIRTUE is a gem of the most precious description, one which we should preserve unsullied as the apple of our eye.

Original Poetry.

ANSWER TO PRAYER.

BY SR. F. A. ERNEST,

The blind sister who was restored to sight.

Arise, ye Sons of Zion,
Shake off your doubt and fear;
The word of God rely on,
The end is drawing near.

Gird on the heavenly armor,
The signs are in the sky;
All things in nature murmur,
The end is drawing nigh.

With all the gospel graces,
Let each one be adorned;
And thus with smiling faces,
Await the coming morn.

Your lamps well trimmed and burning,
With songs of joy and praise,
Prepare for Christ's returning,
In these the latter days.

O, be not unbelievers,
Or sleeping by the way;
Arise, the Lord is coming,
Be constant, watch and pray.

Miscellaneous.

Information Wanted.

NEPHI CITY, Utah,
Feb. 7th, 1871.

Information wanted of the whereabouts of Mary Ann Curtice, wife of F. W. Curtice, daughter of John Linge, of London, England. When last heard of she was living at Elkhorn.

DIED.

At Stockton, Cal., on January 6th, 1871, of consumption, Br. John E. DAWSON, aged 31 years and 4 days.

The deceased was born in Georgia. He leaves a widow and three children to mourn his loss, to whom we hereby extend our earnest sympathy.

Near Oregon, Holt Co., Mo., Oct. 24th, 1870, of chronic diarrhea, ABRAHAM, son of Abraham and Mary SEARS, aged 1 year, 7 months and 22 days.

We mourn not like those who mourn without hope; Though he's left us, the gates of Paradise open
To receive our boy.

Selections.

The Scriptures.

The wisdom, sublimity, depth, clearness, and force of expression of the scriptures, are evincive of their Divine origin. The principles they inculcate, the precepts they lay down, and the commands therein given, are all conducive to the greatest possible happiness, and best conceivable good of man. Therefore, the scriptures are true, being the dictates of a superior, benevolent, and intelligent God, given by inspiration. "Holy men of old spake as they were moved upon by the Holy Ghost."—Wicked men would have never framed such a set of self-denying principles, as contained in the Holy Scriptures, so much against the natural propensities of their unsanctified natures, and publish them to the world, rendering themselves ridiculous, and liable to so frequent censure. Good men, uninspired, would not write and publish such a system for two reasons. First, it would be above their comprehension, therefore, they could not. Secondly, they, the inspired penmen, say they were divinely inspired; therefore, good men, uninspired, did not write them; for good uninspired men would never assert that they wrote them, when they knew that in the very assertion they would be palming an untruth intentionally upon the world.

"All scriptures given by inspiration of God are profitable for correction."

By a careful perusal of holy writ we find it full of promises of good to the willing and obedient, and of evil to the unbelieving and disobedient. In them we discover that God always forewarned the people of judgments, and gave them time for repentance. His word is true. The unbelief of the wicked in the days of the flood did not make void the word of God, and every word spoken by Him, every scriptural promise and threatening which God has made, has been literally fulfilled in the time thereof.

Truth.

Truth indeed came once into the world with her Divine Master, and was a perfect shape, most glorious to look on; but when her Master ascended, and his Apostles after him were laid asleep, there straightway

arose a race of wicked deceivers, who, as the story goes of the Egyptian Typhon with his conspirators, how they dealt with the good Osiris, took the virgin truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of truth, such as dared appear, have gone up and down gathering limb by limb as they could find them. We have not yet found them all; nor ever shall do till her Master's second coming; when he shall bring together every joint and member, and shall mould them into immortal features of loveliness and perfection.

Honest Confessions.

French Christians, both Protestant and Romish, are laying to heart the divine judgments on France, and are publicly confessing the sins of the nation. Bishop Dupanloup of Orleans, who resisted so strenuously the infallibility dogma, has published a letter in which he points to the utter public and social demoralization of the people, and says: "We have almost entirely ceased to speak the truth. We have especially ceased to practice virtue; virtue has been banished from almost all ranks. The evil is deep; it is seen and deplored, but the stream follows its course." In a similar strain, Rev. M. Pilatte, the Protestant pastor at Nice, puts forth this touching litany:

"Our principles and our manners have been corrupted. We have absolved, glorified, and crowned Perjury. We have regarded as mere prejudices, conscience and truth. We have made light of whatever is pure and sacred among men. Woman, marriage and its holy duties, all the domestic virtues, have been for us, subjects for ridicule. Our theaters and our schools have become schools of immorality. By the frivolity of our character, by our long resignation to servitude, by the lowness of our tastes, by our shameful fashions, by our obscene songs, we have dishonored our times and scandalized the world. In all the ranks of our society, vice has flourished, exposing without shame before the eyes of all that which it is not permitted even to mention. Then Thy wrath has kindled, and upon this Sodom and this Gomorrah which we have become, Thou hast rained down fire and brimstone. Thou art just, O Lord, and our guilt has merited this chastisement." There is hope in this humility. God

may be abasing the pride of France, in order to introduce a new era of morality and religion, which shall deliver that unhappy land from its two foes, infidelity and superstition, and shall prepare it, by general education and a pure gospel, for permanent institutions of political freedom.

ALL'S FOR THE BEST.

All's for the best;—be happy and cheerful;
 Trouble and sorrow are friends in disguise;
 Nothing but folly is faithless and fearful,—
 Courage with wisdom is happy and wise.

All's for the best,—if a man but would know it;
 Providence wishes us all to be bless'd.
 This is no dream of the pundit or poet;
 Heaven is gracious, and all's for the best.

All's for the best!—set this on your standard,
 Soldier of sadness, or pilgrim of love,
 Who to the shores of despair may have wander'd,
 A way-wearied swallow, or a heart-stricken dove.

All's for the best!—be a man, but confiding,
 Providence tenderly governs the rest;
 And the frail bark of His creatures is guiding
 Wisely and warily: All's for the best.

All's for the best!—then fling away terrors,
 Meet all your fears,—neither falter nor faint;
 And in the midst of your dangers or errors,
 Trust like a child, while you strive like a saint.

All's for the best!—unbiased, unbounded,
 Providence reigns from east to the west;
 Christians, by wisdom and mercy surrounded,
 Should hope and be happy,—ALL'S FOR THE BEST.
 —[*British Workman*, Dec. 1st, 1866.]

Getting Religion.

“WALL,” the old lady began, “wall, my dear, some people have very cur'ous notions about gettin' religion. There's my neighbor, Deacon Jabe Sniffin, who's makin' a fortune tradin' horses. Wall, he thought he 'sperienced a change of heart, but he didn't want to 'sperience a change of business. That was touchin' a tender pint—might interfere with profits, you know. So he thought he'd consult with Deacon Aminidab Tweedle, who kept a store, and did up the sugar and whisky over night. 'Now, look-a-here; you don't s'pose, Brother Tweedle,' he began, drawling the words through his nose—'you don't s'pose them little stories, sort o' lies, like that you and I tell in the way of trade,

will be reckoned up agin us in the day of judgment? Sarcumstanced as we air, we can't help it, you know. I don't s'pose it will make no sort o' difference at all in the sight of the Lord, long's the heart's all right; now does it, brother Tweedle?’”
 —*Independent*.

The Earth.

The planet on which we dwell is composed of particles of inanimate matter, and it is furnished with myriads of living creatures that could not create themselves, then who could suppose that there is not a first prime mover, a superior intelligence, a God. And that he is good and the source of all goodness is evident from the order, harmony, and divine impress that manifest themselves in all the works of his hands.

Discovery of Egyptian Statuary.

By the *Siglo* we learn there have been discoveries, among the exhumations near San Andres Tuxtea, in the State of Vera Cruz, of several ancient statues, of what race the *Siglo* does not indicate, but in this connection we will observe that upon a former occasion there were discovered several statues of a period, lithographic representations of two of which we have seen. One is Ethiopian and the other ancient Egyptian or Coptic.

These discoveries in the East, with recent discoveries in the West, excite an interesting speculation among the ethnologists.

It appears from the discoveries that the Mexican portion of the American continent was in former periods peopled by two different and distinct races; that in the West the Aztec or Indio, and in the East, on the Gulf coast, the Coptic. It is known that the Aztecs were two or three centuries in their migrations eastward until their arrival at Chapultepec. No living evidences of the Egyptian race exist, but overwhelming proofs that such a race did exist at a former period in the regions of the gulf. These are to be found in the ruins, hieroglyphics, statuary, pottery, and utensils. But their period must have been before that of the Aztecs, or the scattered colonies of the Egyptians were overwhelmed by the fore-running tribes which

preceded the imperial and civilized portion of the migrating race.

This is an interesting question. And another is how the Egyptians reached the coast of Mexico; whether in their own ships or those of the Phoenicians, the most adventurous navigators of their period, and who were the only race that ventured out of the straits of Gibraltar in that period.

True Manhood.

Be men! Be men whose words are TRUTH—whose precepts are LAWS—whose principles are GRANITE—whose promptness is TIME—whose regularity is the SEASONS—whose labors are the RAINS—whose kindness is the SUNSHINE—whose benevolence is the HARVEST! Emulate the purity and goodness of God in nature. Ye are His image. Ye are made in His likeness. Ye are great in resources. Walk in the footsteps of your Creator. Follow where your Master leads, till the earth shall "bud and blossom as the rose." It is your privilege to be God-like in goodness—God-like in beneficence. Bless, then, as He blesses—scatter as He scatters—enrich as He enriches—ennoble as He ennobles—make happy as He makes happy—lift up as He lifts up—and ye shall verily be "the children of your father who is in heaven."

Education.

The education that a man finds useful in life, he either drills into himself, or he picks it up at some of the plainer seminaries of learning. Education should be adapted to the country and its necessities, that the rising generation should learn to be men of business, in whatever position of life they may be placed, and that common sense should supercede the absurdities that render useless all our public educational institutions.

ALMSGIVING.—It is the will that gives worth to the oblation. The poor giver, therefore, as to God's acceptance, may be upon a level with the richest. Nor is this all; but, so perfectly does the value of all charitable acts take its measure and proportion from the will, and from the fullness of the heart rather than from the fullness of the hand, that a less supply may often be a greater charity. The widow's mite,

in the balance of the sanctuary, outweighs the shekels and the talents of the opulent. "Freely ye have received, freely give."

Persistence.

At the battle of Meeanee an officer who had been doing good service came up to the commanding general, Sir Charles Napier, and said, "Sir Charles, we have taken a standard." The general looked at him, but made no reply, and turning round, began to speak to some one else; upon which the officer repeated, "Sir Charles, we have taken a standard." The general turned sharp round upon him, and said, "Then take another."

The spirit which this great commander would impress upon his subordinate should be possessed by every soldier of Christ. The conflict must be persistently kept up so long as there is any unsubdued sin in ourselves, or any soul living in enmity to God.

Contributed.

KINGS FROM ABRAHAM.

BY BR. J. C. CRABB.

In answer to question No. 2, in *Herald*, vol. 18, No. 3, I respectfully submit the following.

"The Lord promised Abraham a line of Kings. Why did he forbid the same people to have a King?"

Answer.—The text reads thus: "And I will make thee exceeding fruitful, and will make nations of thee, and Kings shall come out of thee."

This is a simple history of the future condition of Abraham's posterity, given by the foreknowledge of God, without stating whether it was right or wrong for them to have a King.

I understand the questioner to imply, that because God foretold Abraham that "Kings should come out of him," that therefore to have Kings was a righteous principle among the children of men.

As well might we argue that because it is said of Christ, that "He was as a Lamb slain from before the foundation of the world," that therefore it was a righteous principle that nailed him to the cross.

The answer to "Why he forbid the same people to have a King" is contained in the eighth chapter of first Samuel.

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For Sale at Herald Office, Plano, Ill.

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Inspired Translation by Joseph the Martyr.

Table listing Holy Scriptures with prices: Bound in Sheep, Roan, Tucks, Arabesque, Imitation Turkey, Turkey Superior Plain, Extra, Roxburg.

In all cases when sent from the office, postage, or expressage, is to be added to the price. The postage on each book is twenty-eight cents. When sold at the office, no addition to be made.

Postage and Expressage paid on the following list of Books, Licenses, Tracts, &c.

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Table listing Books with prices: Book of Covenants, Book of Mormon, Question Book for Sunday Schools, Book of Jasher, Brown's Concordance of the Bible, New Testament, The Bible Text Book.

PAMPHLETS.

Trial of the Witnesses to the Resurrection of Jesus, -a Legal Argument, 36 pages, in colored wrappers. \$6.50 per hundred, \$1 per dozen, 10c. each. Concordance to Book of Covenants, 24 pages, in colored wrapper. \$3.50 per hundred, or 8 cents each.

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Table listing Certificates and Reports with prices: Baptism, Confirmation, and Ordination Certificates, Removal Certificates, Marriage Certificates, Branch Financial Reports, District Financial Reports, Branch Statistical Reports.

OLD HERALDS.

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Table listing Tracts with prices: Mountain of Lord's House, Truth made Manifest, Voice of the Good Shepherd, Epitome of Faith & Doctrine, The Gospel, The "One Baptism", Who then can be Saved, Fulness of the Atonement, Spiritualism, Narrow Way, Plan of Salvation, Bible versus Polygamy, Reply to Orson Pratt, Idolatry, Spaulding Story of the Book of Mormon Contradicted, Trial of the Witnesses to the Resurrection, Memorial to Congress, IN GERMAN LANGUAGE, Who then can be Saved, The Gospel.

LICENSES AND NOTICES.

Table listing Licenses and Notices with prices: Elder's Licenses, Priest's, Teacher's, Deacon's, Blank Cards for Divine Service, Blank Notices for Lectures, Blank Notices for Preaching, Blank Notices for Two Days' Meetings.

SUNDAY SCHOOL TICKETS.

Table listing Sunday School Tickets with prices: Reward for Prompt Attendance, Good Behavior, Lessons 1, 2, 3, or 4, Reward Tickets.

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MISCELLANEOUS.

Table listing Miscellaneous items with prices: Alden's Ready Binder, Colored Cards announcing time and place of holding Divine Service, No. 1 Safe in the Fold, Feed my Lambs, Song of a Cheerful Spirit, Harvest Chorus, Envelopes with Herald Office address printed on, per pack.

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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.*

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PLANO, MARCH 15, 1871.

No. 6.

APOSTACY FROM THE TRUE CHURCH.

BY ELDER J. CROMPTON.

Has there been an apostacy? Previous to the organization of the Church of Jesus Christ of Latter Day Saints, in 1830, no true church of Christ was existing upon the earth. A universal apostacy from that system established by Christ and the apostles had taken place.

The word apostacy means a departure from anything that may have been believed or practiced. In order to prove an apostacy from the Church of Christ, we must first establish clearly what order of organization or practice characterized that church, and if there has been a universal denial of or departure from that order or system, it will be conclusive that there has been an apostacy.

The kingdom set up by Jesus Christ was chiefly distinguished by the following characteristics—the peculiarity of its organization, its claims, its operation, its government, and its results.

Its organization was not an accidental arrangement of its parts and authority, but consisted in their beautiful and rare distribution. Apostles stood at the helm, and steered its course over nations and countries. Subject to these twelve men, came the seventies,

evangelists, bishops, elders, teachers and deacons. These officers were not commonplace men; but their appointment is stated by Paul to have been for the perfecting of the saints, for the work of the ministry; and for helps and governments. These officers and the members of the church sustained a similar relationship one to another to that which the members of the human body are found to so wonderfully combine and sustain.

As the perfect human tabernacle, when tenanted, presents a splendid view of Divine workmanship, of powers, senses and energies, all obedient to one will; so did the organization of the church exhibit a union as perfect, a combination of parts as wonderful, and as necessary for the existence of the whole, and all too were subservient to the will of the Head. Hence the church is justly entitled to be called the "body of Christ." The above is indisputable; the organization quoted is on record in the New Testament.

I will now introduce its claims. Its officers were of God upon the earth, and to reject or receive them was to reject or receive the Almighty. Matt. x. 40. It held power to open the

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kingdom of God, and baptize believers, and in cases of disobedience, to reject the transgressors from the kingdom of God, and deliver them over to Satan. 1 Cor. v. 51. 1 Tim. i. 20. It claimed power to bind on earth, and the same should be bound in heaven; to loose on earth and forgive with the same effect. Matt. xvi. 19. To remit sins or retain them. John xx. 23. To confer the Holy Ghost on believers by the laying on of hands. Acts viii. 17; 1 Tim. iv. 14. To cast out devils. Mark xvi. 17. In a few words, it acted and spoke with the authority of Jehovah upon the earth, and asserted for itself that it was the pillar and ground of the truth. 1 Tim. iii. 15. Here were claims and authority worthy of its organization, and stated in so many words in scriptures referred to.

It is usual to oppose these truths by stating that the scriptures from which these inferences are drawn, are ambiguous texts. But this is a false statement, made to diminish the force of scriptures too tangible to be doubted, and plainly prove the apostacy of the opposers to be unpalatable. How they strain at a gnat and swallow a camel!

“Whosoever sins ye remit they are remitted; and whosoever sins ye retain, they are retained.” “He that believeth and is baptized shall be saved.”

The fact of the matter is, men have found it impossible to apply such words as those to themselves, or their churches, and consequently they have been driven to the alternative of either denying that the passages have reference to any but the apostles and the primitive church, or that they lack the gifts and power belonging to the true church of Christ.

Having shown the organization and claims of the ancient church, I will now draw attention to its government. Its government was under the direction of the officers before mentioned, they acting directly under the control of the Almighty. Continued revela-

tion was its continual guide. In fact, such wondrous powers and authority could not be managed by any men without continued revelation to guide them; for it is easy to see, that to invest men with such power, and then leave them to themselves, and close the fountain of revelation, would be to give the world over to priestcraft. This view of the case upsets the pretensions of the revelation-denying churches of the day, and the Church of Rome herself, who, while she claims infallibility, denies the very means by which alone she could be instructed and controlled in the use of such power and authority as she claims to have been delegated to her. About as reasonable an idea as that of giving a razor into the hands of a child, and allowing it to play with it!

Here then, dear *Herald*, I have laid before you three prominent features of the church established by the Son of God; the case has been fairly stated without any exaggeration, without any design of other than a truthful effect. And now, I ask, did such a church, with such an organization exist on the earth previous to the rise of the Church of the Latter Day Saints? The answer from the Roman Catholics, the Episcopalians, and from all (wrongly called) orthodox churches, as well as from the dissenting sects, who bear even less resemblance, on the points named, to the ancient church, their answer must all be an emphatic and positive, *No!*

Lest what I have stated be disputed, I will compare and take the first particular, that of organization. Where, I ask, can the counterpart be found? Will it be in any of the afore-mentioned systems? It is an indisputable fact that they cannot exhibit it. How little these churches look like the Church of Christ, when placed by its side.

CHURCH OF CHRIST.—“God hath set some in the church; first apostles, secondarily prophets, thirdly teachers,

* * * helps, governments," etc. 1
Cor. xii.; Eph. iv.

CHURCH OF ROME.—God hath set some in the church; firstly popes, secondly cardinals, thirdly bishops, etc.

EPISCOPAL CHURCH.—God hath set some in the church; firstly archbishops, secondly bishops, thirdly deans, etc.

DISSENTING SECTS.—God hath set some in the church; firstly presbytery or traveling preachers, secondly local preachers, thirdly class leaders, deacons, etc.

Much alike (!) are they not, dear *Herald*?

Is it not a strange thing that all people, especially the Latter Day Saints, should be so blind as not to see the similarity between ancient and modern churches (!)

Suppose we try to help the various churches out of the difficulty, and adopt the oft repeated dogma, that not singly, but together, they constitute the church of Christ. Then, as neither party acknowledge the preeminence of either of the others over its own peculiar head or organization, it will stand in this manner :

SECTARIANISM COMBINED.

God hath set some in the church; firstly, popes, archbishops, presbytery, traveling preachers; secondly, cardinals, bishops, and local preachers; and thirdly, bishops, deans, and class leaders.

How the resemblance is increased! How beautifully they amalgamate together! If Paul was alive now, would he not have scope for his eloquence, in comparing the above systems which by hands and joints are so firmly knit together, or united (!) Will not that man who resists the statement that modern churches are continuations of the one established by the Son of God be under condemnation, when he sees they are so evidently alike (!)

It must be evident to all, that so far

as organization is concerned, there has been a complete departure, or an apostacy from the ancient system. Now if such an order, or such an arrangement of authorities, endowed with such powers, was essential in the infancy of the church, when its numbers were small, it must be so now that the church is supposed to have increased its boundaries, swelled its numbers, and to be carrying on operations in all parts of the globe. We must so believe, or accept the absurdity that God, after devising and instituting a well organized system of government in his church, while small and limited in its operations, removed this orderly and effective system as soon as the church became enlarged and complex, and left it to hit upon and follow any form of organization that might suit its fancy.

CLAIMS AND AUTHORITY OF THE ANCIENT CHURCH.

The pretensions of the Church of Rome on this subject has branded it with infamy in the estimation of Protestants. I need not ask whether a church possessed of the claims and authority of the ancient church of Christ has an existence now, for did I want to conjure up a night-mare that would frighten modern christendom, I should have only to portray the ancient church with its claims and assertions of authority, and assure them that such a church has been restored to the earth in these last days. They would cry, "Blasphemy! Blasphemy!"

Compare the authority-denying and doctrine-speculating sects with the apostolic church.

"It hath seemed good to the Holy Ghost and to us."—Acts xv. 28. "We deliver such a one over to Satan." "Whosoever sins ye remit, they are remitted; whosesoever sins ye retain, they are retained." "Whatsoever ye bind on earth shall be bound in heaven; whatsoever ye loose on earth, shall be loosed in heaven." "He

that receiveth you, receiveth me." (Jesus Christ).

On reviewing the claims and authority of the ancient church, and comparing therewith the modern systems professing to be identically the same, we are compelled to admit that the dissimilarity, in both organization and powers, is too great to permit the admission that there exists any connection between the two. The modern systems bear evidence of being of the earth, earthy, puerile and inefficient; while the other carries with it an air of majesty, that marks its divinity and completeness, a perfection worthy of its Designer and Establisher.

With regard to the mode of government, I am saved the trouble of making a comparison here, for modern churches could not be insulted more than by charging them with being governed and conducted in the same way that the ancient church was, viz., by inspired men, invested with the powers before mentioned, guided, controlled and directed by immediate and direct revelation.

Dear *Herald*: To establish the point that there has been a complete apostacy from the church of Christ, I have laid before you three prominent features of that church, and have shown an entire departure from that system on all three points. The Church of Rome alone can claim a resemblance in one point—that of a declaration of authority; but I have shown that to reasonably possess this, she should be able to show that she receives continued revelations for her guide; for without such assistance she could not wield such tremendous powers as attach to divine authority.

The case then stands thus: If the church of Jesus Christ existed on the earth, prior to its establishment in this age, it was with a different organization than that which distinguished it formerly; it was bereft of all its distinctive sublimity, and conducted in an entirely different manner to what

it was anciently. Such an *apology* for a church, Jesus could never expect any one to recognize as belonging to him, inasmuch as he had not before apprised us of an intended change. Should it therefore be still asserted to be the case, notwithstanding the vast difference existing between it and the Catholic and Protestant systems considered apart or together, no one could ever be justly condemned for rejecting them. If Christ has so altered his church from the apostolic pattern, that no one can recognize it, and has done it without giving notice that such an alteration might be looked for, Christ alone is responsible.

But, perhaps Jesus authorized some one thus to transform his church. Then who received the revelation by which it was done, and by what signs or wonders did God give evidence to the world that he was pleased with the alteration made? Modern Christians tell us that all new revelations ought to be attested with miracles and wonders. Jesus Christ established the church described in the scriptures, and confirmed it by miracles; what mighty prophet introduced the churches described in the creeds and formulas of modern christianity, and how were they demonstrated? The answer must be, no legal alteration does exist. And as every true system of religion has Christ's sanction or recognition; and modern churches have not any such either in the revealed word or by any new revelation, they must be considered apostate systems. They are blighted with confusion; and though there is that which is good in them, and good people attached to them, they must fall.

An affirmative answer to the question, "Has there been an apostacy?" must be given, and in that answer is embodied the fact, that a necessity for such a church as that professing to be the Church of Jesus Christ of Latter Day Saints did exist; and to God be the glory that this necessity is now supplied.

EXTRACTS FROM ELDER D. H. SMITH'S JOURNAL.

Away we flew along the track toward Hilliards. The appearance of the snow-clad woods and hills was the universal theme of discourse. The difference between Michigan, Illinois and Iowa was canvassed; its woods, deep snows, numerous lakes, large and small, maple and pine timber, were contrasted with the immense grain fields, wind-swept prairies, and water courses of Illinois and Iowa.

On learning that I wielded the brush, one young lady described to me her uncle's farm, situated on an island in one of the crystal lakes spoken of, the island part fields, part orchard, and part woodland, the building (quite large and fine) in the center, the clear lake surrounded with tall dense timber, part of pine and part of mingled kinds, with a flat boat plying between the island and shore as means of import and export. This she recommended to me as quite a picturesque place, according to her description, it truly was.

At Kalamazoo, I had my way to find between the two depots and had a good chance to see the town. My impression was that it was a pleasant place, but only a faint impression was it, something like the description in the quaint old geographies we all studied once upon a time, "a thriving town thickly populated, and noted for its manufactories and commerce." At last, in the cars once more, I made the acquaintance of a mill-director of some sort, and we dipped into science. He described to me what he styled a mechanical paradox, an oval hoop of iron with a bar across the longest way, working as a pivot in the hoop, on this round bar a globe of wood or iron if I recollect rightly, round which a string was wound, similar to the string round a top, the whole suspended to a string attached to one end of

the oval hoop. The marvel was as follows. The string coiled round the globe being quickly drawn away gives to the globe and bar a revolving motion; this sets the oval in motion also, when instead of hanging in a perpendicular manner, the oval drew up to a horizontal position with the point of suspension, and traveled round in this horizontal manner until the force of the revolving globe was spent, when it descended and hung as before in accordance with the laws of gravity. One would suppose that it would hang suspended, perpendicularly, and not arise and travel around in this horizontal style. I think he said the direction in which the whole revolved was contrary to that of the globe within the oval. Emboldened at this I spoke of that experiment whereby the interior of the eye can be seen, by taking a piece of card board, painting it black, and perforating it once with a needle, and looking through this small aperture at the bright flame of a lamp, adjusting it to a proper focus, the interior of the eye is illuminated by the slender ray of light through the card, and the minute globules of crystal composing the lenses of the eye are distinctly seen, also the net work of the veins at the back of the eye. He showed also another curious experiment, whereby an apparent hole through one's hand can be seen, by rolling up a paper and placing the inner edge of the hand against it and looking through the tube of paper with one eye and at your hand so placed with the other, a hole will then appear as if through the center of the hand. We talked much of astronomy, and he gave me much information in regard to the position of the sun in winter, and the inclination of the earth's orbit. In the midst of this lecture we arrived at Hillard's

station, and I descended into the snow. After tumbling through the snow knee deep, slipping into a ditch almost out of sight and hearing in the drift with which it was filled, I made my way through the sugar-camp down the hill to Br. Orlin Thomas', and was at home.

If my visit to Hopkins were measured by the sermons preached and the number baptized it would come out sadly wanting, but if it were estimated by my enjoyment, and the delight with which I greeted former friends, and heard the beautiful harmonies they have composed, the new hymns for Zion's children to sing, it would rank high as a visit. I was truly glad to find all the saints still holding fast their first hope and faith, and not one gone from their number since my visit of two years ago. I did endeavor to preach once; but made very slow headway, was privileged to meet with them in prayer-meeting, and heard the good voice of the Spirit calling us to rejoice and be steadfast. We had a great deal to talk over, what had been done, in the field, our victories and defeats, the work of the society and particularly the musical depar-

in which we compared "notes" with very great pleasure and profit. The style of music cultivated by these saints is peculiarly pleasant to me. "Give us room that we may dwell," as they render it, is good for the soul.

"Sitting by the streams that glide" is a very plaintive, sweet air, full of pathos and expression, but the song that lingered most sweetly in my memory, was one beginning, "We speak of the realms of the blest." I think I would like such a song sung when I am called to go home to the best of homes.

Christmas; I had a good time at least. A few of us met at Br. Norman Smith's, and partook of a "feast of fat things;" whether we were righteous or not, we did not stop to consider, we directed our attention chiefly to the

fat things. I think we had dinner in some other places, in fact I have a confused memory of cakes covered with sugar and many colored candies, of long vistas of whortleberries, flanked with other canned fruits, and a lively music of merry voices, a pleasant reflection of friendly faces, and the ring of jokes, yes, jokes. I have a faint twinge of conscience that it is not altogether right to be so happy here below, so we will draw on our long sanctified face, and proceed on our journey, lest the rueful face of Brs. Pharisee grow more exquisitely rueful.

From Hopkins I went to the neighborhood of Br. Norton, near Grand Rapids, where there was a better field for preaching; so here I resumed the sword and banner. We were blessed with good congregations, and my stay excelled the former one at this place in opportunity for good. In fact I think there is abundant room in this region yet for good work in the gospel. Doors are open in many directions. Br. David and Levisa Thomas came up from Grand Rapids. They were a force very effective, as they enabled us to ply some of the new melodies to advantage. "There is rest bye and bye," and "In the light," are preachers in themselves. Take courage, ye hymn-makers, you are a grand help.

At Br. Norton's, we celebrated New Year's day. His kind lady spread forth a collation of dainties, and scriptural doctrines were discussed with the oysters, and a most happy time enjoyed. From thence a sleigh load of us went over to Cazenovia and visited the saints there, Br. David Thomas driving the team. Here we held two meetings and sang, visited and exhorted, and rejoiced heartily. On Sunday, we repaired to the waters and my little mission was crowned of God with blessing by the baptism of sister Electa Mellon. Up to the day of baptism, (Jan. 8th), the weather had been dark and cloudy. In answer to prayer, the clouds cleared

away; all save one little snow white one that passed before us like the white, beckoning hand of an angel, on our way to the crystal water. The sunlight glorified hill and dale, the snow glittering in its rays. "Now the sun is brightly shining," was truly appropriate at the water's marge.

That afternoon, we returned to Alpine, and the next morning held sacrament and confirmation meeting. The revered voice of Father Norton spoke to us in profound warning and gentle exhortation. The meeting was attended by the Holy Spirit. A little child was blessed, and truly we had a season of refreshing before the Lord.

From thence Br. David and his lady accompanied me to Monterey, and we held one meeting there. It was moderately attended on account of the weather being stormy; but we had a grand time visiting at the house of Sister Carver, whose marked kindness we shall not soon forget. We found her in full faith, rejoicing in spirit, and rapidly perfecting her knowledge of the work, although living comparatively alone in the work. I drew a sketch of a farm here, and we sang until we could sing no more.

Br. David Thomas borrowed a cutter

and taking his best horse we journeyed onward, for now I was homeward-bound. A merry three we were, and Trip, the intelligent little dog, seemed to join in our glee; but the road was sometimes bare of snow and sometimes too plentifully abounding in mud, so that we went by fits and starts. Our cutter was full of "traps," corn, bundles, and ourselves, and in one unlucky rut the runner went down and—oh!—over we went—folks—corn—bundles—dog—and all—into the drift. There was a general picking up in that region, and soon we were sailing on again none the worse for the accident, unless laughter be sin. At Allegan we made a short stay at the house of Br. J. E. Hopper.

"Then stir the pop corn round in the pan,
And make the fire bright;
We'll drive dull care away if we can
And have a good time to-night.
Then ply the pencil and the pen,
The needle and the song;
May peace increase for the sons of men,
May right o'ercome the wrong.

Methought I heard a pleasant sound,
Kind voices as of home;
Came thronging all the air around,
And bid me cease to roam.
Across the field the cattle low,
I hear the door latch fall;
While under the eaves the white doves coo
From warm nests in the wall.
Then welcome home; a welcome home
From many a weary mile,
Put down the banner and the sword,
And sit by the fire awhile."

A DREAM, BY J. L. RUST.

In my dream, I was prepared to go a short distance to the house of an old friend, and was to be accompanied by two women, one of whom I respected and loved. When ready to start, I said to her I loved "the woman who is going along with us has not a clean garment on."

I pursued my journey, arrived at my friend's, and was busily engaged in talking to a son of his with whom I was raised from early boyhood, but who had been sometime dead.

While thus talking with him, it appeared that I was waiting for those women who should have accompanied me to make their appearance, I wondered at their delay, but still kept conversing with my old comrade, with whom I had so frequently played in childhood in the same yard in which we were standing. While I waited in expectancy for my travelling companions, there appeared two little dogs, strange to me, though it seemed that they had mischeivously tracked after

me. On seeing them I started at once for the house, but a few steps away and went in. There were three women there, two of them apparently daughters of my friend; the other was a stranger sitting and working at something of not much importance, while she manifested a spirit of fun-making and scorn. The other two virgins were quite sociable, and were standing working at a table.

While contemplating upon the spirit which the foppish lady had shown, the door of the house was opened, and I caught sight of a bright circle which was formed quickly in the sky, succeeded by others, one after the other in great rapidity. I called all in the house to come and look at the great wonders and signs. Those bright circles led my vision to a dark cloud; and out of

the cloud came two hands clasped firmly together; and thus said the Spirit, "These are the hands of the Almighty God of Jacob." Then the heavens were filled with thunderings and lightnings; the earth quaked and began to move away. There also appeared a man of large stature, lifting and handling heavy timbers from cars running to and fro carrying them.

Amen. Blessed be the works of the mighty God of Jacob. His works are welded and locked together in this the fulness of times, according to his infinite mercy and knowledge; and each and every knee must bow, and every tongue confess to his sceptre of supremacy, and foreknowledge, and authority, which he aforesaid purposed within himself.

Keithsburg, Ill., Feb. 17th, 1871.

VOTING IN CONFERENCE.

BY ELDER WM. ANDERSON.

Have the laity a right to vote in an Elders' Conference?

This question has agitated the minds of the saints, and embarrassed the efforts of the elders for a long time; but with me it has been no subject of doubt.

The law plainly states what priesthood composes the conference, and who shall do the business of a conference. If the Lord had thought it would have been anarchy or despotism, to deprive the laity of the right of franchise, in a conference capacity, he certainly would have made ample provisions.

I believe it to be wrong to act in a ministerial capacity, without the least shadow of law.

"The several elders composing this Church of Christ are to meet in conference once in three months, or from time to time as said conferences shall direct or

appoint; and said conferences are to do whatsoever church business is necessary to be done at the time." D. C. p. 97.

According to this provision of law, *the* elders, and the elders alone, do the business of the conference.

But may not the laity participate, especially in the voting part?

There is where the power of a conference lies, and according to analogy, if the laity have a right to vote, they have a right to transact business, and if they have a right to transact business, they have a perfect right to appoint missions, etc.

But they should only have the privilege of voting,—grant that, and where can the line of demarcation be drawn? It cannot successfully and satisfactorily be done. If the elective franchise be extended to them, they can control the efforts of the elders,

and a child of eight years old, who is a member, has as much power as any elder.

God's law recognizes no such order, *although conferences may*. I hope that the day is not far distant when the church will feel the necessity of a strict compliance with God's law, and an elders' conference shall be appointed and sustained as an elders' conference, not prohibiting any from attending as spectators.

The precedent that has been established by General Conference militates forcibly against the elders claiming their rights.

I understand the elders to be the legislators of the church, and when they convene in a legislative capacity, they transact church business. What would you think to see men, women and children, attending our legislature, and there transact the business of the country, only allowing our legislators equal share with them. Would this state of affairs not conflict with

the laws of our country, and plant a spirit of rule in the hearts of those who have not been called to that office. When we have business at the legislature of our country, we get our representatives to attend to it for us, and do not think of acting without authority in the councils of the nation.

But may they not delegate a portion of their power by vote? I think not; and any business that should be transacted by us would be considered illegal, from the fact that we were acting without any authority, though we might have obtained the vote of the assembly. The subject is clear to my mind that no person's acts are recognized in a conference capacity, unless he has been called and ordained to the office of an elder; and I hope to see the time when we can have an elder's conference, and enjoy the right that belongs to *that body*, when peace will be restored, and unity preserved in all the borders of Zion.

THE SUNDAY SCHOOL TEACHER.

At first thought it does not appear so great or important a calling to be a Sunday School teacher.

But, pause a moment and consider. Is it not a great thing to be called to mould, [to how great an extent it is not easy to conceive], the minds of our fellow spirits, that they may take on of the heavenly, and be among the noble in the sight of God; is it not a great thing to be instrumental in saving a soul from death.

It is a great thing and important to be called to train the ideas of the young in the plain path of purity and godliness.

It is a great thing to be called to point the young mind to the Lamb

of God, while the heart is yet tender.

The buoyant happy young desires that spring,
May some good hope have to which to cling.

Teacher; your duty is to sow seeds of priceless worth, in every mind placed in your care.

Yes, dear teacher, it is a great thing to be called to feed the lambs of Zion's fold with the "sincere milk of the word." Guard well the buds of promise, and give them spiritual food that may well sustain the spirit life in them; that, like the *youth of Nazareth*, they may grow in wisdom and in favor with God and man. Teacher, can you fill your position creditably, efficiently, or honestly, if you do not make it a matter of careful, continued thought, and

fervent prayer to God, without whose help we are as nothing, that he may qualify you to fill well the place of teacher.

How can you better learn to teach truth to others than by careful study of it yourself. You cannot impart to others more than you have yourself received. Often ask yourself, how shall I fill well the place to which I am called? Learn to treasure up every lesson, incident, or circumstance, illustrative of truth; something fitted to the minds and capacity of those under your care; something to awaken their interest and claim their attention, whereby you may be able to imprint

some home-truth indelibly upon your scholars' minds.

Strive to make the school-room a *happy* place by your smiles, and pleasant words, and thoughtful attentions; a place such as the little ones will love; a hallowed place of which each may say,

"The Sunday School 's a place of prayer,
I love to meet my teacher there."

Dear teacher; yours is a labor of love, a work of ever-varying demands. Do not hurry nor slight it. Do the Lord's business well. Watch and pray—the prayers of many saints ascend in your behalf.

A SUNDAY SCHOOL WORKER.

WHICH, CONSCIOUS OR NOT CONSCIOUS?

The following I find in an Adventist work entitled, "Which, Mortal or Immortal?" Page 54.

"We are confident, I say, and willing rather to be absent from the body and be present with the Lord." 2 Cor v. 8.

"This is the only real expression in this chapter from which an argument for the conscious state can be drawn. But we hold it to be wrong to take an isolated expression, and build upon it a great doctrine without taking into consideration the general tenor of the context with which it stands connected."

With all allowance for the writer's sincerity and desire for the spread of what he supposes to be the true meaning of this text, I wish to give a few passages to show that this is *not* an isolated passage, as he seems willing to show that it is. In the 6th verse of the chapter quoted above, are the following words, "Therefore we are always confident, knowing that, whilst we are at home *in the body*, we are absent *from the Lord*." I would simply ask what is meant by the expression, 'whilst we are in the body, we are

absent from the Lord," the man proper (see above work, page 54) or something else? Again, "if the man proper" is all there is of man, what is there to be "present with the Lord?" If man, as this author claims, must wait till the resurrection to be present with the Lord, then it follows that he would not be absent from the body, because at the resurrection all are to receive their bodies. But here the apostle tells us "whilst we are *in the body*, we are *absent from the Lord*." Again, I ask, whom does the pronoun "we" here represent, or, in other words, what is its antecedent? Is its antecedent "man proper," or something else? It seems to me that its antecedent is *not* the "man proper," but something that the "man proper" contains. Then I beg leave to differ with the writer, for I think if there had been nothing to be "at home in the body," there would have been nothing but the body to be "absent from the Lord." In my judgment, this is another "real expression in this chapter from which an argument for the conscious state can be

drawn," and a very forcible one, too; for how can it be possible for us to be at home *in* the body and absent *from* the Lord, unless there is something besides the body to be absent? If you, reader, can conceive any other possible answer than the conscious state, and harmonize it with *common sense*, even, you will do more than I think can be done.

"Behold he putteth no trust in his servants; and his angels he charged with folly; how much less in them that *dwell in* houses of clay, whose foundation is in the dust, which are crushed before the moth?" Job iv. 18, 19.

Here another "argument for the conscious state can be drawn;" for what is it that "*dwells in* houses of clay?" Is it the body, or something else? And what does the pronoun "them" have for its antecedent? And do not the words, "houses of clay," refer to our bodies? If so, then, who are referred to as "*them that dwell in* houses of clay?" Can the body dwell in the same body? If not, then it must be something else that dwells in the body or house of clay; and if something else, it must be the inner man that Paul speaks of, when he says, "Though our *outward* man perish, yet the *inward* man is renewed day by day." Here "the outward man" must mean the body or visible part of man to the natural eye, and the inward man must mean that part that is invisible to the natural eye, and which controls the outward man.

"But they were terrified and affrighted, and supposed that they had seen a spirit. And he said behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as you see me have." Luke xxiv. 36-38.

If there had been no spirits except the Spirit of God and the spirits of devils, how came they to suppose that they had seen a spirit? And how came Paul to ask, "For what man knoweth the things of man, save the spirit of man which is *in him*?" (see

1 Cor. ii. 11.) Then the "we" that is, "at home in the body" must be something. And how did it happen, that though Jesus taught them the mysteries of the kingdom of God for the space of three years, that he did not then teach them that there was no such thing as spirits of men? If he had ever so taught them, why were they affrighted and supposed they had seen a spirit? Would they, sensible men as they are supposed to have been, be affrighted at what they knew to be an impossibility?

2 Cor. v. 4. "For we that are *in this tabernacle* do groan," &c. In what tabernacle? This groaning, travelling, mortal state? Can that be compared to a tabernacle? If so, then anything can be. I take it that whatever my body dwells in is its tabernacle, and that whatever dwells in my body is a resident of my body, and my body is, therefore, its tabernacle. Then here is another verse "in this chapter, from which an argument for the conscious state can be drawn." In fact there are many such Scriptures, from which such an argument can be drawn. So we see that 2^d Cor v. 8 is *not* an isolated passage but is confirmed by many others.

Let us now notice the author's concluding remarks on 2 Cor. v. 8, He says, "But what is meant by the body from which Paul desired to be absent? We answer that, judging from the tenor of his whole argument, it must be a term to represent this groaning, travelling, mortal state." Verily drowning men will catch at straws. In this text the expression, as in 2 Cor. v. 6 is couched in language so plain, and at once simple, that it seems almost impossible for us to misunderstand. The second verse in this chapter begins thus: "For in this we groan," &c, and the writer before named, supplies the ellipsis thus: "For in this [groaning state.]" Paul himself supplies the ellipsis, in the fourth verse thus: "For

we that are *in this tabernacle* do groan." But the author tells us that the tabernacle here spoken of is simply a groaning, travailing, mortal state, and Paul gives us to understand that it is the body—the part of man that returns to dust. Now, reader, whose word shall we believe, man's or God's?

The reader will do well to take into consideration the fact, that the body when dead, cannot, will not know anything till the resurrection, and that

the body—that part of man which God decreed shall return to dust—is all that is referred to in the following passages, quoted from King James' translation of the Scriptures. Gen. iii. 19; Deut. xxxi. 16; Job iii. 11-19; Job xx. 21, 22; Job xxvii. 13-16; Ps. vi. 5; Ps. lxxxviii. 10; Mat. xxii. 57; John v. 28, 29; 1 Cor. xv. 20; Thess iv. 13, 14; 2 Pet. ii. 9; Rev. xx. 5, besides many others of like import.

DEFENDER.

THE EVILS OF THE TONGUE.

BY SR. SARAH MORRIS.

"The tongue is an unruly member, full of deadly poison."

Well might the Apostle James say this; for with it we can blast the brightest hopes, spot the purest character, ruin the best reputation, dissolve friendship, destroy peace, drive from the heart all love for those we have before loved and cherished, and turn the closest attachment to extreme hatred. The ties of friendship, the loves of the family circle, the bond of christian societies; all can be injured, ruined by the tongue. It can drive from the heart every ray of joy and sunshine, and place therein sorrow and gloom. With one unguarded word, it can destroy the confidence of our brethren and sisters, and of those with whom we are associated, who are watching us in every word, and to whom we should be a light.

By reporting things that we have heard, and which are not true, we can bring reproach on the cause of Christ, cause doubts to arise in the minds of our brothers and sisters, and what is still worse, be a stumbling-block in the way of others, and turn aside those who are near the door of the kingdom.

Dear saints, let us think of the

glorious liberties and blessings which we enjoy, and bridle the tongue, that we may not hinder others from entering into the fold of Jesus. When we are led to speak any angry, unkind word, or to repeating vain, idle, or wicked conversation, let us bridle the tongue. When we are tempted to tell some story in circulation, calculated to injure the character or feelings of our brothers or sisters, or even any one, let us remember to do as we would be done by, and bridle the tongue. Yes, think, stop and bridle the tongue.

Let us pray together for the Holy Spirit to enable us to control this unruly member; for, oh! how much evil it can do.

Yes; how often have I seen a brother or sister turn from another with a tear in the eye, because of an unkind word that had been spoken. How often have I heard, that fall from the lips of even saints, that has caused my heart to ache. Let us then be watchful, careful, thoughtful, and prayerful, that we may overcome.

When we speak, let it be with words of sobriety and truth. When we see those around us bowed beneath the weight of the trials, sorrows, and

temptations which attend their path on every hand, let us hasten there, and with words of cheerful hope and love, encourage them to press on.

When we see those, who are perishing without the gospel, let us go there, and with words of light and wisdom teach them the way to eternal bliss.

When we see our brother or sister do a wrong, let us go TO THEM in the spirit of meekness and love, and tell them their error. Do not fear lest you will offend them, if you go in this spirit; but remember, if not at that time, they will see their wrong, and if true Latter Day Saints, will confess it.

Let us not treat those that are erring with neglect and coldness; but to the contrary. Let our heart's desire be for their welfare, and the salvation of their precious souls. Let us pray for them, and while we pray, let it be from the heart, and not the prayer of the lips only.

Let it be far from any saint to be

found telling the fault of any brother or sister to any one else; and when others come to us to retail faults, let us tell them frankly we do not wish to hear them on that subject. Never let us say, "I will not fellowship them;" but wait and consider whether it is an act rendering them worthy to be disfellowshipped or not.

Let us never be heard to say if a brother or sister is overcome in some of their trials, and does a wrong, "there was no use of that; if I had been in their place, I would not have done so." Unless we have been similarly tried, let us wait till we pass through similar trials, and then we can say what we have done, and so encourage the tried to overcome.

Brethren and sisters, I do not say that I do all that is herein written; but it is my desire so to do; but knowing some of the weaknesses of the flesh, I have written this, hoping some might be benefitted.

REFLECTIONS ON EDUCATION.

BY H. BAKE.

To become what is generally termed thoroughly educated, requires constant study, not only in youth, but in the different periods of life; and indeed, without continual practice, we are apt to lose or forget many important things that we have learned; hence the necessity of continual study. Contrast the school-boy, for instance, who has been kept from school occasionally, with the one who has attended regularly, and we can see the bad effects of non-attendance, and the good effects of constant study. How necessary then for our legislators to take action in the matter,—and for parents to strive to educate their children by adopting laws which will give the poor an equal privilege with the rich.

"But," says one of the wealthy, "it is not right for me to spend my talent and means to assist in educating the poor." I would ask such, Who gave you that talent to accumulate wealth? Has not God said that we must provide for the sick and afflicted; the poor and the needy, in the following words:

"And now, for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day, that ye may walk guiltless before God, I would that you 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 order." Mosiah xi.

Do not the poor need education, that they may be God's instruments in doing good, and also that they may, if faithful, enjoy the communion of intelligent beings in this world; and how will it be possible to mingle with celestial beings, and receive exaltation in the world to come without spiritual education?

Is it the design of God to send noble spirits to tabernacle in flesh, and to remain in this probation without being educated? It certainly is not. There is a very great responsibility resting upon legislators, presidents, parents, and guardians in this matter. Education of the right kind will exalt and refine; be conducive to health, and measurably prevent crime; enable us to gather around us the comforts of this life, and penetrate the mysteries of eternity; and in fine, enable us to comprehend all things that exist.

How often do we see men who are advanced in years, assuming a careless indifference relative to this matter, say, "I am too old to learn!" Will they be any younger in the world to come; and do they expect to be exalted in the presence of God, the Eternal Father, in ignorance? I think not.

Let it not be supposed, however, that an individual can learn, or accumulate knowledge, only by going to school; for there is a sufficiency written, which is easily attainable, for every one, if they have a desire to become more educated. Every literary association, if conducted aright, and every sabbath school, are mediums of intelligence; also every good book that has been written. How many individuals are there who have risen to eminence, never having had the advantage of a scholastic education, and who are styled self-made men, though

I do not consider the term very applicable, because they have had the advantage of the written learning of others—and cannot we obtain knowledge through the same channel?

Let us remember that "knowledge is power," whether it be to rule, legislate or invent; and where it is not, there is more or less degradation, vice and misery. Poverty is often a plea for those who have no desire to become educated, or to educate their children; but it is not a plea against patronizing amusements. It is very evident, and it has been truly remarked by men of great intellect, that the mental faculties require exertion equally as much as the physical, to be conducive to health, as well as morality. Do we comprehend the glorious work that we Latter Day Saints, and especially the rising generation, have to perform in preaching the gospel, in bearing rule, in legislating for the benefit of the nations of the earth, in subduing the elements, and in building cities and temples; and can we be indifferent to the requirements of the gospel in this respect, both to educate ourselves and our children?

"Therefore, verily I say unto you, my friends, call your solemn assembly as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." B. C. lxxxv. 36.

The day is close at hand, when those who have neglected favorable opportunities, will feel their loss; while those who have improved their time, will stand as bright pillars of adornment in the kingdom of God. Wealth without education is a mere bauble, and will perish; but intelligence will remain eternally.

A SAFE RULE.—It is the best and safest rule to walk by, to be severe and right in judging ourselves, and to be very meek and charitable to our brother.

MANY books require no thought from those who read them, for the reason that they made no demands upon those who made them.

G R A C E .

Paul informs us, Eph. ii. 8,

"For by grace are ye saved through faith; and that not of yourselves; but it is the gift of God."

We understand that we are saved by the favor of God; through faith and obedience to his laws.

The first question that presents itself to our minds is; What constitutes obedience? or in other words, what does God require of his children in order to constitute them "heirs of the kingdom?" I answer, implicit confidence in what he has said; and cheerful obedience to all his laws.

Do I hear any one say, "My besetting sins so annoy and worry me, that I am unable to conform to all of his requirements; yet I hope to attain to the celestial glory. Be not deceived.

"Every man that hath this hope in him purifieth himself even as he [Christ] is pure. * * * Whosoever abideth in him, sinneth not." 1 John iii. 3-6.

We therefore understand that God requires us to be pure, righteous and holy.

"He that doeth right, is righteous. The pure in heart shall see God. Little children let no man deceive you, he that doeth righteousness is righteous, even as he [Christ] is righteous."

We learn from the quotations we have made; that we have something to do. The next question that presents itself is; Are we able and willing to do what is required of us?

"I can do all things through Christ which strengtheneth me." Phil. iv. 13.

The whole secret of Paul's success, was obedience. He declares of himself,

"For that which I am commanded to do, I do; and that which I am commanded not to allow, I allow not. For what I know is not right, I would not do; for that which is sin I hate." Rom. vii. 15, 16.

Now God expects us to do whatever he commands us, and this is the proof

that we love him; that we "keep his commandments." "And he that keepeth his commandments dwelleth in him, and he in him."

Do we, as elders, keep his commandments? We should do so; and teach others so to do. How? By making ourselves acquainted with his laws; and seeing that others keep them also.

When I read in the *Herald* of December 1st, 1870, "A Word to our Patrons," I felt that I had not done my duty. The question came to me; have I done what I could to support the church in righteousness? Have I expended my strength, in trying to uphold those in righteousness, who are laboring to extend the kingdom, by laying their all on the altar? Have I used all my influence; and the means with which God has blessed me in trying to circulate the publications of the church? I plead guilty. When I visit a branch, and learn that they have but few, if any, of the church publications; must I notice this with silence; or must I enjoin on them their duty?

"We must live by every word that proceedeth out of the mouth of God." Do the Inspired Translation, Book of Mormon, Doctrine and Covenants, *Herald* and *Zion's Hope*, all contain the word of God? If so, what is our duty as Latter Day Saints? Is there one able-bodied saint that can plead poverty as an excuse for not being in possession of all the above named works.

If that has been your plea; go before God, and with an honest heart call him to witness, (if you can), that you have made every sacrifice; and have honestly failed to provide these necessary helps. Having done this, be assured, our kind Father will not let any of his faithful children famish for the want of the word of life.

Let us, brethren, arouse from our lethargy, and "put on the whole armor of faith; and when we declare the gospel, let us bear in mind that our happiness and the happiness of others, depends on our faithfulness.

Do we believe that men and women can be True Latter Day Saints, and remain ignorant of some of the most vital principles of the doctrine of the Latter Day church?

God requires purity of heart, holiness of life, and cheerful obedience to

all of his laws—anything short of this, will not entitle us to celestial glory.

Brethren, let us, one and all, examine ourselves by the laws; and wherein we have erred; let us do right.

"But whosoever looketh into the perfect law of liberty; and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Let us fear, lest we, through unbelief, come short of the blessings we anticipate. J. L., JR.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., MARCH 15TH, 1871.

A P O L O G Y .

The first four issues of the HERALD were late. We think that we have so far succeeded in getting settled in the new year to explain the delay and apologize therefor.

We thought it advisable this volume to adopt the Dick's mailing machine and method of address keeping; and owing to the dilatoriness of some in renewing their subscriptions the work of making up the lists was delayed, this delayed the HERALD and HOPE. Another reason was, that we were making a strenuous effort to get the type setting of the Hymn Book done at the earliest possible moment and thereby worked too close to the time allotted to the HERALD and HOPE. All these combining, with the transpiring of some things not provided for, threw us behind time; and it has been considerable of an effort to catch up.

The HERALD for March first was mailed on that day, and if nothing occurs to prevent, we shall be on time again.

We have not thought it advisable to make an apology until a promise of amendment might be likely to be kept by us.

Apologies are awkward things to manage, and if continually made for continued directions, they soon cease to be efficacious and create distrust.

We trust that we shall not be under the necessity of offering another apology for lateness of issue during the year.

BR. T. W. SMITH is now in the South, having gone into the Southern Mission, at our appointment, pursuant of act of the April Conference, of 1871.

Br. Lanphear, who has been in charge for some time past wrote that Br. Smith's coming would be welcomed. Since his arrival there we learn that he is busy attending to the ministration of the word.

Br. Lanphear has been very faithful; and those brethren of the South have reason to rejoice that their ministry has been so blessed as it has. Br. T. Waddel, who died while prosecuting the mission, has had good successors. Brethren Isaac Beebe, G. R. Scogin, — Booker and F. West have all added their labor for Christ to the cause.

BR. HENRY C. SMITH of Decatur, Michigan, was requested by us to go into Mason County, in that State, to answer a call from there written by a Br. Drown. In passing through the Hopkins Branch, Br. Asa Cochrane was led to accompany him. Together they visited Mason county, and the result so far has been, the baptism of eight and the organization of a branch.

We mention this, for the purpose of commending the wisdom of these young men in organizing a branch without ordaining more or less of its members. After seeking for the Spirit's direction, and no one being designated as a proper person to ordain elder, they left them organized and contented under the charge of a teacher. May that teacher prove himself a hero in the fight.

BR. JOHN M. TULLAR of the Manti, Iowa, Branch, on his way home from the East called upon us on the 3rd instant. He reports things generally prosperous in New York; but not much preaching of the gospel. He visited Kirtland, and Painsville, Ohio, on his return trip, found that Brethren H. Falk and M. Bond had done but little preaching in that vicinity.

Times hard and dull.

SR. M. AVONDET writes of some changes at Omaha, some for the better and some to be deplored.

It appears that there has been efforts to disturb the unanimity of the church at Omaha, but that it is finally settled.

AN excellent opportunity for a "good elder" to minister the word is opened at Fontanelle, Iowa. One that "chews, smokes, and drinks" is not wanted. One going there may enquire for Br. Briggs Alden.

CAREFUL perusal of the article in this issue entitled, Voting in Conference, is requested. The question whether the church is democratic, republican, or theocratic, or a commingling of them all, will do for more than one hour's study; and we certainly commend the fair opening the brother's article affords for the presentation of the subject.

THERE is a current report from Utah that John D. Lee, who is supposed to have been implicated in the Mountain Meadow massacre, has been assassinated. It is thought that he was killed to prevent his knowledge from implicating others.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

BR. WM. W. BLAIR writes that he expects to attend the conference at Washington Corners, California, April 6th, 1871. His address for the present will be, Washington Corners, Alameda county, California.

ANY elder going near Phelps City, Lawrence county, Mo., will confer a favor, and possibly serve the cause of the Master, by calling on Br. N. A. Pollard, ten miles south of Rockport, at Stafford and Braley's mill.

THE United States after having purchased Alaska in the north-west, are looking to the acquisition of San Domingo in the south.

Who can tell but that the Republic may spread, until from the Straits of Magellan to the frozen sea of the north, there shall be but one government, and that the government of a free people; one congress making laws for the whole. Next to the universal rule of King Emmanuel, this would be the most desirable.

THE terms of peace arranged between Count Van Bismarck and others for the Germans, and Messieurs Thiers and Favre for the French, are as follows, as per dispatch to the *New York Herald*.

"Article 1 specifies the line of demarcation.

"Article 2 provides that France will pay Germany five milliards francs, one milliard, at least, in 1871, and all the rest in the space of three years from the ratification.

"Article 3 provides that the evacuation is to commence on the ratification of the treaty by the Assembly; that the German troops will then immediately quit Paris and

the left bank of the Seine, also the department of Cher-Indre, Loire, and Seine-inferieure. The French troops will remain behind the Loire till the signing of the definitive treaty of peace, except those in Paris, where the government is not to have exceeding 40,000 troops. The Germans will evacuate the right bank of the Seine gradually after the signing of the definitive treaty and payment of half a milliard francs; after the payment of two milliards the Germans will only hold the departments of the Marne, Ardennes Meuse, Vosges, Meurthe, and Belfort; after the payment of three milliards the Germans will only keep 50,000 troops in France, but if a sufficient money guarantee be given, the Germans will evacuate completely at once, otherwise three milliards will carry interest at five per cent. from the ratification of the treaty.

"Article 4 provides that the German troops make no further requisitions; that the French Government will find food for the army of occupation in the ceded department; that favorable arrangements will be made with the inhabitants, and time given them to move if they please, and that no obstacle will be placed in the way of emigration.

"Article 6 provides that prisoners will be immediately liberated on the ratification of the treaty, and that the French railways will lend their carriages and engines at the same prices as to the French Government.

"Article 7 provides that the treaty will be definitely signed at Brussels immediately after the ratification.

"Article 8 provides that after the ratification the management of all the departments occupied will be handed over to the French officials, subject to the German commanders, and in the interest of the German troops.

"Article 9 provides that it be well understood that the Germans have no authority over the departments not occupied by them."

THE German armies under the Emperor William of Prussia, after having beaten the armies of France, have made a triumphant entry into Paris; articles of peace have been signed, by the terms of which, France pays a war indemnity of many millions of dollars, and relinquishes to Prussia the provinces of Alsace and Lorraine.

Correspondence.

AUSTIN, Nev.,
Feb. 21st, 1871.

Br. Joseph Smith:

I reached this place on the 2d of February. Found the branch in a cold and partially disorganized state. Held saints meeting on the evening of 3d, on Sunday the 5th preached in the Court-House at two and seven p.m. to large and attentive congregations.

Monday, 6th.—Rode out to Br. and Sr. Walker's thirty-six miles distant. Found them and little Lucy in most excellent spirits, and happy to see me, though they had almost given up my visiting them this winter.

I remained with them three days, during which time we had an interesting visit, and I trust a profitable one.

We held meeting one evening, and had a large congregation, for a country settled so sparsely, some coming twelve miles, others seven, and others two miles or more.

Br. and Sr. Walker command the highest esteem where they are known notwithstanding they are Latter Day Saints, and active,—*live* ones at that. They think to remain where they are for two or more years, and then locate near the main body of the church, and engage in pursuits more intimately connected with the Spread of the Gospel, and building up of the church. After returning to this place, I preached a course of sermons, seven in number, at the Court-House. Our congregations were large, and some of them crowded, with careful listeners. I held five Branch meetings besides, during the time. Yesterday we baptized four and a number more are fully persuaded, and will, no doubt, soon unite with the church.

There are most excellent some saints at this place, may the Lord preserve them unto his coming and kingdom.

I start to day, at 7 p.m., for Battle Mountain, Reno, and Carson City.

Carson City, Nev., Feb. 27th.—After leaving Austin, I stopped at Lovelocks, on the C. P. R. R. where I baptized Paul Temblay, formerly a Catholic, and William Silverwood, formerly a Brighamite elder. Both are good men, and I trust they will yet be of great use in building up the church of God.

I preached here yesterday morning to a rather small congregation; among the number was Br. Thomas Harris, of the Nevada Legislature, formerly President of the Swansea conference, Wales. I think him a most excellent brother; also the Hons. — Greenhalgh and — Trousdale, of the assembly, were among my hearers. In the evening I had a crowded congregation, of most attentive listeners, among them a number of the Nevada Assemblymen, as also some other State Officers. At the close of my sermon one of them came forward and shaking me cordially by the hand, said he had heard more good sense in that sermon than in all the preaching he had heard for years

past; said it was the first time he had heard any of our faith, and that he had been prompted to come and hear us purely out of curiosity. So the Lord works.

I think to remain here, and in this vicinity, till March 25th.

With much love in Christ for you all, I remain yours in gospel bonds.

W. W. BLAIR.

HARRIS GROVE, Iowa,

January, 1871.

Bro. Joseph:

In the beginning of November last I visited Omaha and central Nebraska, because the laborers there were few, and the field important.

From the conference there I went in company with Br. S. Butler to preach on the Elkhorn, at the Denton settlement. Mr. Denton, a "Christian" Minister, very kindly opened the meeting for me, in my first meeting there, and introduced me to the same, and at the close as kindly (?) undertook the task of currying me down a little "with his christian comb." I confess he was not very tender in his manipulations, but yet very harmless. When he closed his kindly (?) services, I made bold to reply in my simple manner, and thus commenced a running debate on the principles of "Mormonism," as he called it. On the next day (the sabbath) the gentleman gave up his appointment for me to preach. I preached, and the Lord blest me, and in my discourse I reviewed more fully his arguments on the previous night. It rather hurt him, and he seized his comb again and went to work; and as before, I replied. At night I preached again, when he renewed his kind services, and I followed in a brief reply. The next night we had the same scenes repeated, with this little addition, that the gentleman finding his curry comb not equal to the task, tried, by implied

threats, to make me take back some pungent truths; but that was the part I had never learned, and they remained to rankle in his soul. This man declared that he had sworn "eternal war to Mormonism."

We visited Maple Creek and preached. Found my brother full of faith and good determination; also visited Br. Thrush and family on the Platte; found them alive in the work, and glad to see us for the first time. From thence went to Lake View, and I preached there a number of times. At this place there are some who have been identified with the Utah faith, but who never went there. They appeared to be very good people, and manifested a desire to unite with us, but appeared discouraged when I told them they could only be received in at the door. They thought the baptism they received under Brigham was good. I reasoned with them, and explained matters to them. They finally concluded to think of the matter, and wait until I, or some one else came around again. One man declared his intention to unite when I went again.

A lady and gentleman visited me while there—said they had believed our doctrine fifteen years; but had never heard it preached. I think they are near the kingdom of God. The saints only number four here, but they seem alive in the work, and I trust will use a salutary influence to lead others into the way of life. Both saints and friends contributed to my comfort, by helping me in a substantial manner, and I know the Lord will bless them.

I returned to the City of Blair, Nebraska, held two meetings in the Court-house; attendance not large, but all were strangers except Br. and Sister Pyrando. A good feeling prevailed.

I commenced the New Year in Bigler's Grove, where I preached twice. I also preached in Harris' Grove,

where I am at present writing. I preached three times in Magnolia, once on the Willow, and once at Raglan,—I felt blessed, and perhaps it is fair to presume the people did.

CHARLES DERRY.

BOYER RIVER, Iowa.

Bro. Joseph:

We have great enjoyment of the spirit. The branch collectively has come to the conclusion to send out one elder at least and support the family of that elder, if possible, continually. Our branch is considerably scattered at the present time, if they were all together we could do more. Every case of sickness that the elders are called upon to administer to, lately, is healed. The majority have faith, and surely the Lord is blessing us wonderfully. there has been nine added since last spring by baptism. Praise the Lord.

A. F. RUDD.

DECATUR, Mich.,

Feb. 18th, 1871.

Bro. Joseph:

I started for Mason county Feb. 2d., in compliance with your request, and halted at Hopkins, hoping that I might obtain the company and assistance of one of the elders of that branch. While there it was my privilege to address the saints, and bring forth some of the evidences connected with Joseph's (the martyr) divine mission. After I was through the saints engaged in prayer and testimony, during which the Spirit of our Father bore testimony through one of his handmaidens that it was His will that Br. Asa Cochran should accompany me on my mission, promising that good would be done through us as instruments.

We started on our journey Monday the 6th, having one hundred and forty miles before us, seventy-five of which

was by rail. We arrived at our field of labor Tuesday night, and found ourselves compassed about with a dense forest of hemlock and pine. It would hardly seem possible that man's energy could induce him to undertake to improve a soil so densely covered with evergreens, hemlock and pine, and while we admire his energy, we fear his success, in the farming line especially.

We were greeted with joyful acclamations from Br. Drown, the petitioner for an elder, who was suffering with a broken leg, which, however, was mending slowly.

We found six that were members of the reorganization, but not in an organized form, yet their influence, like that of all other good people, was not confined to their own number, but extended, like the waves from the pebble dropped in the water.

Father Drown, an aged man of seventy-seven years, an elder, having been baptized and reordained by Br. Samuel Bailey of Coldwater, was doing what he could to animate the spiritual faculties of the woodsmen, by circulating publications, and teaching them the truth. With the assistance of Br. George Bailey, of Coldwater, he has been the means of baptizing three souls into the kingdom, and of preparing the way that much good could be done.

We commenced holding meetings immediately, and the forest soon rang with the news that "Mormon elders" had come, and with curious eyes the sons of the forest flocked together in surprising numbers, to hear what the strange creatures had to say, and before they were aware, seemingly, they were drinking in the truth as though they were starving for it, and with moistened eyes acknowledged their astonishment that they had never seen it so before. It was our delightful privilege on Saturday, the 11th, to baptize two worthy sons of men into the fold, although the weather was bitterly cold.

We held confirmation meeting the same evening, when the adopted sons were recognized and owned of the Father by sealing them with his Spirit. One of them, soon after confirmation, arose and spoke in tongues to the edification of the saints.

Sunday, 12th, we preached twice, in a large school-house, three miles distant, to a large congregation of attentive listeners. Some remarked their surprise at seeing so many out, more than had ever been seen before in that place. We were blessed of the Lord with much liberty in speaking, and a profound interest was manifested. We trust that much good was done, and we praise the Lord for his goodness.

Many questions were asked us, and we were able by the help of our Father to make answers satisfactory to the enquirers.

Monday, 13th, we returned to Br. Drown's and preached a discourse on baptism, with much liberty; after which it was again our privilege to lead six souls into the waters of baptism. A peaceful and pleasant time was enjoyed, and our number would have been augmented had it not been for the opposition of their companions. Truly we felt that they had received of the Spirit unto the remission of their sins, and were worthy of receiving the ordinance of baptism; but we felt no disposition to urge contrary to the will of their companions.

We met the same afternoon to organize a branch, and the query then was who should preside? The saints were not willing to receive Father Drown, in consequence of his advanced age, and there was no other elder. We prayed that our Heavenly Father would show us, and truly his Spirit was with us, but not to ordain, and we had no liberty to do so without it; therefore, it was unanimously the choice of the saints that Br. G. Bailey, who had been ordained a teacher in the Coldwater branch I think, should preside until

the proper time came to ordain an elder to that position. We did not know as this would be according to church government, but we could do no differently. The saints then chose D. R. Baldwin clerk, and thus they were organized, a branch of fourteen members, and called the Sherman Branch.

We left them, Tuesday morning, rejoicing in the truth, with numbers of others believing. We returned to our homes, having to walk about seventy miles of the distance, rejoicing that the Lord had so kindly blessed our labors. To him be honor, glory and praise, through our Lord Jesus Christ.

We did not visit Br. Conat, at Ausable, for want of means. I feel that there is a good work to be done there, and would be glad to answer his call, if I had the means.

Yours in hope of everlasting life.

H. C. SMITH.

LOGAN, Iowa,

Feb. 10th, 1871.

Bro. Joseph:

I write you a dream that I had a few years ago.

I dreamed that Joseph the martyr, came and talked with me. The room was lighted up with his presence as bright as noon day; he was dressed as I have seen him in his life-time; his face shone with a glory he brought with him; he smiled upon me, I knew him, and I spake, and said, "Brother Joseph, is this you, I am glad to see you;" and he said, "I am glad to see you, and I am at work with you in bringing about the redemption of Zion." He had a large family Bible open in his hand, and he came close to my bed-side and held it to my eyes. The leaves of the Bible were white as the driven snow, the letters black as jet, so that I could read them plainly. It was the second chapter of St. John's Revelation, the twenty-fifth, twenty-

sixth and twenty-seventh verses that he pointed out to me to read.

"But that which ye have already, hold fast till I come; and he that over-cometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron. As the vessels of a potter, shall they be broken to shivers; even as I received of my father."

After I read these verses Br. Joseph stepped back from the bed and went out of the room, and the light went with him. I awoke, and the room was dark. I thought what could this mean, I know that I have seen Br. Joseph, and have talked with him. His spirit came and communed with my spirit, while I was asleep, and showed me these things. Joel says, "That old men should dream dreams, and young men see visions, in the last days." I felt happy in his presence; I felt that peace of mind that the world cannot give, neither take away.

I had this dream before the New Translation came out, it reads different from the old. Joseph says, "I am at work with you in bringing about the redemption of Zion." He is the father of it, for he located where the center of it should be, and he has the care of it as much as the Angel Moroni had the care of the plates he hid up for fourteen hundred years. Now, brother, I wanted to let my brethren and sisters know that Joseph lives, and is at work with us in bringing about this great work of the last days; although he has gone behind the veil. Yours in the bonds of gospel love and peace.

THOMAS CARRICO.

VINCENNES, Iowa,

Feb. 28, 1871.

Joseph Smith:

Dear Brother—I have just returned from holding a series of meetings in Major McKee's neighborhood, a short distance from Farmington. The Lord was with me by his Spirit,

to aid me in preaching the gospel to the people. There were large congregations, and they paid good attention. I believe that in that neighborhood many will obey the gospel as soon as the seed has had time to take root.

We also had a series of meetings in Farmington, with good success. I presume Br. Reynolds has written before this time, as he said he would.

Yours in Christ,

JOHN H. LAKE.

SALT LAKE CITY, Utah,
25th Feb. 1871.

Bro. Joseph:

Br. Blair has left the Austin branch in good condition; is now in Carson City, en route for California. Br. Chatburn has gone south; Br. McCord is in Ogden Valley; Br. Brand—everywhere.

E. C. BRAND.

The following was overlooked in our previous issues.—Eds.

NEW PROVIDENCE,
Jan. 1871.

Dear Herald:

My last letter to you was written from Plano, I believe. After a stay of about five days, I left there on the 6th of December, for Southern Indiana.

I reached New Providence at 7 p. m. of the 7th. I made an effort to reach Br. James Scott's, about three miles off, but made a failure, and after walking about ten miles returned supperless and fatigued to the town. Next morning, having received more explicit directions, I found the place. On Thursday I began the campaign, by preaching in Mt. Eden Church, claimed by the Christians, or, as they are called by the "world," "Campbellites," but I do not think the name applicable, if those in this section are fair representatives of "the faith," for

in many things they differ from A. Campbell, as widely as modern Methodists do from founder their, J. Wesley.

On the 4th of January I had the pleasure of baptizing six intelligent and earnest souls. Among them is a man of much ability and influence, another is a school teacher, a good, faithful and intelligent man, who already feels the truth of the remark, "All they that live godly in Christ Jesus shall suffer persecution."

T. W. SMITH.

KEWANEE, Ill.,
Feb'y 15, 1871.

Bro. Joseph:

Having just arrived home from a six weeks' tour in the Iowa portion of my district, I write to give you a brief statement of the general condition of the churches I have visited. I discovered when I first became acquainted with the Latter Day work, that in order to keep pace with the spiritual growth of the church, one must be whole-souled in learning and obeying its precepts. Subsequent experiences have only tended to confirm this discovery; and what I have witnessed on this trip in the case of some that have a name to live and yet are dead, proves clearly that when saints permit the light that once illuminated their minds, and under the influence of which they have rejoiced, to become darkness, truly that darkness is great.

I am pleased to notice however that a large majority of the saints in all the branches I have visited are striving nobly to honor the cause; the results are manifesting themselves in the giving way of prejudice, and also in a spirit of inquiry amongst the thinking portion of the people. As a proof that prejudice is giving way, I might here state that through the efforts of Br. Silas Russell, of Wilton Junction, Iowa, I had the privilege of addressing the people of that town from the pulpit

of the Presbyterian church, and that in a town where but a short time ago a "Mormon" would not have been considered worthy of the commonest civilities that should be extended by man to man.

I met with Br. John Bennett, at Monticello, Jones County Iowa. He is living there at present, and proposes devoting all the time he can spare, aside from the care of his *camp followers*, to the preaching of the word. I visited Scott, Jackson, Jones, and Cedar counties, and received a kind welcome from all, and was assisted by several of the brethren from place to place, with a spirit that showed it was done willingly for the good of the cause. Others have given me the means to pay my expenses by rail, and while such are thus silently building up the kingdom, those acts are all recorded by him who is '*silent notes taking*,' and will doubtless bring a reward.

I am writing this letter in the church, among the "Kewanee mites," this being their meeting day. Their cheerful countenances indicate that they too, are working willingly for the cause, and although much has been done by them in the past, yet it is evident that they are not weary of well doing. May God bless their efforts.

With love to yourself, Br. Mark, and all in the office, your brother in Christ,

JOHN S. PATTERSON.

Box 271, Kewanee, Henry Co., Ill.

Conferences.

Ogden District.

The Quarterly Conference of this District was held in Cordon's Hall, Ogden, Utah, Dec. 3d, 1870. P. Peterson, pres.; W. A. Holt, clerk.

Elders W. W. Blair, Phillip, Metcalf, and Bake, reported their labors, in which they had had success. Elders Wood and Chadburn, just from the east, testified of

a determination to travel in Utah, and try to convince some of the honest in heart of the truth, and bring them back to the true fold. Elders McCord, Peterson, and Perry reported.

Resolved, That we do invite Brs. Wood and Chadburn to labor in this place, Ogden.

That we do invite Br. McCord to labor in Ogden District.

Ogden Branch report.—25 members, including 6 elders; 1 baptized, 1 removed, 3 scattered. P. Peterson, pres.; R. Kearsley, clerk.

Elders Greenwood and Anderson reported.

Resolved, That Brs. Perry and Anderson act as committee to attend to the comfort of strangers during our conference.

That Br. Kearsley act as deacon during this conference.

Elder Blair preached upon the Law and the Priesthood.

Sunday, 4th. Assembled at the house of Sr. Williamson, Cordon's Hall being previously engaged for another purpose on this day. Elder Blair discoursed on the necessity of clinging to the written Word of God, followed by Elder Chadburn.

A testimony meeting was held in the afternoon. Tears of joy filled the eyes of all present, even of those who did not belong to the Reorganized Church.

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

That this conference adjourn to meet again twelve weeks from yesterday.

Pittsburgh District.

The Quarterly Conference of this District was held in Pittsburgh, Pa., Dec. 3rd and 4th, 1870. Jas. Brown, pres.; W. H. Garrett, clerk.

Minutes of last conference were read and accepted.

Branch reports.—Pittsburgh: One child blessed. Total membership of the branch 68. Condition of the branch better than when last reported. J. Price, pres.; E. Hulmes, clerk.

"Pioneer" Sunday School report:—Numbers 36 members, 5 classes, 109 vols. in library. Average attendance last quarter was 27½. All appear interested and anxious to learn, and prospects are good. E. Hulmes, supt.

Belmont: Not reported.

Banksville: Total membership 10, 1 priest included; 4 added by baptism and 2 by certificate since last report.

Sunday School report, Banksville:— Attendance from 14 to 16. *Resolved*, That we increase the reward for children's prizes, and that we increase the subscription for *Zion's Hope* from ten numbers to twenty numbers.

The condition of the branch is very good. The Lord has blessed the saints with the gifts of his Holy Spirit, and the sick who were near the point of death, have been raised up by the administration of the ordinance of the house of God. J. Reese, pres. *pro tem*; S. McBirnie, priest.

Fairview: membership as last reported. The branch at present is in a prosperous condition. A. Harris, pres.; R. Davis, clerk.

Waynesburg: Not reported.

Saltsburg: 1 elder, 2 priests. Total membership 12; 1 baptized, 2 cut off, 2 children blessed. Hereafter the Saltsburg branch will be known as the *Port Perry* branch. A spirit of inquiry is prevailing, and the prospects for the preaching of the word are cheering. P. Ray, pres.; H. M. Wilbraham, clerk.

Elders J. Brown, J. Wagner, P. Ray, H. M. Wilbraham, J. Price, E. Hulmes, reported.

Dec. 4th. Minutes of yesterday's proceedings adopted, as read. Number of officials present were 2 high priests, 6 elders, 4 priests. Elder J. Reese reported and A. Falconer, by letter.

Priests S. McBirnie, J. Craig and W. H. Garrett reported.

Some discussion was raised appertaining to Elders Fund, and it was decided that that fund was intended solely for the benefit of elders' families, who were in the field in this district.

Appeal of Elder Wm. W. Wagner was presented.

Resolved, That the president appoint a committee of three to investigate the validity of the appeal.

The president appointed High Priests Jesse Price, Joseph Parsons, and Elder Edwin Hulmes as that committee.

2 p. m. Committee on appeal of Elder Wm. W. Wagner made their report, which, upon vote, was accepted, and committee discharged.

J. Reese was continued in his mission to Banksville and vicinity.

Moved to sustain the spiritual authorities of the church in righteousness. Elder E. Hulmes spoke at some length on the spirit of the resolution, urging the brethren to do their utmost to increase the circulation of the church publications,

especially the *Herald* and *Hope*, and by this means, as well as by our faith and prayers, sustain the work. Carried.

Resolved, That we sustain Br. James Brown as President of this District for the ensuing three months.

The saints sang a beautiful anthem, and the remaining portion of the day was spent in a testimonial meeting, and the administration of the Lord's supper. The saints rejoiced together for a season. The Lord blessed them with the gift of prophecy, in which cheering words were addressed to the elders laboring in the vineyard.

Several of the saints were administered to, and conference adjourned to meet again in Pittsburgh, the first Saturday in March.

Galland's Grove.

The Conference of this District was held at Galland's Grove, December 10, 11, 1870. T. Dobson, pres.; R. Jenkins, clerk.

Officials present: high priests 3, elders 13, priests 2, deacon 1.

Resolved, That Br. Lawson and the other visiting brethren take part in our deliberations.

Branch reports.—Boyer: 3 elders, 1 priest, 1 teacher, 1 deacon, 32 members—total 38. Children in Sunday school 15, teachers 3, books 12. Geo. Montague, supt. Branch in — condition. G. Montague, pres.; B. F. Rudd, clerk.

Mason's Grove: high priests 1, elders 3, priests 1, teachers 2, deacons 2, members 43—total 57. Children in Sunday school 20, teachers 2, books 20. J. Dobson, supt. Condition of branch good. B. F. Weeks, pres.; T. C. Dobson, clerk.

North Coon: (reported by T. Dobson): 9 members. D. Buttricks, presiding priest.

Galland's Grove: high priests 3, seventies 1, elders 17, priests 3, teachers 3, deacons 3—total 40. J. Hanson, pres.; R. Jenkins, clerk.

Salem: seventies 1, elders 7, priest 1, teachers 2, deacon 1—total 140. H. Halliday, pres.; J. Seddon, clerk.

Elders C. Derry, J. A. McIntosh, E. Clothier and T. Dobson reported.

Resolved, That Pres. Dobson appoint a committee of three to labor with Wm. Jordan, relative to the decision of the President of the Church in J. N. Burton's case.

G. Montague, E. Clothier and J. Hanson were appointed said committee.

Resolved, That the elders of this district

who have not licenses from the Elders' Quorum, be requested to receive licences from this district.

That when we adjourn we do so to meet at Galland's Grove, on the second Saturday and Sunday in March, 1871.

Appointments: W. N. Abbott, and Br. Lawson to the Cherokee country.

Pres. Dobson instructed the branches to comply with the *Herald* instructions to make out full reports of branches, by the 31st of December, 1870.

The President of the District, the spiritual and temporal authorities of the church were all unanimously sustained.

Sunday morning, preaching by Pres. Dobson; evening, preaching by C. Derry.

Central Nebraska District.

The Quarterly Conference of this District was held in Omaha, Feb. 4th and 5th, 1871. Elder C. Derry, pres. *pro tem.*; and Elder N. Rumel, clerk *pro tem.*

Feb. 4th, Minutes of last conference read.

The Omaha, Columbus, and Omaha Scandinavian branches reported. The DeSoto branch not officially reported, but said to be in disorder. The president had left them, the priest in charge, and meetings were seldom held.

Florence: Most of the members of this branch had gone to live at Omaha, and other places, but had not taken recommendations. Only two remained in Florence.

A motion was made to dissolve the DeSoto Branch, but failed. The President urged the officers and members to do their duty, and thus put themselves right before God, and the branch would be in order.

Elders C. Derry, Z. S. Martin, G. Derry, J. Broadbent, M. Fyrando, N. Rumel, J. Avondet, — Ballinger and G. Hatt reported.

Appointments.—Elder George Hatt was appointed to preach at Westport, Elkhorn, (or Denton's Settlement), and wherever openings presented.

Elders George Derry and Charles Thrush on Maple Creek, or wherever they could make an opening.

Z. S. Martin and S. Butler in their vicinity, where they could find opportunity.

Elders Fyrando and Peterson to the Scandinavian people, where Br. Fyrando had formerly been laboring.

All elders, not included in the above missions, were instructed that, although they had no mission to any particular place, yet, from the moment of their

ordination, they had a mission to preach wherever they can make an opening, and were urged by the conference to discharge their duties as men who must give an account.

James Peterson was ordained an elder, under the hands of C. Derry and Z. S. Martin.

The following question was put, for the information of some not present: Would it be proper for the saints, where there was no branch, to call upon one not belonging to this church, but holding views contrary to the church, to administer to them in preaching or administering the ordinances of the gospel? Answer, No; yet we would not advise the saints to refuse to hear both sides of the question when presented to them.

Resolved, That this conference extend the time for the return of elders' licenses until the next quarterly conference, in consequence of the branches not having complied with the rule of this district in relation to elders licenses, with the exception of Columbus branch.

Officers present: high priest 1; seventy 1, elders 18, priests 2, teachers 4, deacons 4.

Resolved, That we sustain Elder J. H. Hudson as President of the Central Nebraska District.

In the absence of the District Clerk, Joseph Gilbert was called to that duty.

Jesse Broadbent preached.

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

In the afternoon we had a testimony meeting—a good time generally.

Resolved, That this conference request President Hudson to represent this district to the next Annual Conference by letter.

Three children were blessed by Elders C. Derry and Broadbent.

Preaching in the evening by C. Derry. Good attendance and attention, and the Good Spirit was with us.

Conference adjourned to meet in Omaha on the first Saturday and Sunday in May.

South-Western Missouri and South-Eastern Kansas District.

The Conference of this District was held at Galesburgh, Mo., on Feb. 4th, 5th, and 6th, 1871.

Elder S. Maloney tendered his resignation as President of the District; accepted, and B. V. Springer called to the chair; E. W. Depue chosen clerk, and J. H. Thomas assistant.

Officials present: seventy 1, elders 10, priest 1, teacher 1, deacon 1.

Minutes of last conference read and accepted.

Feb. 4th.—*Branch reports.*—Pleasant View: 30 members, including 5 elders, 1 priest, 1 teacher, 2 deacons. J. Dutton, pres; O. S. Goodwin, clerk.

Columbus: 10 members, including 2 elders. C. P. Cole, pres; G. W. Stone, clerk.

Spring River: 45 members, including 6 elders, 1 teacher; baptized 12, died 1. S. Maloney, pres.; O. P. Sutherland, clerk.

Elders A. Williams, M. Ross, S. Maloney, I. Ross, J. Dutton, J. H. Thomas, E. W. Depue, Priest B. F. Bird, and Teacher R. Bird reported.

Brs. Washington Stokes and Andrew J. Ames were ordained to the office of elders, the former by Brs. A. Williams and Isaac Ross, the latter by Brs. B. V. Springer and Isaac Ross.

Resolved, That all the elders of the district receive licenses at this conference.

Richard Bird was elected District Treasurer.

Br. B. V. Springer was chosen District President, by acclamation.

Resolved, That this conference sustain two elders in the ministry.

That the name of Spring River Branch be changed to Galesburgh.

The following elders were assigned missions within this district: Brs. J. Dutton and A. J. Ames to Columbus and vicinity; A. Williams and M. Ross to Stillwell and vicinity; J. H. Thomas and E. W. Depue to Pleasant View and vicinity; Br. Isaac Ross to labor with the president.

Preaching by J. H. Thomas, A. J. Ames and the President.

Feb. 5th.—Preaching by Br. A. Williams. Three precious souls were immersed by Br. B. V. Springer.

Those who had been baptized were confirmed, after which the President spoke on the Apostacy of the Church and the coming forth of the Latter Day Work, occupying two hours. At the close of the meeting, two more persons demanded baptism.

Feb. 6th.—Br. and Sr. Wallace, who had been baptized in the morning by Br. Springer, were confirmed by Brs. Springer and Williams.

Resolved, That a vote of thanks be tendered to Br. S. Maloney for his efficient labors as President of this District.

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

Adjourned to meet at Pleasant View branch, Kansas, on the first Saturday in May next.

Maine District.

The Quarterly Conference of this District was held at the house of Br. L. C. Gray, Sedgwick, Hancock county, Maine, January 11, 12, 1871. Br. J. J. Billings, pres. *pro tem.*; M. R. Cousins, sec.

Minutes of the last conference read and approved.

Feb. 11th. Elders J. J. Billings, S. Hendrick, G. W. Cousins, and T. Ames reported.

Present: 3 elders, 1 priest, 1 teacher, 1 deacon.

Branch reports.—Green's Landing: 34 members, including 2 elders, 2 priests, 1 teacher. T. Ames, pres. and clerk.

Brooksville: 25 members, including 3 elders, 1 priest, 1 teacher, 1 deacon; 1 baptized since last reported. J. J. Billings, pres.; M. R. Cousins, sec.

Little Deer Isle and Bear Isle not reported.

Elder S. Hendrick, by request, was released from his office as traveling elder of this district, by vote of the conference.

Resolved, That we have a new District Record Book, and that the Clerk be instructed to purchase one.

That each clerk of the several branches of this district be instructed to bring in a full report of each member next conference.

Jan. 12. Preaching by J. J. Billings. Evening. Prayer, testimony and sacrament meeting.

Adjourned to meet at Little Deer Isle, April the 7th, 8th and 9th, 1871, to convene at 5 p. m. on the 7th.

Pittsfield District.

The Conference of this District was held at Elkhorn, Brown county, Ill., Feb. 4th and 5th, 1871. L. W. Babbitt, pres.; R. C. Hendricks and L. L. Babbitt, clerks *pro tem.*

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

Branch reports.—New Canton: 13 members, including 1 seventy, 2 elders. D. Bowen, pres.; R. C. Hendricks, clerk.

Elkhorn: 16 members, including 1 high priest, 1 elder, 1 deacon, all in good

standing. L. W. Babbitt, pres.; L. L. Babbitt, clerk.

Lamoine: 25 members, including 2 elders, 2 priests, 1 teacher. D. J. Weatherbee, pres.; W. J. Curry, clerk.

Pittsfield: 22 members, including 3 elders, 1 priest, all in good standing. T. Williamson, pres.; J. Miller, clerk.

Elders L. W. Babbitt, C. Mills, J. Goodale and R. C. Hendricks, reported. Preaching by C. Mills.

Elder L. L. Babbitt, Priests J. Miller and W. Curry reported.

Preaching by Jackson Goodale, L. W. Babbitt, C. Mills and L. L. Babbitt.

On motion, L. W. Babbitt was chosen to preside over the district the next three months.

Resolved, That the Clerk of the District issue licenses to the following elders: J. Goodale, L. L. Babbitt, R. C. Hendricks, and Priest John Miller.

Conference adjourned to meet at the Pittsfield branch, on the first Saturday in May, 1871.

Miscellaneous.

Notice.—Cut Off.

UNION GROVE, Iowa,
Feb. 21, 1871.

Notice is hereby given to the Church of Jesus Christ of Latter Day Saints that Benj. N. Gavit was cut off from said church for unchristian conduct.

Done at the Union Grove branch, Feb. 19th, 1871. B. S. PARKER, PRES.

SAMUEL WOOD, Clerk.

The above was received by the branch Feb. 26, 1871.

DIED.

At Pigeon Creek, Harrison Co., Iowa, January 18th, 1871, of natural decay, Sr. MARY CHAPMAN, aged 79 years.

She was many years a member of the church and died in good hope of a glorious resurrection. She was from Wiltshire, England. Her funeral sermon was preached by Elder Charles Derry.

At Nebraska City, Nebraska, on the 9th of February, 1871, of typhoid pneumonia, CAROLINE, wife of Br. Paul C. PETERSON.

Sr. Peterson had an illness of five weeks duration. She died in full faith in the Latter Day Work. Her funeral services were conducted by Elder Henry Kemp. She leaves a husband and four children to mourn her loss.

Information Wanted.

If any body knows the whereabouts of the widow of Peter Peterson, of Gjentofte by Kopenhagen, her maiden name Sophie Klou. She went to Utah in 1861 or 1862. Any body sending her address to Julius Theodore Klou, Maryville, Mo., will greatly oblige him. If in needy circumstances, he, as her brother, will assist her.

Original Poetry.

“THERE IS REST BYE AND BYE.”

BY ELDER T. W. SMITH.

O! how sweet is the soul-cheering thought,
There is rest for the pure and the good;
'Tis the rest that the Savior has bought,
By the shedding of his precious blood.

CHORUS:

There is rest bye and bye,
With the saints in their glorified home.

He has gone, so he said, to prepare,—
For the tempted, the tried, and the true,—
A mansion more glorious and fair
Than the children of men ever knew.

There the tears that so oft dim the eye,
Are removed by our Father's own hand;
We are weary of waiting, and sigh
For our rest in that heavenly land.

For we walk in the valley of tears,
And our spirits are burdened and sad,
Yet the end of our pilgrimage nears,
And we lift up our heads and are glad.

And with Abrah'm, with Isaac, and all
Of the fathers and prophets of yore;
We shall meet, and with Peter and Paul,
Rest secure on that heavenly shore.

A DELUDED citizen of Portland, Me., becoming impressed with an idea that the world is soon to be visited with a second deluge, has applied his whole property (\$6,000) to the building of an ark of refuge. The boat will be fifty feet long, fifteen wide, flat bottomed, square sterned, round bows, with a house a little aft of amidship. He is sole planner and builder, and intends when it is completed, to furnish it with necessary provisions, and calmly await the rising of the waters.

Selections.

Scandal.

The man who thoughtlessly speaks ill of another is reckless of his own good name. Individuals may indulge a captious, suspicious, and accusing spirit, until they entirely cease to honor either their friends or their calling, and ere they are aware, they will have their minds disturbed, their spirits soured, and if they do not speedily retrace their steps, they will find that they have become the servants of Satan, in seeking continually to be the accusers of their brethren.

It is written that "The heart is deceitful above all things," and truly in many respects it is so.

Let a person become thoroughly imbued with a spirit of finding fault, and being in darkness, his heart will persuade him that he is the champion of truth, of purity, and correct principles, at the same time that he is led by a false spirit, and is neither more nor less than the servant of the devil.

But what would the spirit of the Lord dictate? Had his brother failings and weaknesses,—he would pray for him,—were he convinced that his brother's natural qualifications did not equal his own, he would recognize his brother's calling of God, and look to him as a channel through which the Lord would be pleased to communicate intelligence and wisdom.

Friendship Real.

Some true heart has given expression to its generous nature in the following beautiful sentiment: "Never desert a friend when enemies gather around him. When sickness falls on the heart, when the world is dark and cheerless, is the time to try a true friend. They who turn from a scene of distress betray their hypocrisy, and prove that interest moves them. If you have a friend who loves you and studies your interest and happiness, be sure and sustain him in adversity. Let him feel that his former kindness is appreciated, and that his love is not thrown away. Real fidelity may be rare, but it exists in the heart. Who has not seen and felt its power? They deny its worth who never loved a friend, or labored to make a friend happy."

Smiles.

Nothing on earth can smile but human beings, gems may flash reflected light; but what can be compared to a cheerful countenance. A face that can not smile is like a bud that can not blossom. Laughter is day, and sobriety is night; a smile is the twilight that hovers gently between both, and is better than either. It is possible for us all to wear a smile or a frown at our own option. Either becomes habitual from frequent repetition. "Rejoice and do good." "Sing and be content."

A bright and beautiful bird is hope; it will come to us mid the darkness, and sing the sweetest song when our hearts are saddest. "Hope for the best, but be prepared for the worst."

"THEY SAY!"

"THEY SAY!" Ah! well, suppose they do? But can they prove the story true? Suspicion can arise from naught But malice, envy, want of thought; Why count yourself among the "THEY," Who whisper what they dare not say?

"THEY SAY!"—but why the tale rehearse, And help to make the matter worse? No good can possibly accrue From telling what may be untrue; And is it not a nobler plan To speak of all the best you can?

"THEY SAY!"—well, if it should be so, Why need you tell the tale of woe? Will it the bitter wrong redress, Or make one pang of sorrow less? Will it the erring one restore, Henceforth to "Go and sin no more?"

"THEY SAY!"—Oh! pause and look within: See how thy heart inclines to sin; Watch, lest in dark temptation's hour, Thou, too, should'st sink beneath its power, Pity the frail, weep o'er their fall; But speak of good, or not at all.

FAITHFULNESS.—Whilst we live let us live well: for be a man ever so rich when he lights his fire, death may, perhaps, enter his door before it be burnt out.

It requires nice stepping, for those who walk close together, to avoid jostling each other.

When the heart is out of tune, the tongue seldom goes right.

Sands of Gold.

WORTH begets in base minds, envy; in great souls, emulation.

THEY are never alone who are accompanied with noble thoughts.

NEVER allow ridicule to repress the utterance of your honest convictions.

WHEN thy hand hath done a good act, ask thy heart whether it was well done.

LEISURE is sweet to those who have earned it, but burdensome to those who get it for nothing.

THERE is nothing beautiful that is not true. There is nothing true that is not beautiful. Beautiful truth!

PLEASANT words are as a honey comb, sweet to the soul, and health to the bones.

THE sublimity of wisdom is to do those things living, which are to be desired when dying.

THE affections imply a spirit of self-sacrifice, and often our virtues, like our children, are endeared to us by what we suffer for them.

GREAT talent renders a man famous; great merit procures respect; great learning, esteem; but good breeding alone ensures enduring affection.

TIME is cried out upon as a great thief; it is people's own fault. Use him well, and you will get from his hand more than he will ever take from yours.

WE make ourselves more injuries than are offered to us; they many times pass for wrongs, in our own thoughts, that were never meant so by the heart of him that speaketh.

A GOOD man and a wise man may at times be angry with the world, at times grieved for it; but be sure that no man was ever discontented with the world who did his duty in it.

POVERTY and ignominy are dangerous foes; man naturally avoids them. If these enemies attack man, it is lawful for him to rid himself from them, but it is not lawful to do it by a crime.

THERE is a burden of care in getting riches; fear in keeping them; temptation in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to be given up concerning them.

WHEN honest industry raises a family to opulence and honors, its very original luster sheds lustre on its elevation. But its very glory fades when it has given a wound

and denies balsam to a man as humble and honest as its ancestors.

THE fairest flower in the garden of creation, is a young mind, offering and unfolding itself to the influence of divine wisdom, as the heliotrope turns its sweet blossoms to the sun.

Let others seek in wealth or fame,
A splendid path wherein to tread;
I'd rather wear a lowlier name,
With love's enchantment round it shed.
Fame's but a light to gild the grave,
And wealth can never calm the breast;
But love, a halcyon on life's wave,
Hath power to soothe its strife's to rest.

The Mission of Sorrow.

If we could view all these things rightly, how much happier we would be. Then the mission of sorrow would be dwelt upon, not as an agent for God's wrath for sins committed, but as a heavenly warning to desist from others, and to turn to God anew—to bring back the trust and faith which have been suffered to grow dim, and to light it again at the fount of all light—to refresh the withered love which has faded from our hearts, and bathe it in the fountain that flows at God's right hand. Welcome grief if it brings such heavenly healing to our souls! Welcome the rod, the cross, the agony, the tears, if they do but bring us nearer to God! Through all our trials, whether they come from God's hand directly, or are permitted to come to us by the intervention of human agency, we may find relief in the thought that in the heavenly world, all these things shall be set right; that our weak, erring spirits, which are here so loth to believe in the mission of sorrow, shall there see clearly, with undarkened vision and untroubled faith.—*Miss S. A. Nowell.*

A Cheerful Face.

Carry the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams "on the unjust as well as the just." Such a disposition will yield you a rich reward, for its happy effects will come home to you, and brighten your moments of thought. Cheerfulness makes the mind clear, gives tone to the

thoughts, adds grace and beauty to the countenance.

Smiles are little things—cheap articles to be fraught with so many blessings both to the giver and the receiver; pleasant little ripples to watch, as we stand on the shores of every-day life. They are our higher, better nature's responses to the soul. Let the children have the benefit of them; those little ones who need the sunshine of the heart to educate them, and would find a level for their buoyant natures in the cheerful loving faces of those who need them. Let them not be kept from the middle aged, who need the encouragement, they come to them like the quiet rain of summer, making fresh and verdant the long, weary path of life. Be gentle and indulgent to all. Love the beautiful, the true, the just, and the holy.

Judge not in haste.—Ne'er be hasty in your judgment—never foremost to extend
Evil mention of a neighbor, or of one you've called a friend!
Of two reasons for an action, choose the better—not the worst;
Never let the meaner motive be the one you urge the first,
Judge not with detracting spirit, speak not with disdainful tongue,
Nor with hard and hasty fooling, do one human creature wrong!
Words there are that, sharp as winter, strip the little left to cheer;
O! be yours the kinder mission,—prone to soothe, not cause, a tear.

Annual Conference, 1871.

Brethren Wm. Arnold, D. Powell, A. Hendrickson, Wm. Bronson and Harris Cook, have been appointed by the Plano Branch, as a committee on visiting brethren at the ensuing April Conference.

Application may be made to them by those coming to Conference.

BY ORDER OF THE BRANCH.

JOHN SCOTT, clerk.

Address of Elders.

- T. W. Smith, Milton, Santa Rosa Co., Florida.
- Thomas Taylor, 10 Haydon-st., Balsa Heath, Birmingham, England.
- H. A. Stebbins, Box 301, Janesville, Wis.
- Thomas J. Andrews, No. 430, Brannan Street, San Francisco, Cal.
- John D. Bennett, care Chas. Sheen, Anamosa, Jones co., Iowa.
- H. Fulk, Kirtland, Lake co, Ohio.
- C. G. Lanphear, care D. O. McArthur, Milton, Santa Rosa co., Fla.
- S. Maloney, Pleasant View, Cherokee co., Kan.
- Josiah Ellis, No. 209 Western Ave., Alleghany City, Pa.

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1 Mountain of Lord's House ..	8.....	4...	20...1	36
2 Truth made Manifest.....	12.....	4...	25...1	72
3 Voice of the Good Shepherd ..	4.....	3...	8...	58
4 Epitome of Faith & Doctrine 1.....	1.....	5...	30...	30
5 The Gospel.....	2.....	6...	35...	35
6 The "One Baptism,".....	18.....	5...	35...2	60
7 Who then can be Saved.....	4.....	3...	8...	58
8 Fulness of the Atonement ..	16.....	5...	30...2	00
9 Spiritualism	20.....	6...	40...3	00
10 Narrow Way	8.....	4...	20...1	30
11 Plan of Salvation.....	18.....	5...	35...2	60
12 Bible versus Polygamy.....	14.....	5...	30...1	90
14 Reply to Orson Pratt.....	16.....	5...	30...2	00
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IN GERMAN LANGUAGE.

Who then can be Saved.....	4.....	4...	25...1	40
The Gospel.....	2.....	6...	35...	36

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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.*

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No. 7.

WHAT IS THE CHURCH?

There have been many speculations indulged in as to what the government of the church is; as to whether the church is a Monarchy or Kingdom, a Theocracy, an Oligarchy, a Republic, or a Democracy; and each theory has found able and willing advocates and defenders.

This is not intended as another speculation; but simply as another mite to add to the great mountain of thought already accumulated, designed to call attention to what, in the author's view, seems to be important at this crisis of our church history.

For more than fifteen years, the writer has given more or less thought to this subject, and is happy to read, in the *Herald* of March 1st, the contribution of Br. Wm. Anderson, which has awakened in him a hope, born of previous considerations, that some rational conclusion may be arrived at, in which the officers and members of this, the Church of the Lamb, can concur.

It has been a favorite doctrine with the major portion of our preachers and authors that the government and membership of the Church of Jesus Christ of Latter Day Saints constitutes "the Church and Kingdom of God." With such, Christ, though not person-

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ally present to reign, is recognized as the King.

By others, it has been urged that the church is a Theocracy; that God is its Supreme Director and Controller, and that he *and he alone* is our ruler.

By others; the government of the church is claimed to be *Oligarchial*—that a few men, to wit, the First Presidency, the Twelve Apostles, and the Presidents of Quorums are its rulers, with the High Council as its Supreme Court of Appeal.

By others; the church government is said to be *Republican* in form; that all its officers are elective, and none appointive.

By others; the genius of *Democracy* is claimed to be that of the church, and the Democratic element the only element in which the authority and offices of the church legitimately reside.

A brief and partial examination into the essentials of these different forms of government, may assist our judgment in forming correct conclusions in relation to the question, "What is the Church?" Is it a Kingdom, a Theocracy, an Oligarchy, a Republic, or a Democracy, in the form of its government; or is it a combination of more than one, or of all of them?

A *Kingdom* is, properly, a *territory*

governed by a king; but in its broadest, and scriptural, if not more philosophical meaning, the system of government which acknowledges a monarch as either its absolute and supreme chief, or its limited and responsible ruler. If in its present state, the church is *really* a kingdom, the seal or signature of the Monarch is essential to the authority of all edicts passed for the government of his subjects, as without such seal or signature, no enactment can become a law—whether the monarchy be an absolute or a limited one—and all the decisions of our General Conferences, which are designed to affect the entire church, are invalid, unless the stamp of the Sovereign be affixed to them. There must be a specified territory too for the subjects of this King to occupy, in which no government hostile to the realm can hold sway over the subjects of the king, for “no man can serve two masters,” is as true in philosophy and politics as in religion; and especially is this true if those “masters” are in hostility to each other. In a prophetic and spiritual sense, the church may be called a *kingdom*; but not in a literal sense. Neither will the church ever be, literally, a kingdom, until the King himself shall come, overthrow or render tributary opposing dynasties now occupying the territory where his kingdom *shall* be established, and himself reign over his devoted subjects. The church then, though in a spiritual sense it is called a kingdom, in a literal sense, is *not* a kingdom.

Is it a Theocracy? A *Theocracy* is a government by or under the direct control of the Almighty, administered by delegates whom he appoints, and who represent him in their government of the people. In a Theocratic government, peace or war is made by the direction of Deity, and full and explicit directions are given by Him to regulate all matters, civil and religious. A Theocracy is as absolute

as a Monarchy, and like it must possess the essential of territory, *on which no other form of civil government can obtain.* If the church were *really* a theocracy, it would possess all the elements of a civil government, on a *territorial basis.* Inasmuch as this form would not require the personal superintendence of the Sovereign; he governing by a duly appointed agent, the church, in its present state, may be said to partake more of the character of a Theocracy than of a Monarchy—considered in the light of revelations of both the past and present ages, it may not be inappropriately called a Spiritual Theocracy; the President of the Church the representative of the Sovereign, the twelve apostles representatives of the government to the nations of the earth. Yet, whatever be the opinions of the church as to the *necessity* for all officers being *appointed* by the Sovereign; the practice of the church certainly is to *elect* its officers, all excepting its First Presidency, a custom that of itself determines the church to be, practically, *not* a Theocracy, whatever it may be in theory.

Is the church an *Oligarchy*? If the government be in the hands of a few men, either constitutionally or by assumption, it may be so regarded—otherwise, it cannot be oligarchial. An oligarchy is a civil government. But, if an Oligarchy, the law-making and law-executing power rests with its officers, and those of their appointment. Law-making power being denied to the authorities of the church; and the execution of its laws being vested in its members, *all of whom have a voice*, by vote, as to the punishment that shall be affixed to the transgression of the law; unite to declare that the church is *not* an oligarchy.

Is the church a Republic? A *Republic* is a state in which the government is conducted by representatives, *all of whom* are elective, and who, by virtue of their election, become the

law-makers. The church has its representatives abroad, and at its several sessions of conference wherever it has an organization of branches; but the claim made in favor of its representatives deriving their authority or eligibility to stand as candidates for representatives of the people, *not* by virtue of their citizenship, *nor* from the people, but from the Great Head of the Church in Heaven, takes from the church one essential feature of *Republicanism*; and the *laws* of the church, emanating *not* from the representatives of the people, but from the same Source as the eligibility for candidature of the representatives, make the difference between a Republican government and the church government very distinct. The church therefore is *not* a Republic.

Is the church a Democracy? A *Democracy* is a government of and by the people, who are both law-makers and law-executors; for though the people under this form of government may delegate their power to representatives or delegates, it resides ultimately in the whole people, who are the sovereign. Neither the members of the church, nor their delegates, have any law-making power; nor does the sovereign power reside in them, but in the Great Head of the Church, who can depose their officers, or reject the entire church at will. The church therefore is *not* a Democracy.

Discovering then, that in the *present condition* of the church, there are elements attaching to it which have no correlates in either Monarchical, Theocratic, Oligarchical, Republican, or Democratic Governments, the question still remains unanswered, "What is the Church?"

That the peculiar genius of the gospel is expressed in the command of the Great Master to his disciples, "As ye go, preach, saying, *The kingdom of heaven is at hand*," will not be denied by any true follower of Christ. Whether

we regard the *church* as a literal kingdom yet in an embryo state, or as a spiritual kingdom merely, the *principle* of government *must* be identically the same, and can only find its proper expression in a theocratic form of government, absolute or modified. If the Theocracy be absolute, *all* officers of this "kingdom of heaven" are appointive; if modified in form, all or a portion of them may be elective, but under such conditions only as the law of the kingdom shall guarantee, and this law, *to be the law of the kingdom, must have the signature of the king.*

The church is frequently called "The Kingdom," and is *never* called by any of those names with which the other terms we have considered are synonymous, either in element or spirit. The question then resolves itself thus:—what are the peculiar features manifested in the government of this kingdom of heaven?

Firstly; it is acknowledged that Jesus is the king who shall reign when the kingdom shall be established—that he is now virtually, as he then shall be literally, the king.

The absence of this king from the seat of his dominions, and the development of his kingdom, yet in its incipient state, require a representative head—this he has furnished to us in appointing an officer, who as "president of the high priesthood, is to preside over the whole church, and to be like unto Moses." This is an appointive office, for "the president of the church, who is also the president of the council, is *appointed by revelation*; * * * and it his privilege to be assisted by two other presidents, *appointed after the same manner that he himself was appointed.*"

The conditions under which this *appointment* are ratified, give evidence that the government of this kingdom is of that modified character which admits the voice of the people; for the president is to be "acknowledged *in*

his administration, by the voice of the church."

The sustaining of the mode by which the law is administered by the presidency, is not the same as *appointing* that presidency; nor can that presidency be legally removed except by the application of such law as the king may have given governing their case; nor in fact can any *legal* action be taken in relation to any officer or member of the church, by which they can be deprived of their citizenship, or their liberties abridged, except in conformity to, or rather by, the same law as that which alone confers citizenship.

The law is revealed by which the kingdom is to be governed until its king shall himself come—this law is contained in the three-fold record he has furnished, and therein is contained the law of appointment, the nature and degree of authority held by those appointed, their rights and privileges, the relation they sustain to the church generally, and to the world as servants of the king.

It is an axiom of revelation that the greater must minister to the lesser," and it cannot be for one moment conceded, that the authority *ascends*, and finds its ultimate in Deity, thus making Deity himself dependent upon the voice of his subjects, which would be the case, were it true that "all officers hold only such authority as the people confer;" but *directly to the reverse of this idea*, must we look for the truth. Authority *descends*.

Jesus declared that "all power and authority was *given him of the Father*," and further told his disciples that they "had not chosen him; but that he had chosen them."

So in the last days. The authority was conferred by God upon Joseph and Oliver—they conferred it upon others whom *God selected* through them, according to the same rule recommended to them and David Whitmer.

"And, behold, you are they who are

ordained of me to ordain Priests and Teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men."

And in a general law to the church is the same principle embodied.

"Every elder, priest, teacher and deacon, is to be ordained according to the gifts and *callings of God* unto him; and he is to be ordained *by the power of the Holy Ghost* which is in the one who ordains him."

The voice of the church is conducive to the harmony necessary between its officers and members, and therefore is enjoined upon the church to be had, whenever practicable; but the call from God is a pre-requisite to, and independent of the election of the one so called.

Admitting, then, the general rule by which men are called to the ministry, and their call acknowledged by the body, the question as to what the duties and the privileges accruing under this call are, is an important one both for the men called and the church.

Some there are who claim that the officers and members of the church are equal—that one holds no greater right than another by virtue of any call or ordination—that there is no authority but that derived from the will of the body. The writer believes these views to be erroneously formed, and insupportable by either the word of God, or the testimony of history and governmental policies.

Especially is this view urged in relation to the franchise of the body ecclesiastic. Thus, in our District and General Conferences there is no discrimination between officers and members, each has one vote, excepting the President, (who has none except in case of a tie), and none but one. This may seem to be a correct policy; and if it be, it will do it no harm to examine it, and test it by reason and "the word."

In the early days of the church, the Great Teacher instructed the members

and officers thereof in relation to its government; and so complete in their *general outlines* are these instructions, that there seems to be but little left to the church but to carry them out, and to devise and adopt such provisional and administrative measures as will secure their perfect performance, and adapt them to the ever changing conditions of the subjects of the Kingdom.

Provisions found in these instructions require that the First Presidency, or presidency of the Melchisedec Priesthood, shall be called by direct revelation; and the presidency of the Aaronic Priesthood, whether literal heirs or not, must be appointed and ordained under the hands of the Presidency of the Melchisedec Priesthood. The First Presidency, composed of three members when full; the Twelve Apostles, and the Seventy, form quorums equal in authority and power; if their decisions be unanimous, or if circumstances render it *impossible*, (mark, not impracticable), for all to meet, a majority of either quorum may constitute a quorum for business purposes, or for decisions. Their decisions are to be made in "righteousness, holiness, lowliness, meekness, long-suffering, faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity." If a "decision of these quorums is made in unrighteousness, it may be brought before A GENERAL ASSEMBLY OF THE SEVERAL QUORUMS WHICH CONSTITUTE THE SPIRITUAL AUTHORITIES OF THE CHURCH, *otherwise there can be no appeal from their decisions.*"

Now for a plain question: Do those who argue the equal right of *all* members, official and lay members, to vote on every question, teach or argue according to the above law? The writer thinks and answers, decidedly not.

Each quorum has its President or

Presidents, and Secretary; the signature of these officers affixed to a decision made by them, is presented, and some worthy individual, deeming that decision erroneous, (and what decision will ever be made that somebody will not consider erroneous?) moves in a conference in which he supposes all have a right to vote, that such and such items be stricken out or amended—the man so moving has sufficient influence to secure the passage of his striking out or amendatory motion, and the decision of the quorum appointed by the Lord to make such decisions is changed by—whom? By, at best, a mixed assemblage of official and non-official members. It matters not by which quorum this decision is made, under the ruling of our recent general conferences, the decision becomes valueless.

But suppose this question is decided alike by the entire members of all these quorums. We have two of the First Presidency, seven Apostles, and about thirty Seventies, a total of thirty-nine. The matter is brought up in *General Conference* by two elders, (and the resolution of General Conference of 1868, does not specify by *what* elders, nor by *how many*, a question shall be considered of sufficient importance to be brought before the conference), is there discussed, and an excitement is created which eventuates in influencing all in the conference to vote—what is the result—what the facts in the case?

Jealousy and unfounded distrust of officials are not peculiar to the world alone—they should not be known in the breasts of saints; but we cannot disguise the fact that they are there known too, and the party seeking to overthrow the decision of these officials has these helps of evil to aid him—the question has been decided then, but the majority vote against that decision, the decision of those appointed of God is thrown aside, and that of those *not*

appointed taken to rule the church. Is this right? Will any advocate of the doctrine of legal succession; of the restoration of the priesthood; of "no man taketh this honor unto himself;" assume that the priesthood-bearing members of the church are thus to be made subject to the lay members?

Viewing this matter in the light that reason affords, can it be consistently claimed that the man or woman of but a day's, a week's, or a month's experience has an indefeasible right to vote on questions, without the pale of their privileges; questions referred to the quorums, and decided by them; and by the exercise of such right change the decision made by these quorums?

Is experience valuable, or valueless? Is priesthood authority, or the absence of it? Are the decisions of quorums authoritative, or mere opinions expressed merely to satisfy the church that its officers are simple, unreliable men, individually and collectively, whose chief ambition is a station of doubtful honor, and whose integrity *must* be questioned with or *without* cause?

Are the First Presidency invested of the right to direct the affairs of the church, and in conformity with the law, to preside over the whole church; or is this position an anomalous one which gives *them* the name, and the body the power to govern them by their vote?

Are the Apostles, as a traveling, presiding high council, to "build up the church and regulate all the affairs of the same, in all nations," or are they to be accredited with this honor, and be held responsible for the duties growing out thereof, and the *people regulate and control them* by annulling their decision, and if their decisions do not suit their tastes, voting them inoperative—notwithstanding they may be according the law?

Are the High Councils of Zion or her stakes, and the High Council of the Church, bodies possessing the au-

thorities and powers ascribed to them in the "Law of the Lord," or are their decisions only to be valid when not conflicting with the views of the people?

Are the Seventy to act *in the name of the Lord*, and under the direction of the Twelve, build up the church, and regulate the affairs thereof in all the world, or are they to act *in the name of the body*, under the *direction of the body*, instead of under that of the Twelve?

When, obedient to the revelations of the Lord, the Twelve ordain evangelists in the large branches of the church, the branch concurring therein, shall they subsequently be called to an account by *the body* for lack of wisdom?

With our present system of voting in General and District Conferences, the greater the number of lay members present, the less the power of the official members—in other language, the authority of those *holding authority* diminishes in exact ratio as the number of those holding *no authority* increases.

Why should the church complain that so feeble a representation of the priesthood-bearing members of the church is had at our Conferences, while our present system of voting gives them less power there than the members have, the members being in the majority? Take the General Conferences by way of illustration. The official representation of the Annual Conference of 1868 was 76—the probable number of members in attendance, 250; that of the Annual Conference of 1869 was 68—the probable number of members present 400; that of the Annual Conference of 1870 was 81—the probable number of members present was 300; that of the last Semi-annual Conference was 134—the probable number of members from 2,000 to 3,000.

What amount of authority had any official present at any of these Confer-

ences? At that attended by the smallest number of lay-members, there were 3, and at the last General Conference, about 15 lay-members to 1 official member, and each of these had a vote equal to that of the official. Is it not evident that the church, including the officers, has been governed by those holding no office during all this period, so far as measures affecting the church have been passed by these conferences?

There are but five organized quorums in the church—the First Presidency, numbering 2; the Apostles', numbering 7; the High Priests', numbering 47; the Seventies', numbering about 30; the Elders', numbering 96—Total 182. Supposing all these had been at the last conference—these quorums of which the "Law" speaks as a general assembly of the spiritual authorities of the church—and supposing their decision had been given on some matter that had been brought before them, and this same matter had been introduced in a solemn resolution to

General Conference by one or more adverse to that decision, and the 2,000 or more members there had voted with the opposition party, what would have been the result? Simply this. The members would have changed a decision, from which the law informs us *there can be no appeal.*

That these members *might not* have voted adversely, is not a sufficient apology for placing in their hands the power, and by so doing asserting that they have *the right* to contravene an established law, if they so elect; neither is it sufficient, for the same reason, to say, their intelligence would have prevented their doing so. The right of the elective franchise for the members is in the branch meetings; that of those who represent them in the conferences.

And here comes in the question of representation. Is every Elder, Priest, Teacher, and Deacon, a representative? Not according to the views of the writer; but only such as are so appointed.

AN ELDER IN ISRAEL.

IS THERE A GOD?

[THE FOLLOWING is a letter from Br. J. W. BRIGGS to Br. Banta, and is inserted as a digest of the lecture delivered by Br. Briggs on January 1st, 1871 at Plano, Ill.]—Ed.

The contemplation of a subject so vast, so intricate, and sublime, overpowers the faculties in the attempt to grasp it. No wonder that words move but slow and feeble in giving expression to thoughts upon such a subject; for how can the finite comprehend the Infinite? If christians or saints alone composed the audience, our task would be easy; for we should open the Scriptures and read not only that "God is," but that he is also "a

rewarder," etc. But it seems superfluous to frame arguments to prove what is already believed. We shall therefore assume that a portion of the audience, at least, are doubters—skeptical respecting the being of a God; and we shall mainly address that class of persons this morning. We are here reminded that we must now close this book, (the Bible,) for whoever doubts the existence of God, will surely doubt this book containing his word. We appeal, therefore, to the open volume of nature. Skeptics own the authority of this book of nature, and allege that the only foundation for just inference or conclusion is facts

discovered by the senses, and that observation, or experience, and reason, are the only safe guides in searching out truth. We shall attempt to prove that God is, by their own authorities, agreeable to their own rule.

What does the book of nature contain? The laws of the universe—a book of laws.

What does our experience teach us respecting laws?

First, that laws do not enact themselves.

Second, that law—being a rule—an effect, implies an antecedent law-maker, as its *cause*. Then the laws of nature require us to assign their cause to a law-maker. And He that enacted the laws of nature we, very properly, call God.

Again, in the light of our experience, laws do not execute themselves—that in the absence of administrators they are inoperative—a dead letter—a nullity. The laws of nature are active. Therefore we are to infer an Executive, who put in force the laws of nature, and the Conservator of order throughout the realms of nature, we properly call "God."

The great book of nature discloses in the structure of the material universe a system of organization, complete and perfect. Now what does our experience teach respecting organization or creation? First, that the model is formed in the mind; second, that the hands, as agents of the mind, then create or make according to this model. Houses, ships, and every other organized thing within our knowledge are thus formed. Every building implies a builder, every machine a machinist; therefore the universe, we justly infer, requires an Architect who created and made it after the *counsel* of his own will, or model. This Great Mind or Architect we call "God."

Whether we examine the universe in parts, or as a whole, the evidence of design is so strong that no condition of

the mind, short of insanity, can doubt it. Thus our experience and reason require us to infer a Designer.

The proofs here accumulate in volume and in strength. Take, for instance, the eye,—anatomize it, observe its curious structure and contrivance, its use; and the ideas of a contriver or designer flow in upon the mind with the force of sensation; while it requires time, study, reflection, and abstruse reasoning, not to say caviling, to raise an objection. Doubt is an afterthought.

Again, suppose we examine a treatise on the subject of anatomy, in which the various organs and functions of the human body are described; could we for a moment doubt that the author possessed intelligence and design? Then suppose we turn to the subject of the treatise, viz, the human body, and consider its parts, the purposes of each and of the whole structure, could we doubt that the Author of this possessed intelligence and design? And is not the proof of design stronger on the latter supposition than in the former?

It is alleged that a personal, intangible, or spiritual being, is contrary to sense. If there be a personal God, says the Atheist, show him to us, and then we will believe.

The movement of the heavenly bodies, according to the Copernican system of philosophy, is contrary to sense; none of our senses inform us that we perform a complete summer-sault every twenty-four hours. Reason is equally opposed to the Newtonian theory of attraction; viz., that a body that cannot raise itself, one of its properties being inertia, that has no power where it is, can and does move other bodies at vast distances from it, and has next to almighty power where it is not.

But according to the concurrent testimony of men of all nations, of all conditions, from the king to the beggar,

the philosopher and the rustic, the existence of such a Being is *not* contrary to sense; for they have all testified of having *seen him*, heard him, felt him, or his immediate, alike intangible agents.

Again, motion implies an active power, like that ascribed to God alone. Our experience informs us that matter, as such, cannot move itself, Professor O. Pratt to the contrary notwithstanding, hence the inference is inevitable, that the origin of motion is due to some power not an essential of matter. Such a power, personified, is God. If Mr. Pratt's theory were true, viz., that motion is due to intelligence inherent in matter, in its molecules—and here he locates the Great First Cause—wherein does this differ from the ancient Atheists, *that nature is God?* But this class of reasoners—or sophists—in common life, act just as others do who deny that theory. They do not expect to see atoms or mountains help themselves out of their places. Mr. Pratt does not expect, upon a temporary absence from his desk, to find on his return the pen and paper which he had left, *gone off of their own accord.*

Skeptics who deny revelation of any other kind than that made in the works of nature, triumphantly affirm that "science cannot lie." Very well. What is science? A system of truths

based upon a system, of facts, including the entire phenomena discoverable in the universe. The philosophers have *discovered* these facts and principles; but a greater than they *originated* that system of facts and principles. He that established the principle of the *lever power*, and the properties of the angles, is greater than Archimedes or Euclid, who only discovered their use.

Thus science joins in the testimony of reason and experience, in ascribing all the characteristics of God to the Author of the facts and principles which constitute science itself.

After the mechanical arts had attained to a good degree of perfection, it was discovered that a tube was stronger than a solid of the same weight. This was known to the first Contriver of the first animal and vegetable structures, as shown in bones, straws, etc.

The Omnipotence of this Being is seen in the ready handling of the mighty orbs, as his benevolence is in the gentle dew and showers.

Finally, whatever cavils may be indulged upon this subject, *an orderly world*, and a coherent, articulate language, will ever be regarded as incontestable proofs of intelligence and design in their final *Cause*, whom we adore as GOD.

TEMPERANCE.

A great deal is said about temperance, by the clergy, by temperance lecturers, and by the press. Our legislators make laws to enforce temperance, or to check intemperance. Yet, notwithstanding all that has been said and done, to prevent intemperance, go where you will, and you see intemperance prevailing to an alarming extent, both in church and State; it pervades all classes of society from the highest to

the lowest. And why is it?

Temperance societies have been formed; thousands of dollars have been expended. Many good men, yea, and women too, have labored assiduously and perseveringly against intemperance, and it is still rampant in our land. And again I ask, why is it?

Why is not this dreadful moral disease cured? I answer because the medicine has been wrongly applied.

Instead of applying the remedy to remove the cause, it has been applied to the effect, and hence the cause of intemperance is not removed, and this is why the disease is not cured. If we wish to cure a disease, we must first remove the cause, and then the disease is easily cured.

"Have not prohibitory laws been enacted, and has not a high tariff been placed upon the manufacturing of spirituous liquors?" Yes, but neither the manufacture of liquors nor the liquors themselves are the cause of intemperance.

"Will you please tell us what is the cause of so much intemperance in our land?"

The cause of so much intemperance is the early education or training which commences with excitement and continues with excitement. Drunkenness is only one species of intemperance. We may be and often are as intemperate in eating, sleeping, dressing, and many other things, as we are in drinking spirituous liquors; but, says the querist, we want to know wherein the early training of children is wrong, that we may remedy the evil and stop the ravages of the disease. I shall not attempt to notice all the errors of early training; but a few of the worst only.

One of the worst is—shall I say it—the *cradle* or *crib*. "The cradle," says one mother, "I could not do any work with my baby, without the cradle." That is a sad mistake of yours, my dear sister, the cradle creates an artificial want that will affect the future of the baby that is rocked therein. You say that your child will not sleep if it is not rocked. That is probably a fact; but whose fault is it? Not the babe's; it is your own. The babe that never saw a cradle or crib sleeps as soundly on a bed, and receives more benefit from sleep than the one rocked in its cradle. It is habit that makes the difference; "habit becomes second nature."

The affectionate mother wishes to know what harm can possibly come from rocking and tossing her child; and the querist is puzzled to know what rocking the baby has to do with intemperance.

The motion of the cradle affects the child's brain; it causes a dizziness, and then an unnatural sleep, similar to what spirits do on older persons who indulge too freely. Try it yourself, if you please. Make a cradle that will give you motion, in proportion to your heft and strength, like that the infant has in the cradle, and you are better able to bear the motion than the infant is. If the infant of ten pounds has a motion of six inches then the adult of one hundred and fifty pounds must have a motion of ninety inches and as much faster in proportion. Try it if you please, and see if you do not find the effect on the brain the same as that of spirituous liquors; hence you see that the mother commences sowing the seeds of intemperance in her child with the first treatment that child receives.

Let us give a passing notice how this excitement is fed and strengthened. I shall not point out an isolated; but the almost universal treatment of children by saint as well as sinner. The seesaw on auntie's knee, rocking in the cradle, tossing in the air, romping, games of various kinds, the swing, the eating of candies, raisins, fruits and cakes between meals, by which digestion is impaired, and the habit of taking things into the stomach promiscuously contracted, so that when restricted to regular meals there is a gnawing on the stomach, a desire for something, and the person hardly knows what. In this condition the eye wanders in search of something to satisfy the perverted appetite, and per chance sees an acquaintance take a chew of tobacco, a pipe, a cigar, or perhaps a drink of—shall I say it—whisky, or some other popular intoxicating drink, and partak-

ing with them, finds that the longing for something is satisfied by indulging in one of the above named abominations, thus you see that the cause of intemperance is in the early training. I am very certain that the habit of eating between meals led me to chewing tobacco.

When I was a boy, we lived near an uncle of mine whom we called Uncle Lem. He and father changed work occasionally, and on such occasions the boys were with their fathers, and frequently at too great a distance from the house to admit of a lunch, and when that gnawing, longing desire for something would come, I would chew chips, bark, or weeds, and not unfrequently ask uncle for a chew of tobacco, when I could see him take a chew, which he always gave me, and the tobacco satisfied that longing.

And when I grew older, and had a few cents to spend, I bought tobacco, and thus I became a confirmed tobacco chewer, and continued so for twenty years. But, thank the Lord, when I heard the gospel preached in purity, and felt inclined to obey, I wished to forsake all sin, and all that was wrong, and hence must abandon this vile weed that had long been my master, and had cost me money enough to buy a good farm.

I was often asked what induced me to use this poisonous weed. My answer has always been, "The habit that my mother taught me of eating between meals." And many, very many men that frequent the saloon, if asked what first caused them to frequent those haunts of sin, could truthfully answer "the desire for excitement that was created by my early training, by the cradle, the swing, and the habit of gormandizing in early life."

If the common habit of training children is wrong, how should they be trained? This is a very important question, and therefore we will not attempt to answer it by our own

wisdom, but will trust to the great law-giver for an answer, and will now endeavor to cull something from holy writ that will bear on the subject.

"Train up a child in the way he should go, and when he is old he will not depart from it." Prov xxii. 6.

I presume the saints are all ready to say that they are trying to do this. Very well; but my dear brother or sister, have you considered carefully and prayerfully the way that we should go.

"Love not the world nor the things that are of the world. If any man love the world, the love of the Father is not in him. For all in the world that is of the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world." John ii. 15, 16.

"And be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable will of God." Rom. xii. 2.

Hear also what Peter says:

"As obedient children, not fashioning yourselves after the former lusts in your ignorance; but as he who hath called you is holy, so be ye holy in all manner of conversation." 1 Peter i. 14.

"Dearly beloved, I beseech you as strangers, and pilgrims, abstain from fleshly lusts, which war against the soul." Peter ii. 11.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts." Rom. xiii. 14.

"This I say then, walk in the Spirit, and ye shall not fulfill the lusts of the flesh." Gal. v. 16.

"But fornication, and all uncleanness or covetousness, let it not be once named among you as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks." Eph. v. 3, 4.

With these few quotations, I submit the subject for the present. You may dispute some of my declarations; but would you dare to dispute holy writ. Now dear brothers and sisters, let us pray that God will bless both you and

I.

THE SCATTERING AND GATHERING OF THE JEWS.

TRANSLATED FROM THE DANISH BY ELDER J. THOMSON.

(Continued from page 140.)

All kinds of disease followed upon the famine, as a consequence thereof. The number that died from the famine was so great that it was impossible to secure them a burial; but the living cast the dead bodies over the walls. The most unnatural things were used for food, such as shoes and boots, and all kinds of leather; fowls and animals that had died naturally, of famine, or of disease, they would pay for with gold, even when the flesh was rotten they would eat it. In their misery they would swallow pieces of gold. The very worst deeds were done to supply food; deeds too well known, and too awful to be mentioned; such as a mother killing her own child for food.

Not without being moved in his inmost soul, had the high-minded and tender-hearted Titus already looked long upon this unspeakable misery, so he sought to take the city, and put a stop to this unnatural slaughter. He built new walls, and after many troubles, got Antonia in his possession; but not Zion. Titus wished to spare the city and the temple. Twice did he try to make peace with Josephus, but his offers were both rejected. He then concluded to take it by force; but as the battering rams could do nothing to the strong walls of the temple, he put fire to the porch thereof. The Jews did not like to throw stones down at them; but went back to the inner parts of the temple, and even there followed the enemy. A Roman soldier threw a burning stick in among them. Others went with arms into the most holy place. Titus stepped in with feelings of great respect. The riches of

this holy place fell into his hands, together with the law-book, the golden candlestick with the seven arms, the sacrament-table, the altar, the purple veil, and many other costly articles, which latter were used for glorifying their hour of triumph. Yet had some escaped the fire and the sword, and fled to the upper part of the city, but were taken captive. The old and the weak ones were killed. The handsomest young men were spared to follow the Romans as part of their triumphant train. Others were sold as slaves.

For six months lasted the most dreadful fighting. Six hundred thousand died in the famine; one million three hundred and sixty-four thousand fell by the sword; and ninety-seven thousand were taken captive. Titus himself declared that he could not, but by the help of God have conducted and finished this dreadful war.

To keep watch over the destroyed city, he left a legion of his army there, and with another part did he go through Judea and Syria, and in the beginning of 72 he went triumphant into Rome. In the year 74, there was perfect peace in Judea, though only for a short time. Since the destruction of Jerusalem, the Jews have been spread all over the earth, a hated and molested people. They have many times tried to throw off the yoke; in A. D., 115, in Cyrene; in A. D., 116, they made an uproar in Cypren; in A. D., 118, in Mesopotamia, in A. D., 130, they again began an uproar under the leading of a certain Bar Cochba, who called himself Sela, "the son of the stars." Balaam's word:

"There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Numbers xxiv. 17.

Had yet a strong echo in the breasts of many; wherefore he let himself be anointed king, and fought with all those who would not accept of him. He fell upon Jerusalem with sword in hand; destroyed the temple of the heathen; he let silver and gold, money, be made with his name on one side, and the liberty of Jerusalem on the other.

When the governor of Rome, Tinius Nufus, was too weak to stand against him, he called for Julius Severus, a great captain from Britania, to help to stop the uproar. The Jews drew in into Bither, a town near Jerusalem, to prepare to fight to the last; but Severus drove them from place to place, and at last he obtained that place also, and after three years fighting, in the year 315, the war was ended. The Jews lost five hundred and eighty thousand men. Of royal places, fifty were destroyed; of cities and towns 985 were changed to a desert. Bar Cochba, as he had deceived the people, and was now called the "Liar's son," was killed in the war. His head was brought to the Roman camp; his captains were sold as slaves, or brought to Egypt to do stone-work.

The city of Jerusalem was again rebuilt, in honor to the king, and was peopled with heathen colonists. But the Jews dared not to come near the place. And to fulfill the measure of scorn, the likeness of the swine species was made upon the porch of the city, which turned against Bethlehem.

Jerusalem was thus, the second time, under Rome; and the last outward band which held the Jews together was loosed. From this time they went about as a vagabond and fugitive people driven from their homes, such as we know them this day, witnesses alike of the judgment and mercy of

God towards a people whose end is not yet come.

Late in the two hundredth year, there were Jews already in Illyria, Spain, Minorca, and Gallien, and in some places near the Rhine. Their trials were different in different lands. The West Roman kingdom was overthrown by an earthquake in 496.

In Italy and Sardinia the Jews were not noticed much; but in France and Spain, in the space between the years 600 and 700, they were sorely molested. By the aid of Persia, they again beset Jerusalem, in A. D., 610, and dreamed again of raising up their own kingdom; but were soon humbled by King Heraclius. In Italy, they began to suffer too, and often had to buy peace for great sums of money.

From A. D. 1300, they had to use a certain clothing, and from the year 1500, live in certain places of Rome. In 1428, it was tried, but in vain, to turn them from their faith. In 1493, one hundred thousand Jews, by command of the Catholic Ferdinand, were driven from Sicily, and went to Naples, and those who remained were dreadfully plagued. In Spain also, they were greatly troubled and molested. Subsequent to 1440 many thousand were burned every year. In 1492, three hundred thousand fled from the land into Portugal, where in the year 1100, they were found and divided into seven districts.

From 1492, they were required to wear a certain clothing. In the same year, eighty thousand were driven from Spain, others were allowed to remain there eight months longer by paying gold for each person; but after the eight months, they were again vagabonds. In 1495, King Emanuel commanded all the Jews to leave Portugal. Their children were taken from them, and sent to the Seneca Islands. In the beginning of the year 1600, there was hardly a Jew in West Europe, they were mostly then in Germany,

Italy, Poland, and in the African states. In Italy they had many troubles. From 1584, there was preaching for them every Sabbath in Rome, which they were forced to attend.

TO BE CONTINUED.

SATURDAY NIGHT MUSINGS.

BY ELDER J. RUBY.

Another season of rest—another oasis in the desert of labor—another Saturday night.

Who is not glad—who is not thankful to Him who gives us good gifts, for these hours appointed for rest? Who is not glad to close the office or shop—to hang up the saw, lay aside the hammer, the pick or the shovel—to lay the pen on the rack and retire from the desk to enjoy a season of quiet in which the mind as well as the body, the mental as well as the physical, is relieved from toil!

Thousands of strong men sit with their families to-night, and thank God that he has kept them true through another week. True to him—true to those whose love crowns their manhood—true to the principles of right!

Through all the week he has done no wrong—spoken no harsh nor unkind word. His is a fair record for the week; he has been faithful in the discharge of whatever duties may have demanded his care, and therefore feels, as he is, worthy the rest which comes to us all with Saturday nights and Sabbath days.

But there are many husbands who are *absent* to-night—many wives who are lonely, wanting the presence of one who is all in all to her, her *other self*! The night is dark. A heavy mist hangs over hill and valley, and, as the wife looks forth from her lonely home, out into the darkness a mist gathers in her eyes! Thought is busy. The mind is far away seeking the husband

who is gone to a distant part of his Master's vineyard to scatter the good seed, proclaim the word of life, and direct men to the fountain of love and light.

Through all the week she has striven to overcome her *rebellious* (!) heart, but to-night, she is very lonely, as her eye rests upon his vacant chair, and she remembers his kind words, his tender smile, his loving care in the earlier days, before he was called to join the laborers in the great harvest; and the wish will come for his presence.

"Oh! if he could be here to-night!"
 "I could let him go again in the morning, or on Monday at the farthest."
 "But, to-night, when other wives are happy in the society of their husbands, other children climb upon their father's knees, it is hard to sit here alone, deprived of his companionship, his cheering words."

It is dark outside; but there are others who do not realize it, because it is *light within the heart*! The family band is unbroken; the home circle is complete; all are joyous and glad. Merry voices mingle as the members of the family engage in "pleasant chat," recalling the events and dwelling upon the pleasant scenes of the week, and thus the evening hours speed swiftly away.

I do not envy them: I hope none do. But I would have such families, while thankful for the blessings thus bestowed, think of the wives who are alone to-night, and on many other

Saturday nights too! Read this chapter, you who are blessed with the presence of your home-ones, and think of the elders who are out upon their missions; think of their lonely wives, and, if you love your home, your wife, your husband; if you enjoy home-comforts, you will be able to comprehend the sacrifice they have made for the gospel's sake, and stand with willing hearts and ready hands to sustain them.

Good wife, are you glad your husband is with you to-night? Does his presence add to your pleasure, your happiness? Methinks I hear your answer, and the heart is figured on the tongue as the earnest "yes" is spoken. Then remember, when comes such an evening as this to you, remember her whose husband is far from home! Remember that she misses him—that she sighs for sympathy. Remember that she is often lonely and that you may cheer and comfort her. I say remember these things; but do you know them? Have you visited her? Are you acquainted with her circumstances? Do you know if she have simply the necessaries of life? Perhaps she is weighed down with care, oppressed with anxieties for the future. Her wants may be pressing; yet her modesty prevents her pressing them upon the attention of the brethren or the sisters. Think of her to-night. To her the hours are long as with tear-dimmed eyes, she reads her husband's last letter. True; this affords her some comfort. His letters are full of kind words; they give a cheering account of the progress he is making in the work, and closes with the hope that she is cared for by those who are brethren, urging her to be faithful in the discharge of every duty, and "remember that this separation is according to our Father's will."

Behold her faith, when, rising from the perusal of this letter, a sigh escapes her, and she says, patiently:

"Nevertheless, Father, thy will, not mine, be done." Such an example is worthy our emulation. Let us "strive earnestly" for such a faith to cheer us when comes to us—as there may—a lonely Saturday night.

While you think of her—of these duties, (and that they are duties you cannot deny), remember that your husband's vote was among those that assigned her husband his field of labor. Then determine to visit her; see if she need your kind offices. Do not stop with once calling, but go often and each time with a purpose for good. If you find her in want, avoid making her feel her dependence. Go and quietly make known her needs to other brethren and sisters, then all *unite in supplying them*. This duty cheerfully performed, you will still more enjoy the comforts around you, when comes the time for the family gathering around the home-hearth.

How still! I hear no hurrying feet upon the side-walk. It is far into the night! Soon another day, as man measures time, will be born and we shall enter upon the Sabbath—many to mingle their voices in songs of praise to our Heavenly Father above. May his Holy Spirit direct them in wisdom's ways. I trust that their experiences have prepared them for the enjoyments of the Lord's day.

As I am about to lay by my pen, a feeling of sadness comes at the thought that, when next I sit down to write thus, I shall be far from home—far from wife and friends whom I love. This "season at home" will be long and pleasantly remembered, and the recollection of glad scenes here during the long evenings of the winter months, will help me to be reconciled to my absence from home while engaged in the new duties upon which I am soon to enter.

Hark! the clock tolls the knell of the week; and out upon the ocean of time, floats Saturday night.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

 PLANO, ILL., APRIL 1ST, 1871.

PREJUDICE.

Prejudice is one of the most damaging of human frailties. It darkens the understanding, forestalls the action of the reason, and makes the mind a narrow channel through which thought rushes in impetuous torrents, broken and distorted by the rugged confines of superstition and bigotry.

The prejudiced man is incapable of passing proper judgment on any subject upon which it is necessary to exercise any degree of thought or care of research; for the reason, that the conclusions he may reach, will, through the influence of his condition of mind, partake of the unhealthy tone his prejudice is sure to give.

The elders of the church have ever in public ministrations deprecated the existence of prejudice in the world, and have made much effort to allay it wherever they have been called to preach; at least this has been their usual custom. In their private intercourse with the world and with each other, one of their objects has been to decry the slow progress of the work on account of so much prejudice unnecessarily held against both the people of the church and their doctrine.

Under such a condition of things it would seem to be somewhat superfluous to introduce an argument to be used against these elders, founded upon the fact that many of them are sadly full of prejudice.

Prejudice will prevent a man from giving proper credence to that which others may affirm; and will also cause a man to refuse, or neglect to yield due respect to either the persons or to the faith and principles held by others, whether friends or foes.

We confess to feeling considerable chagrin whenever we hear an elder, whom we have reason to believe is well informed upon most of the doctrines of the Latter Day Work, descant unfavorably, and harshly denunciatorily, and apparently unfeelingly of the faith, doctrines and principles of others; and who will at the same time be peculiarly careful to ask that himself shall be heard without prejudice.

If it be prejudice which prevents others hearing us, it can be nothing less than the exhibition of the same failing when we refuse to listen to others.

The great want of attention, upon the part of the people, and the difficulty of obtaining suitable places in which to hold meetings for public worship are sadly complained of by many of the elders; and those, who, of other denominational tenets refuse us the use of their places of worship, are very severely denounced by them. It is a sad comment upon their charge, that this refusal proceeds from prejudice, to learn that these same elders who have thus been refused the use of churches, halls, and school-houses, are in favor of refusing to open our own doors for the preaching of others.

Once there seemed to be a very widely exerted influence to hear men of every creed, that saints might measure their accepted theories of church rites, privileges, and polity, with those which these men held; but some now seem to think that no especial good can accrue to them from hearing men of other creeds, and so, they will not hear them. We, do not, of course, think that saints should neglect to listen to men of our own faith to go and hear others; but we certainly do mean that we should be willing to grant others what we demand for ourselves—a hearing.

It is declared, by some, that if the saints had the *power*, that they would be just as intolerant, overbearing, bigoted and tyrannical as are any other people. We should be very sorry to see them come into the possession of power and rule, if that be true.

That there may be persons within the pale of the church who would be of this character of prejudiced, bigoted rulers, we are not at liberty to deny; for if now prejudiced themselves while they charge others with being so, we see no reason why they would not remain so, when in authority. However, we do not believe that these will ever be permitted to bear rule.

There has been of late, and always, much to be said about charity, love, happiness and contentment; but no man governed by his prejudices is contented, and happy, nor can such an one love thoroughly, or exercise the fullest charity; indeed, he is so jaundiced by his frailty that he cannot know what it is to be charitable.

He who rules his own spirit, is greater than he that taketh a city, is very true; and we are very sure that a man of naturally strong prejudices who is ruler of them must be still greater.

These men, then, who judge simply by and from the standpoint of their prejudices must be judged by the same rule; and the measure meted out by them must be measured to them again.

Brethren, elders, throw away your prejudices, or quit charging others with being governed by theirs.

ERRATUM.—In the HERALD for March 15th, page 177, second line from top, read April Conference for 1870, instead of 1871.

 QUESTIONS AND ANSWERS.

Q.—Can a Conference ordain a person without a vote of the Branch of which he is a member?

A.—Yes. But we think it preferable, and perhaps more nearly in accordance with the law, that a vote of the Branch to which a person belongs, if the ordination is done there, be taken, as it is quite reasonable to suppose the branch to be the better judges of the moral character of the candidate for ordination. The sooner we act thoroughly upon the voice of the Spirit respecting ordinations, the sooner we shall obviate the necessity for these questions.

 CONFERENCE REPORTS.

Of late, there has been such an increase in the number and volume of conference reports that we have been compelled, through lack of space, to allow reports to lie over until it has sometimes seemed almost useless to publish them at all; nor does the difficulty rest here. The prospects for the increase of Members, and Branches, and Districts, are brighter than ever, and should there arise nothing to destroy those prospects, (and if the saints and ministry are faithful, there will not,) it would be but a short time before conference reports alone would absorb the entire space of our little messenger. This will have to be remedied, sooner or later, and it is better, perhaps, that the remedy shall be found and applied at once.

We, therefore, have omitted conference reports in this number, and publish instead a "Digest of Church News," in which we epitomize the conference minutes in our hands, and thereby give all the matters of general interest and information to our readers, without giving statistics, which, being continually repeated, becomes dry and stale to the general readers of the HERALD.

By the Appointment of our last Annual Conference, which gave to the Church a Church Secretary, to whom the statistics of every branch, in the church are required to be sent on the last day of every year, the opportunity is furnished the Secretary of making out an annual report, which will be published, and in which every district will be represented in the HERALD in tabular form, much more consistently and satisfactorily to all, than by the old and incomplete method of quarterly reports.

Hereafter, if any new branch or district is organized, the information is desired for our columns; but after the organization has been reported, only such information is desired as will be of general interest—nothing *specially* local is desired.

The space heretofore used by Conference Minutes, will be left to correspondents, and to news of a general kind, ecclesiastical and national. Extraordinary cases of healing, events of importance among the nations, striking evidences of the growth or decay of systems, governments, and countries, and all kinds of information that will interest the general reader, are desirable.

We wish to impress upon our correspondents the necessity of as much brevity as possible both in communications and correspondence. "I take my pen in hand to write;" "I sit me down to pen you a few lines;" "hoping these few lines may reach you safely;" and all such phrases are unnecessary—they are understood without being expressed. Commence with what you purpose to treat upon; impart what you have to say, and then close your communication without any circumlocution. To many, this advice is needless; to others it is necessary. We sincerely hope that the effort we urge will meet with such a hearty response as shall secure the growth and add to the interest of the HERALD.

BRO. JAMES THOMAS has held a discussion at Allenville, Mo., with Rev. E. L. Harlin, of the Christian church, upon the subjects of the Cessation of Miracles, and the Divinity of the Book of Mormon. The debate was well attended, and two were baptized at its close.

THERE were three baptized at the last session of the Nauvoo and Montrose District Quarterly Conference.

BRO. T. W. SMITH baptized two in the Evening Star branch, Ala., on the 5th of March last.

ON March 4th, 1871, four negroes appeared at Washington, D. C., and were sworn in as members of the House of Representatives of the United States. These men are Representatives from South Carolina, Georgia, and Florida.

This is a strong evidence of progress, and from the fact that these four only have yet been chosen out of four millions of their own race, there can not be drawn any support for the argument once made, that if the negroes were permitted to vote they would soon absorb all the offices where they were in the majority, and ignorance would represent the white race in the state and national councils.

Persons writing of these men say that they are intelligent and sensible men; not obtrusive but conscious of what is expected of them.

Digest of Church News.

The FLORIDA District Conference was held at Coldwater, Santa Rosa Co., Fla., on Feb. 4th, 1871. Elders C. G. Lanphear, President, and I. M. Beebe, Clerk. Official members present, 10. The courtesies of deliberation were extended to visitors, and the report given that "the general indications and prospects were favorable for an advancement of the Master's cause." Elders Lanphear, G. R. Scogin, I. M. Beebe, and A. Kennedy preached the word. Mount Olive, Santa Rosa, and Coldwater branches were represented. Resolutions sustaining "General and District Church Authorities;" and adjourning "to meet at Evening Star branch, Escambia Co., Alabama, on the 6th of May," were passed.

The SOUTHERN NEBRASKA District Conference was held in Simpson's Hall, Nebraska City, on Feb. 5th and 6th, 1871.— Elders J. Kemp, President, and R. M. Elvin, Clerk. Official members present, 12. Nebraska City and Camp Creek branches reported. The word was preached by Elders J. Kemp, and W. Redfield. Resolutions appointing "Elders W. Redfield, J. W. Waldsmith, J. Kemp, J. F. Jamieson, and R. M. Elvin as a committee to set things right at Camp Creek;" sustaining "Elder W. Hanks as a missionary;" appointing "Elders J. Kemp and W. Hanks as a committee to visit a branch organized at Palmyra by one J. M. Burton;" affirming "that persons baptized subsequent to June 27th, 1844, cannot be considered as having a standing in the old church;" "sustaining General and District church authorities;" and adjourning "to meet May 7th, at 11 a. m.," were passed.

The FREMONT District Conference was held at Manti, Iowa, on Feb. 10th, 11th, and 12th, 1871. Elders W. Redfield, President, and J. R. Badham, Clerk. Official members present, 21. The Fremont, Plum Creek, Glenwood, Elm Creek, Farm Creek, and Mill Creek, branches re-

ported. Resolutions sustaining "Elders W. Baldwin, E. B. Gaylord, S. S. Wilcox," as missionaries in localities designated; enjoining upon "all Elders in the District to labor under the District President;" requiring "clerks of branches to forward names and official standing of all members to District Clerk;" requiring "the branch reports to be sent by letter previous to the quarterly conferences;" appointing "Elder Wm. Redfield as representative to Annual Conference at Plano, and agreeing that the District pay his expenses;" "sustaining all the spiritual authorities of the church in righteousness;" and adjourning "to meet in the Gaylord, Plum Creek, School House, at 11 a. m., April 29th, 1871;" were passed. Elders R. C. Elvin, Anthony, and Nutt addressed the conference. Gifts of the Spirit made very powerfully manifest.

The NORTH WESTERN MISSOURI District Conference was held at the house of Bro. Binstead, Starfield, Mo., Feb. 25th, 1871. Elders W. Summerfield, President, and A. J. Blodgett, Clerk. Official members present, 26. The Starfield, St. Joseph, De Kalb, Cameron, Shoal Creek, Waconda, Platte, Coon Creek, and Clinton branches reported. A great number of resolutions were passed, among them "that this conference cede to the North Kansas District, the counties of Holt and Atchison, in Missouri, and that all the branches in said counties be requested to report to the North Kansas District Conference;" "that unless branches obtain branch statistical blank reports from the Herald office and report thereon, their reports will not be accepted;" that "Elders W. Summerfield and A. Blodgett, Sen'r., be a committee to visit the Beaver branches and set matters right there;" "that all Elders and Priests in the District be requested to labor wherever their circumstances will permit;" "that the District and all the spiritual authorities of the church be sustained; and that the Annual General Conference to be held in Plano, April 6th, 1871, be

and is hereby petitioned to adjourn to meet at St. Joseph, Mo., and that this District assist liberally in defraying the expenses of the same." 16 reported baptized—1 branch organized; Elder D. H. Bays preached to the conference, and the gifts were manifested. Elder Blodgett writes of the Sacrament and Fellowship meeting: "Truly it was a day of Pentecost with the saints in Conference, speaking in tongues, interpretations, revelations, prophecies, and healings, to an overflowing of the Spirit of God." Conference adjourned to meet at Waconda branch, Ray Co., Mo., at 11 a. m., May 27, 1871.

The POTTAWATOMIE District Conference was held at Crescent City, Iowa, Febr'y. 25th and 26th, 1871. Elders J. M. Putney, President, and J. Hanson, Clerk. Official members present, 19. The Council Bluffs, North Pigeon, and Wheeler's Grove branches reported. The following resolutions were passed: "That we empower Elder Calvin Beebe to represent this District at the coming Annual Conference;" "That it is the opinion of this Conference that the Bishops should travel and preach the law of tithing, and instruct the presidents of branches in the same;" "That this conference reaffirm a former decision, and declare that Mr. Sabriskie is not worthy to be a member of the Church of J. C. of L. D. S., by reason of transgression;" "That this conference consider the North Star Branch and hereby declare it to be disorganized, and direct the officers of said branch to deliver all records of said branch into the hands of the officers of the District, and that any members of said branch, wishing for a letter of recommendation, may obtain the same by applying to the officers of the District." The "constituted authorities of the church" were sustained. Elders C. Derry and J. Caffal preached. Five baptisms reported. Adjourned to meet at Union Branch, May 27th, 1871.

The STRING PRAIRIE AND NAUVOO District Conference was held at Montrose,

Iowa, on March 4th and 5th, 1871. J. H. Lake, President, B. F. Duffée, Clerk.—Official members present, 26. The Rock Creek, Keokuk, String Prairie, Farmington, and Montrose branches reported.—The following resolutions were passed:—"That Elder John H. Lake represent this District at the next Annual Conference, and that the District defray his expenses;" "That the authorities of the church be sustained." Five baptisms reported. The word was preached by Elders David H. Smith and A. H. Smith. Three baptized during conference. Adjourned to meet at String Prairie, at 10 a. m., on June 3, '71.

The NORTH KANSAS District Conference was held at Forest City, Holt Co., Missouri, on March 4th, 1871. D. H. Bays, President, C. Herzing, Clerk. The Forest City, White Cloud, Atchison, and Tarkeo branches reported. The following resolutions were passed: "That this conference deem it the duty of all the members to do all they can for the support of Bro. Bays in the ministry, and that a committee of three, consisting of Brethren Hugh Lytle, David Williams, and B. B. Brackenbury, be appointed to solicit and receive means to liquidate a debt arising out of the purchase of land for him;" "That we request the several branches composing this District to obtain blank reports from the *Herald* office, that uniformity of representation may be secured;" "That we tender a vote of thanks to the brethren of the North Western Missouri District, for ceding to the North Kansas District the counties of Holt and Atchison, Missouri;" "That the clerks of branches be requested to render an account of all moneys collected, at each quarterly conference;" "That we petition the Annual Conference to adjourn to meet at St. Joseph, Mo., and that we assist in defraying the expenses." Preaching by Elders Lytle and Bays. 3 baptisms reported. Adjourned to meet at Tarkeo, at 11 a. m., on June 3rd, 1871.

A bad workman quarrels with his tools.

Correspondence.

36 Mary-st., Dowlais,
SOUTH WALES,
Feb. 1st, 1871.

Dear Br. Ellis :

I hope that you are in good health—and in the true light of the gospel. I see your name often in the *Herald* which satisfies me that all is right.

You will see by my address that I am in my field of labor, I am trying to do all I can, to enlighten, to encourage, to edify, and strengthen the saints in their duty towards God and man; but, however, I am sorry to say, it is now as it ever has been. There are men who would withstand Moses to the face, when their propensities are put to the test. It is plainly visible that Brighamism is only an excuse to hide their evil hearts—now it is that Josephism by some has not come out right. There is not enough of a "Thus saith the Lord." Nevertheless there are great numbers of noble-hearted men and women who are doing all they can to roll on this great and marvellous work. I am truly glad to state that there was a great deal of preaching last summer. The hills and dales have rung with the voices of the elders of Israel, and I am looking for the fruits in the due time of the Lord. The signs of ingathering are very good. In some places the power of God is very visible. The signs follow the believers. In Ystraedgyrlaes, an old sister who had been in the Brighamite church formerly twenty years, without receiving the gifts, has very recently, since her baptism in the Reorganization, received the gift of tongues, and the interpretation of tongues. I believe we shall be able very soon to organize a branch or two. The wars, and perils, and signs of the times are moving the saints to a looking for the day of release from old Babylon, which

seems to be crumbling to the ground. As regards my presidency in Wales I had thought of being released; but, however, Br. T. Jenkins proposed that I should take the responsibility for the next six months, and it was carried unanimously.

The want of punctuality in the promises made by the saints, is a great detriment to the progress of the work in Wales; but there are exceptions to this rule. I am persuaded, however, that time and experience will have the desired effect, and that the saints will learn by the past.

I am trying to bear with patience, and my special prayer is that God will bless the honest in heart, with life and spirit, to be up and doing ere it is too late. The *Heralds* for December 15th, have not arrived in Wales. I presume they have been mislaid or lost by the way. The first of January *Heralds* have arrived. The coal trade is very slack in this country, owing, it is said, to the terrible war on the continent. Indeed every trade is in the same predicament, excepting that of those who manufacture the implements of war. They work day and night, to hasten the destruction of their fellow men. This winter is said to be the most severe one for the last fifty years. The poor are suffering severely. I should be well pleased to hear from you, for I feel satisfied your advice would strengthen me in my labors. Yours in the gospel.

JOHN SEVILLE.

NEBRASKA CITY, Neb.,
Feb. 25, 1871.

Bro. Joseph :

Although we have not increased in numbers during the last quarter, I think the saints have increased in faith and good works; the Lord bless them.

Br. T. Nutt, who was appointed to England, has been among us; the saints did all they could to help him, and they did well. They are willing

to do all they can according to their circumstances. They are poor, and have ten dollars per month to pay for hall rent, besides other local expenses. If it was not for this they would help foreign missions more. There is talk of erecting a new church building in Nebraska City, and some of the citizens have promised to help us. I think the work is onward in this district. We have many calls for preaching, more than we are able to fill.

Yours,
JAMES KEMP.

NEPHI CITY, Utah,
March 2, 1871.

Bro. Joseph:

Agreeably to my promise, I write to inform you of my travels in connection with Brother J. W. Chatburn. On the 19th ult, I started from home to visit the brethren and sisters in Utah and Salt Lake counties, notwithstanding threats against my life. I was told "I should never see Salt Lake City alive;" but being girt about with the shield of righteousness and faith in God, I essayed, and was successful in the attempt; for I have seen the city, and home again; and glad I am, for God was with me, and attended my administration to his flock. Although the weather was unfavorable for holding public meetings, I held several private ones, thus fulfilling the commandment which says, "Call upon your enemies to meet you in private and in public &c., and their shame shall be made manifest;" but on no occasion have I done so without leaving a good impression, even when holding converse with the most confirmed infidels, God prepared my heart and tongue, to their utter shame and confusion. Even from them I obtained the promise of a public house, in which to preach, at a proximate day; not for myself merely, but for any Josephite elder. It seems even now that the promised blessings attend our "persecutions, for

righteousness sake," and what our reward in heaven will be, he is best able to tell who has promised what "eye hath not seen." This I can say to the reapers of life's harvest. "Thrust in your sickle and reap;" so shall you receive satisfaction not only in the next, but even in this world.

Pardon me for wandering from my story or account of my stewardship. The sick were healed and hearts were made to rejoice. The mourners were comforted, and the poor had the gospel preached to them by your humble servant, for Christ's sake. Although I baptized none; God enabled me to remove a vast amount of prejudice from the minds of some who will be born again, at a more convenient season, the weather being the chief obstacle, which is no small matter of consideration.

On my arrival in Salt Lake City, I found E. C. Brand earnestly contending for the faith, and exhorting others to do likewise, I followed suit, though I was much disappointed at not having the privilege of seeing and hearing the man whom everybody likes, and cannot help but like; who had just given a course of lectures, and started to California. God grant unto him favor and friends.

The next in question is Brother J. W. Chatburn, who by no means should be forgotten for his kindly advice and words of comfort during his sojourn in the "salt land." He came near getting us both into "trouble;" the trouble was of that nature which we both sought, however. Perhaps you may here ask the question, "What trouble was it?" I will answer. While the storm was raging outside the house where we went to preach the word of God, the winds blew high and the rains descended. Amidst the noise, we preached until a storm began to rage in the hearts of those inside the house, while Br. Chatburn preached on the subject of "The Gathering." I

followed upon the subject of "Legal Succession," until opinion ran so high that a discussion was proposed; the time set and subjects chosen, but the place was a question undecided. I asked the question, "Who ordained Joseph the martyr to the Apostleship?" No answer being given, I advised them never more to say that young Joseph had not come in at the gate, enjoining upon them the necessity of finding the gate themselves. I challenge discussion on any subject of our difference of faith. Br. Chatburn was also willing to discuss points of law. A little bird whispered in the ears of our opponents, "Go slow, they have the best of you already, and by far the advantage in Scripture." Finding this the case, they yielded the point, to our disappointment, and their discomfiture. Our trouble ended.

Yours for Christ's sake.

WM. WORWOOD.

PHILADELPHIA, Penn.,
Feb. 28, 1871.

Bro. Joseph:

The interest of the Brighamite church regarding the Reorganization, is increasing in Brooklyn. On Wednesday evening last, I had about thirty-five or forty of them out to hear what the Josephites had to urge, as their claims to special recognition, in the establishment of the latter day kingdom.

The address to them was put forth in kindness, and appealing to their judgments instead of their prejudices, and was well received by them as a whole—the president of the district and of the Brooklyn branch replied; but it consisted of hear-says, and they admitted their ignorance of the contents of the standard works of the kingdom.

I enclose a letter from Wales, which will give you an idea of the work there.

I leave here for Harrisburg to-mor-

row; hope to get home by Saturday next, as the district conference will commence then, and I am requested to be there, if possible. Two gave their names for baptism here on Sabbath evening.

Respects to brethren in the office.
Yours truly,

JOSIAH ELLS.

BETHALTO, Ill.,

Brethren Joseph and Mark:

I consider the *Herald* the best periodical that comes under my observation. I feel that I would rather want for some of the common necessities of life than go without the *Herald*.

I left Radcliffe, near Manchester, England, and crossed the Atlantic in the gallant ship Clara Wheeler, in the winter of 1854-5, in company with over five hundred others, most of them *en route* for the vallies of the mountains, where we supposed the Lord's house would be built for the chief of the nations, and for scattered Israel to gather to. Br. E. C. Brand was our appointed physician, and he acted his part well. I stayed at Alton until the year 1857, when I was so simple as to go to Beaver River, in company with fifteen others from Alton, to join companies from other places, to establish a settlement for a *relieving point*, for the benefit of the saints emigrating to Utah. I there saw and heard things not saintlike. Brs. J. H. Hudson and C. Brindley were in our company from Alton. I would be glad to correspond with any of my former acquaintances. Since I returned from Beaver, I have been in the vicinity of Alton, except a few months at Kewanee, where I lost part of my left hand under the wheel of a railroad car.

In the year 1864, Br. Geo. Thorpe returned from General Conference at Amboy, and told me that the Church of J. C. of L. D. S. was reorganized, with young Joseph Smith as President.

Oh! that was a sweet morsel for me. Br. Thorpe held several interesting meetings at my house; and in the winter of the same year, Wm. Anderson, whom I love, came along hunting old Latter Day Saints, with his feet swollen with walking through the snow. He preached for us, which added greatly to our joy and satisfaction, and by and by, I and my wife were baptized. Br. Thorpe continued to hold meetings, assisted by good brethren from St. Louis and myself, until others were baptized, and a branch organized, which has flourished and rejoiced in the Spirit of the Lord from time to time. We hold meetings every week at Wood River, and are still rejoicing in the Spirit of God.

I have preached four times in Fosterburgh and distributed some tracts among the people, which I believe has done good, for I have been invited several times to go again, which I will do as soon as the weather and the roads are suitable to travel. A goodly number of the inhabitants of Fosterburgh are Germans, so I bought some of our German tracts, translated by Br. Lange, and distributed them to the Germans. There are many among them who cannot read English. I hope to be able to preach and distribute tracts this coming spring and summer, at Fosterburgh, Bethalto and Moro.

THOMAS R. ALLEN.

KROKUK, Iowa,
Jan. 21st, 1871.

Bro. Joseph:

I was lately called to the East, on the southern border of the state of Pennsylvania, seventy miles west of Philadelphia, on business of a temporal nature.

Although the temporal part of my mission proved a failure, in the spiritual I was blessed, and had the privilege of baptizing eight precious souls into the kingdom of our blessed Redeemer. Let

all the honor and all the glory be ascribed to his holy name. I also ordained Br. G. W. Matthews a priest, to take charge of the little flock. This brother was baptized, in company with myself, twenty-seven years ago, by Elder Moses, and as he had never united with any of the factions, he came in on his old baptism.

I was agreeably disappointed to meet with so little opposition from the various sects of religion. I labored in my weakness to set forth in plainness the great and last dispensation of the gospel; that a restoration of the gospel with the gifts and blessings had come to us through Joseph Smith, the Martyr. Some two or three more were believing, and have written to me to send them tracts, such as I think will give them light, and to come back and preach to them, and not say "can't come." Yours, J. MATTHEWS.

WATSONVILLE, Cal.,
March 6, 1871.

Br. Joseph Smith and Br. Mark:

I send you for publication the mournful intelligence of the death of Br. Josiah Butterfield, the beloved President of the Watsonville Branch of the Church of Jesus Christ of Latter Day Saints.

He filled his office with ability (for his years) up to his departure, I may say. He died as he had lived for the past thirty-eight years, bearing a faithful testimony to the truth of the latter day work, and his word no man that knew him could gainsay.

The last meeting he attended was on Thursday eve, February 23d. He then spoke of leaving us, and said he was ready to go, that he had often prayed, but never could get a testimony that he would live to see the Savior come. He was powerful in testimony, and as he felt his dissolution approaching, he was more vehement, and often in our meetings he would tell us, "I can do no

more good here; but I want it known to the four corners of the earth, that Josiah Butterfield lived and died a true Latter Day Saint, knowing that this was the work of God, and that Joseph Smith was a prophet of the living God, and that his son Joseph is his successor." Yes, he had that abiding testimony that set him free from the bondage of death, and like the prophets of old, with one glance could survey the future, look into eternity, and in the hopes of his reward, claim its joys and blessings as his own. Death to him was powerless, at the approach of eternal life; and he will, by the power of the redemption wrought out by Jesus Christ, come forth in the morning of the resurrection, clothed in a more glorious body, blooming with immortality, to reign upon a renovated earth. O that his family may try to emulate his example, and live as he lived; then it will be well with them, as it was with him. Death will be swallowed up in victory.

GEORGE ADAMS.

PAYSON, Utah,
March 7, 1871.

Bro. Joseph:

I left Lake City on my tour south, in company with Br. Worwood, he being on his way to Nephi City. We came on to Provo before we stopped to try to hold meetings; my reason for so doing, I wanted to get as far south as I could with Br. Strong, who gave us an opportunity to ride with him. We had a good meeting; then came on to Springville.

Here we parted company with Br. Strong.

From here, we went on foot to Spanish Fork. We stayed over night, did quite an amount of talking on the principles we advocated, and also distributed a number of tracts. Next morning we started for Pondtown, six miles. But I felt that we ought not to

leave, and the Spirit told me that I must turn back. I spoke to Br. Worwood; and he said that he felt the same. We then turned back to Spanish Fork.

In passing, we noticed some people looking at us through a window. Br. Worwood remarked, "Let us go into that house, I know some people that live there." We went in, and told them that we were Josephites. The lady of the house spoke and said, "I am glad you have come, as my husband wants some questions answered. In a few minutes, a neighbor came in. We were talking at the time; he listened a short time to us then he spoke out, and said, "Now I know what I came over here for this morning. I have had all the morning a feeling to come over here." We stayed all day talking about the latter day work, and were all blessed, and made to rejoice in hearing those present acknowledge that we had the good old gospel, such as they had embraced in the days of Joseph.

The next morning the lady of the house asked her husband if he had any objections against her being baptized on our return. He said, "No."

When Br. Brand gave me my instructions, he put this place down as "Sodom," and, like Sodom of old, we found one family willing to serve God.

We came on to Pondtown, I having an old acquaintance there, one Dr. Coon, well known in western Iowa. I sent him word that I would like to obtain a place to preach in, in his neighborhood. He tried to get the school-house for me, and gave the parties whom he asked the following statement as his reason for trying to get the school-house for a Josephite to speak in. "On a certain occasion," he said, "a couple of elders came from Utah to western Iowa. They could not get any place to preach in in his county until he went to Judge Chatburn, and asked him for the court-

house in Magnolia, the Judge having control of the house. The Judge gave his consent, and not only for that time, but gave the privilege to use it as often as we wanted to. And now, brethren, this is the same man, this Chatburn, that I want the school-house for." The answer was, "He did a good act in letting the elder have the house, and would get his reward for it, but now I was an apostate, and the command was not to take them in, nor bid them God speed."

We got a house to preach in, however, and had a good large congregation. I felt the Spirit of "preach," in me, and handled them without gloves, showing them that that commandment did not reach me, as I had the gospel of Christ, and I could prove it, if any one would meet me in a public discussion. I had come to Utah in good faith, I had believed the pure gospel, but if I had not, I would thank any one to knock the scales off my eyes. The challenge was taken up; but next morning, upon mature consideration, they had concluded to not come in contact with me; but let me go on my way rejoicing.

On hearing this, I took my valise on my shoulder, along with Br. Worwood, and started through the snow for Payson; stayed with George Garner, a good man. To meet such a man in Utah is like the cooling spring in the desert to the weary traveler. From here we went to Santa Quin; here I made a stop to preach. This is a hard place. The people are poor and priest-ridden, and in fact, the farther south, the poorer the people are, and the more bound down by the iron hand of tyranny.

Next morning Br. Worwood left me to go to Salt Creek, his home. I stayed two or three days, and then was taken sick with the winter fever. The first chance I had, I came back to Pondtown, in order to get where I could have some attendance, not know-

ing what might be the result; but I am thankful that God did not forsake me, and that he has blessed me with health again. My strength is fast returning. When sufficiently recruited, I will take to the dens and caves, as this southern country might justly be termed, to hunt up the honest in heart.

It is no use for me to attempt to describe the poverty of the mass of the people, as it would be beyond belief by the brethren in the States who have not been here to see for themselves.— On arriving at Pondtown, I found that Orson Hyde had been there, and had arraigned Dr. Coon, and Denniss, (the man that let me have the house to preach in,) for trial, for the part they had taken in having me preach in that place. After Mr. Hyde had dilated on the enormity of the crime they had been guilty of in harboring a Josephite, he asked them what they had to say in their defense. Dr. Coon arose, and undertook to make the statement that he gave at the time he applied for the house. He got about half way through, when Mr. Hyde told him to sit down, if that was all that he could do, praising up our enemies. Mr. Hyde then went on with a long tirade of abuse of the Josephites in general being the subject, calling them "apostates and designing men who would put the knife to Br. Brigham's throat, if they had the power." Dr. Coon arose, and said "that description of a Josephite would not fit Judge Chatburn;" for, said he, "I know that he is a good man." "Sit down, Br. Coon," said Hyde, "we want you to ask pardon without any comments, or we shall cut you off." The Dr. then arose, pale and trembling, and asked forgiveness; but Denniss told them to "cut away."

I have given these details, in order that the situation of the people can be more fully understood by those who have always lived in a land of liberty. It has done good in Pondtown however; the people are taking sides in the mat-

ter, and are "talking up matters" at every opportunity. I have distributed a number of tracts; they are a still small voice that can go where I cannot.

Respectfully, your brother,
J. W. CHATBURN.

GRAND MANAN, Me.,
Feb. 6, 1871.

Br. Joseph:

The "good work" is still progressing in this part of the "vineyard." One week ago yesterday, I met for the first time an "Advent" preacher by the name of Geo. W. Moffat. After one hour's conversation, I convinced him of his error, and of the "truth" of the "Latter day work," and yesterday I had the pleasure of baptizing him, and in the afternoon of the same day, of confirming him a member of the "Church of Jesus Christ of L. D. S." He came to this Island for the purpose of extending the "Advent" doctrine, but preached only three times before he publicly abandoned his position.— He has been blind from his birth. He is well informed, and has a number of books for the blind, which he reads fluently.

Yours in "gospel bonds,"
JOSEPH LAKEMAN, JR.

MACHIASPORT, Maine,
Feb. 7th, 1871.

Dear Herald:

Your semi-monthly visits are ever welcome; doubly so, isolated as I am, and debarred the society of the saints. I hail your coming with more pleasure than ever, this new year, since your pages are being filled with more solid and valuable matter, and you "preach the word" more than wont to do. As you have been almost my only preacher, I have heartily prayed that you might be an able, earnest, and faithful expositor of the doctrine, and thus edify and strengthen lonely saints, and peradventure instruct some willing, humble soul "in the way of the Lord more per-

fectly." And I have felt grateful many times during the past month, that my desires have been granted. May heaven aid and inspire your contributors, enabling them in all their writings to keep an eye single to the glory of God, the advancement of the truth, and the edifying of the body, carefully avoiding that which genders strife, remembering the time is short, and therefore the necessity great of laboring with all their might to gather souls into the kingdom, that they may escape the wrath of God soon to fall upon an ungodly world.

It may not be uninteresting to your readers to learn that one who has lived away from all the saints, thus far, has grown strong in the faith, steadfast and unmoveable, thus proving unmistakably that the Spirit shall guide into all truth. I have reason for continual thanksgiving and rejoicing for the manifestation of God's love in calling me to this work, for in no event of life do I so clearly see a Father's guiding hand.

I now see clearly, what must, now as ever, constitute the distinctive features of the church of God, which every church on the record possessed; and shall we presume to say that God will accept and own a church, as His, differing so widely from the given pattern? If God gave apostles and prophets that we might come to the unity of the faith, is it strange that, when they ceased to be in the church, it should then be "carried about by every wind of doctrine?"

If that portion of the Spirit, which the Lord gives to all who diligently seek Him, brings joy and peace; how much more the gift of the Holy Ghost, by which we may speak even as holy men of old spake. O, if those who say "we need not the gifts," knew the joys of those who have received of these heavenly gifts, they would earnestly enquire, "How may we become partakers also?"

I am gladdened more than words can

speak to hear of the progress of God's work; that He is adding to His church such as shall be saved, and calling many who shall be heirs of the celestial glory.

Take courage, ye chosen apostles of God, members of the royal priesthood, who have not taken that honor unto yourselves unlawfully. Consider your high and holy calling! Go forth in the strength of the Mighty One of Israel! Be faithful to Him who has appointed you, and verily your reward will be great. To all of "like precious faith" I would say in the language of Paul, "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus."

Yours in the Gospel,

S. H. ENNIS.

SACRAMENTO CITY,

March 2, 1871.

Bro. Joseph:

We have had a season of rejoicing over a lost sheep who has returned to the fold. A dear sister that joined the church in Stockport, England, in the days of your honored and persecuted father, and who went to Utah, got stripped and wounded, came to California, half dead to all religions. But the Lord hedged up her way, sickness came and the doctors said she could not live. She looked at her children, then at her history, knowing well the power of God had been manifest in the branches at home, she pleaded with the Lord in the faith of a Latter Day Saint, and pleading in faith, she was heard and answered by "Thou shalt not die, but live." She then called her children to her side and said, "I am going to get well, the Lord has told me so."

She recovered, and came to Sacramento, seeking the true fold, and found it. Truly it was a time for wet faces. Here she found Br. and Sr. Garlick, who were members with her in the

Stockport branch in their youthful days, and who are now grown grey in the kingdom of God. Between their sobs they would say, "Mary Hardy, is that you?" and "O, Aaron Garlick, is that you?" And truly it was a most happy meeting.

She wishes through the *Herald* to know the whereabouts of her mother, Amelia Hunt. She came to Council Bluffs in 1856 with the hand carts, and wants her to write to her. Address Hannah Goodrich, Sacramento City, Cal.—all from Stockport branch, England.

Yours in love,
J. W. VERNON.

VICTORIA, III.

Feb. 26, 1871.

Bro. Joseph:

The work seems to progress slowly in this section of the country; yet the saints, as a general thing, are trying to serve their Lord and Master. My prayer is that Israel may arise and shine in his beauty. I had the privilege of baptizing two precious souls into the kingdom of our Lord and Master, on Sabbath the 29th day of January. Let me say, right here, that for four weeks previous to baptizing these brethren, I was compelled to let my work stand still, on account of being crippled in my back so badly that a part of the time I could not turn myself in my bed, only as I would get hold of the post and pull myself over; but from the time that I stepped into the water, I began to improve. On the next day, it being Monday, I again commenced shoeing horses, and am now as well as ever. I give God the glory.

Your brother,

CHARLES C. REYNOLDS.

OPPORTUNITY is rare, and a wise man will never let it go by him.

THERE are but very few who know how to be idle and innocent; by doing nothing we learn to do mischief.

Miscellaneous.

INFORMATION WANTED.—Wanted to know who sent us a Post Office Order for thirty-six dollars, issued at Sacramento, Cal., Dec. 15th, 1870, and payable at Chicago. No advices came with it, and so we do not know the sender.

DIED.

At Watsonville, Cal., on the 3rd day of March, 1871, **BR. JOSIAH BUTTERFIELD**, president of the 7th Quorum of Seventies, in the days of the martyr, and president of the Watsonville branch of the Reorganized Church of J. C. of L. D. Saints at the time of his death, aged 76 years.

Also, eighteen days afterwards, on the 21st of March, 1870, **ROSA LORENA BUTTERFIELD**, aged 1 year, 5 months, and 24 days.

Original Poetry.

ON THE DEATH OF BIRDIE.

And she is gone! Death claimed her for his own,
And on her laid his unrelenting hand;
Released from earth, her gentle spirit's flown,
To rest in peace in Heaven, the "Happy Land."

And yet it seems that it can scarcely be
That one so young, so beautiful, so true,
So loving, kind,—so happy, joyous, free,
Could rudely thus be taken from our view.

But she is gone, and I her loss deplore,—
God only knows how dear she was to me;
She's gone! her gladsome voice I'll hear no more,
Her happy face I never more shall see.

And not again may I rejoice at meeting
As I have often met with her before,
When she would smile a happy, joyous greeting,
And bound to meet me at the school-room door.

Her little hand no more will rest in mine
As she would haste to meet me on the road,
And walk with me to God's beloved shrine,
Or welcome me to her own loved abode.

But not to me alone was she so dear,
Truth, love, and joy, in her did so unite,
That she was loved by all who knew her here,
And ev'ry eye beheld her with delight.

At school the joy of ev'ry happy heart,
But now, alas! our joy is turned to pain;

How can we join to sing before we part,
And her sweet voice no longer lead the strain!

And when we meet at God's appointed place,
To sing his praise and offer up our prayer,
We'll miss her clear, sweet voice, her fair young face,
For she was constant in her service there.

But if her loss be keenly felt by me,
My heart with woe and anguish be oppressed,
How great the grief of one fond heart must be,—
The one on earth that loved her most and best!

Ah, yes! though great the grief which others know,—
Though e'er so deep, so passionate, so wild,
Compared, 'tis weak to that fond mother's woe,
Thus parted from her darling, only child.

Methinks if she could hear again that voice,
Her Birdie's voice, so thrilling, sweet, and clear,
'Twould bid her torn and bleeding heart rejoice,
As softly thus 'twould fall upon her ear.

"My mother dear, grieve not thy tender heart,
Wipe from thy cheek the bitter, scalding tear,
Mourn not for me—God willed that we should part,
Repine no more, but live to meet me here.

"I know thou dost thy Birdie fondly love,
Thou wouldst rejoice to meet again with me;
Then oh! be glad, for we may meet above,
Though I can not return again to thee.

"And thou wouldst not that I should come to thee,
To dwell on earth, and suffer grief and pain;
Thy love is true,—thou wouldst not selfish be,
But bear thy loss for darling Birdie's gain.

"And had I stayed, temptation's storm to greet,
I might have yielded to the tempter's charm—
Then thou and I with joy no more could meet,
But now I wait, secure from ev'ry harm.

"Where'er thy treasure is thy heart will be;—
Thy Birdie was to thee a treasure given,
And thus thy pure, devoted love for me
Is now a tie to bind thy heart to Heaven.

"Then trust in God, whose arm to save is strong,
And ever true to Jesus Christ remain,
That thou and I may not be parted long—
I trust to thee that we may meet again."

Oh, may our God his erring children bless!
His will be done,—our loss we'll not deplore—
We will not love our darling Birdie less,
But try to love our Heavenly Father more.

BROTHER HENRY.

The names of the wicked shall not be
numbered among the names of the righteous.
—*Alma*, 3.

He that will sell his fame, will also sell
the public interest.

FRIENDSHIP is a medicine for all misfor-
tunes.

Selections.

Ten Ways to do it.

There are ten ways of writing to publishers. We have received letters written in nearly all these different ways, and probably may again.

As the volume of *THE CHRISTIAN* closes with this number, we set these ways before our readers for their instruction.

1. THE USELESS WAY.

To write about a paper without giving the post-office, county and state, where it has been sent. We cannot find a needle in a hay-mow, nor hunt up one subscriber's name among twenty thousand. And if we could, we may have fifty subscriber's whose names or initials are similar, and a dozen different post-offices in different states, bearing the same name.

2. THE PERPLEXING WAY.

To date your letter in one town when your post-office has another name, and leave us to bother our brains over the blunder. We want your exact post-office address, but do not need your residence, if it is in a different township.

3. THE VEXATIOUS WAY.

To order a paper sent to a wife's name; and the next year send pay for it in her husband's name; thus causing us to send two papers for the price of one, and then calling it the publisher's mistake and declining to pay for the loss. How can a publisher tell when Mary Smith sends him pay for her paper, whether her husband's name is John or James or Joseph? Give the exact name *as it comes on the paper*.

4. THE HEEDLESS WAY.

To write and enclose money for your subscription and forget to sign your *name*; to write again, impatiently, and omit your *post-office*; and then to write the third time angrily, and neglect to give your *state*, and finally stop the paper and blame others for your own heedlessness.

5. THE PRESUMPTUOUS WAY.

To think because *you* are well acquainted with an editor that all his clerks know your name, post-office, and handwriting; or to conclude that people in an office who are handling thousands of letters can remember anything you wrote in your "last," weeks ago. Write all you have to say at the time; say just what you want, and leave nothing to be remembered by others.

6. THE TROUBLESOME WAY.

To send back a paper with your name on it, with no post-office, county, or state; and then complain that a publisher does not discontinue it as desired.

7. THE UNLAWFUL WAY.

To take a paper for months without paying for it, and then send it back saying you did not want it. The law assumes that a man is bound to pay for all papers which he regularly receives, and it requires the post-master to notify the publisher when he refuses to receive them.

8. THE INSULTING WAY.

To accuse a publisher of wishing to crowd a paper on a subscriber, or cheat him in the price of it, when he knows nothing of him or of his paper, but simply sends it as ordered by the subscriber or by his friends, and is ready to stop it at any time when duly notified.

9. THE SMALL WAY.

To receive a paper for months after the subscription has expired, and never inform the publisher that it is not wanted till a bill is sent; and then order it stopped and refuse to pay for it.

10. THE RIGHT WAY.

Enclose your money, writing the whole amount at the top of your letter. Give the subscriber's name as it comes or should come, on the paper; then the post-office, county, and state; write all names **PLAINLY**; seal the letter carefully, and direct it *very* plainly, and then watch the label on your paper, containing your address, and when the figures are changed you will *know* your money is received.

Here are **TEN WAYS** of writing to publishers;—we shall probably soon receive letters written in all these different manners. Yet only one way is right. So, also, many roads lead wrong; only one—the narrow way—leads right. May we be found in that!

"CONSIDER YOUR WAYS!"

—[*The "Christian."*]

WATCH and pray continually that you may not be tempted above that which ye can bear, and thus be led by the Holy Spirit, becoming humble, meek, submissive, patient, full of love and all long suffering; having faith on the Lord; having a hope that ye shall receive eternal life; having the love of God always in your hearts.—*Alma*, 10.

WHATSOEVER is good cometh from God; and whatsoever is evil cometh from the Devil.

THE AGED PILGRIM.

I am kneeling at the portal, weary, faint and sore,
Waiting for the dawning, for the opening of the
door.

Waiting till the Master shall bid me rise and come
To the glory of his presence, to the brightness of his
home.

A weary path I've travelled, midst danger, toil and
strife,

Bearing many a burden, struggling for my life—
But now the dawn is breaking, my toil will soon be
o'er,

I am kneeling at the portal, my hand is on the door.

Methinks I hear the voices of the blessed, as they
stand

Singing in the sunshine of that sinless happy land—
Oh, would that I were with them, amid the shining
throng—

Mingling in their worship, joining in their song.

The friends that started with me, have entered long
ago—

One by one they left me, struggling with the foe.
Their pilgrimage was shorter, their triumphs sooner
won—

How lovingly they'll greet me, when my toil and
strife are done.

With them I see the Angels, who know no toil nor
sin,

Waiting at the portal, prepared to let me in.

Oh Lord, I wait thy pleasure—thy time and ways
are best—

But I am wasted, wan and weary—Oh! Father, bid
me rest.

Thoughts for Parents.

1. Be what the children ought to be.
2. Do what the children ought to do.
3. Avoid what they should avoid.
4. Aim always not only in the presence
of the children, but also in their absence,
that your conduct may serve them for an
example.

5. Are any among you defective? Ex-
amine what you are yourself, what you
avoid—in a word, your whole conduct.

6. Do you discover in yourself defects,
sins, wanderings? Begin by improving
yourself, and seek afterward to improve
your children.

7. Think well that those by whom you
are surrounded are often only the reflec-
tion of yourself.

8. If you lead a life of penitence, and
seek daily to have grace in you, it will be
imparted to you, and through you to your
children.

9. If you always seek divine guidance,
your children will more willingly be di-
rected by you.

10. The more obedient you are to God,
the more obedient will your children be to
you; thus in his childhood the wise Solo-
mon asked of the Lord "an obedient heart,"
in order to be able to govern his people.

11. As soon as the master becomes luke-
warm in communion with God, that luke-
warmness will extend itself among his
pupils.

12. That which forms a wall of separa-
tion between God and yourself, will be a
source of evil to your children.

13. An example in which love does not
form a chief feature, is but as the light of
the moon—cold and feeble.

14. An example animated with ardent
and sincere love shines like the sun; it
warms and invigorates.—*London S. S.
Magazine.*

BEHOLD who can glory too much in the
Lord? Yea, who can say too much of His
great power, and of His mercy, and of His
long-suffering towards the children of
men, * * * What natural man is there,
that knoweth these things? * * * There
is none that knoweth these things, save it
be the penitent: yea, he that repenteth
and exerciseth faith, and bringeth forth
good works, and prayeth continually with-
out ceasing, unto such it is given to know
the mysteries of God; yea, unto such it
shall be given to reveal things which never
have been revealed; yea, it shall be given
to such to bring thousands of souls to re-
pentance.—*Alma, 14.*

DISCOVERY.—In excavating a mound near
Eddyville, fragments of glazed pottery,
with zigzag ornamentation, showing con-
siderable skill in chromatic art, were dis-
covered. One vase was nearly perfect, and
contained ashes, and a ring of peculiar
workmanship, cut from some semi-trans-
parent stone.—*Daily Constitution, Keokuk.*

A CERTAIN use for everything, and every-
thing put to its use.

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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.*

VOL. 18.

PLANO, APRIL 15, 1871.

No. 8.

PARABOLIC TEACHING OF THE THINGS OF THE KINGDOM.

BY ELDER T. W. SMITH.

There was a certain great lord, who had great possessions, indeed he ruled over many provinces, and his wealth was unbounded, and his power no one could fully comprehend. He had a favorite child, an only son who so resembled him in person and features, that it was said he was the exact image of his father. The father had great reason to love him, for it was his only aim, the sole object of his life to do his father's will; to do this he would make any sacrifice.

Into his hands the father gave great power and authority—and even the settlement of all the affairs of his dominion, and particularly of one province, over which he gave him entire control, for a certain period, with power to deal with the inhabitants as he pleased—to reward them for their good deeds, and punish them for the evil.

This province had been the scene of a great deal of trouble and sorrow, wars, and famines, and terrible calamities had befallen it; and although the lord had given them wholesome laws, and appointed them righteous rulers, yet they would continually revolt and insist on making laws to suit them-

selves, and appointed rulers after their own hearts.

Often their lord would send his own chosen servants, to invite them to reverence him, and observe his laws, as he desired to bless them with rich blessings; but they would not listen, but entreated them shamefully, even putting many to death; to punish them he would cause many evils to come upon them, but they repented only while they were suffering the pain and sorrow sent upon them.

The lord at last determined to establish a more perfect order or government; wherein there could be even richer blessings experienced by those who would obey him, and wherein there could be a more perfect knowledge of his will, and an understanding of his character and purposes might be more generally diffused. Whereby also a perfection of character could be reached which could not be obtained under the form of government that had been in existence for many years. To this end he sent a chosen servant who came to a certain part of the province to a people who had always been regarded with peculiar favor by the lord, and from whom he expected much rever-

Whole No. 234.

ence as he had given them peculiar honors, even above all other people and who by way of distinction he called "his people," yet his heart was often grieved by their perverseness, and disposition to forget his benefits, although he favored them with his written law—and appointed the executors thereof from among them.

To this people this servant came, and announced the proposed change in the character of the government, and called upon all to come to him, and to renounce their evil ways and thoughts, and confess their sins, and be washed by him in clean water as a token of their repentance, and they would by thus obeying his command, which was that of his lord, receive a cleansing from sin, and would be prepared to receive a visit from the son of his master, who had purposed coming personally to superintend the organization of the new government, and who should bestow upon them great power and authority, and from them would select men to carry out the principles and laws of the proposed government; and even would give them a portion of a holy principle which they did not nor could receive as a people under the former order of things. Many heard his proclamation and obeyed, and were washed clean from all their sins.

At last the son came, and as many as received him, he gave the privilege of becoming adopted children into his father's family, and heirs with him to the possession of the rich inheritance that he was entitled to by right. Wonderful and magnanimous as this offer was, few out of the great number to whom it was made accepted the proffered grace.

From some that accepted his offer he chose a few to compose a cabinet—or State officers, to whom he gave especial powers and privileges, even to control that portion of the province, and reign over the people who were there, and also over other branches of

the same nation, who were lost to the knowledge of the inhabitants, but who would be gathered to that portion of the province in due season. He sent them forth to proclaim that the new order of government was now at hand, and called upon the people to repent. The son himself went through all their cities and villages testifying the same glad news. Many marvellous things were done by him which for a time astonished many, but made but little lasting impression upon them, as they turned from him, when he would utter any saying that did not please them, and wonderful as the works were, they did not convince those who held the offices and powers under the old government, and they would not recognize his right to change in any way the order of things they were accustomed to; although he frequently asserted his claims and his right to act in his father's province as he chose, and as his father had directed him. They denied his claims, and said he was an impostor, and was mad, and all his good works they ascribed to the power of the Prince of the Evil Spirits; and finally they caught him, and put him to death, thinking that they would maintain their seat, and authority, and would get rid of him as he troubled them exceedingly, as his virtuous life contrasted with their evil and adulterous practices, and condemned them.—They could not retain him in the grave, neither could that great spirit, which to that time had the power of death, even Apollyon.

By the influence of a secret hidden power, possessed by the son, and given him by his father, which the people of the provinces knew nothing of, neither could comprehend, save those who received the adoption of sons by their confidence and trust in the word spoken in the name of the lord, even the "good tidings" and by forsaking all their evil ways and thoughts, and then being washed clean from these things,

which was called in the language of those who were cleansed, the "washing of regeneration." This great power then, it was said, brought the son to life again, and it is thought in the laws of the new government, that all who have this power abiding in them will be raised to life by it—if they should die. The son appeared to the inhabitants of the land in all their villages and cities before his death, yet after he came to life he did not show himself to any but his own chosen servants, called witnesses. Those who murdered him were not ignorant of the fact of his coming to life, but as they feared that the people would believe on him more than ever, they paid money to those who had been appointed to watch the grave to say to the people that his servants came and stole his body while they were asleep, and many believed this falsehood.

Before they had slain the son, he had repeatedly offered them the privilege of enjoying with him the honors and benefits of the new government, but they would not accept it, he told them the blessing should be offered to other nations, and they should be driven from the land, and their cities should be destroyed and they made prisoners; and that they should be in bondage, and should not behold his face till they should desire him with great desire as a deliverer from the cruelty and oppression of their enemies; for although he would return to his father's house, he would come again after a time when he would destroy his foes who had heard his message and teachings and would not serve him, and subdue all others under his feet.

And it came to pass, that as he had determined to offer the honors and benefits of the government to other nations, because of the rejection of his offer by those called "his own," it was needful that his servants, these witnesses of his rising again from the dead, should be qualified to carry the

message to these nations; for behold, they were not learned in the wisdom of the nations, neither could they speak their language, for the nations were many and they spake differently, and none could talk with them save he had learned their language. Now as the nations were many and it would take many years for these servants to learn their language—yea, they were so few and the languages so many that their lifetime would be consumed in getting prepared to speak to all the nations, and even that time would not be sufficient, and it appeared that the son designed that they should visit all the nations, and gather out of all such as believed their word, who should be called by the name of the son, and should, when he came back from his father's home, take part with him in ruling the province. Therefore, that they might fulfill his command, he desired them to remain in the chief city till he returned to his father's house, when he would send them this great power which had raised him to life, and which should instruct them in all things, and would assist them in remembering all that he had said to them, and which would enable them to answer all questions and objections that might be spoken by those who thought they were wise in the wisdom of the nations, for many delighted in showing forth this wisdom and learning; whereby the ignorant and the simple were made to esteem them with much reverence, and awe, and forget that they had minds to instruct and make wise; and should reason and think for themselves, and because of not doing so, they became as mere toys, or machines in the hands of the learned, and lost that manhood which their lord designed them to exercise or display. The servants therefore being instructed to remain in the chief city and wait for the power cheerfully, did so; and being gathered together, of one mind and purpose in a certain place; after first having selected

one to fill the place of one of their number who had sinned, and even conspired against the son, and for money, assisted in his death. While thus met together the great power promised them by the son before he returned to his home, came upon them and they immediately began while under its influence, to speak in various languages which they had never known before, and as it happened there were in the city many people of different languages, some of the same nation as themselves who had been living among other nations and learned their language—even were born among the people, and some were converts to the ancient order which had now been supplanted by the new. It came to pass therefore that they heard these witnesses as they were called, speak in their own language, and were astonished, although some derided them—especially those who did not understand the language—howbeit others might understand. And it came to pass that one of the witnesses who seemed to be their leader or president, named Cephas, arose, with the rest, and spake unto them, that this power was not occasioned by wine—neither were they mad, but the power was that spoken of years ago by one of their own people—called a foreteller of coming events, which would be displayed in what is known in the books of that people, as also of the new order as “last days,” or days preceding the return of the son; which would enable those who believed on the son, to foretell, and reveal secrets, and dream, and see visions; this power was that they had seen, not that the time was fully come for the prophecy (for so it was called) to be fulfilled, but that which they saw was a portion of that power, and that which they saw was what would be even more generally displayed in the last days; and he further declared that it was an evidence that the son had risen from the dead, for he had promised

them this power, and if he was dead, and had not gone to his father, he could not fulfill this word. Furthermore it fulfilled the promise of the messenger who came before the son to prepare the way for him, for when he washed them, he told them the son would bestow this power upon them, which was not given nor could be while the son remained with them; and he continued his speech, and declared that they had murdered the son, although he was their future king and deliverer, yet his father had raised him to life, and had exalted him, and he should be their ruler and deliverer; and it came to pass that they immediately cried out to the servants, “what shall we do?” And behold Cephas said to them, Repent, or turn from your evil ways, and be washed from your sins by the authority of the son, and you shall receive this great power also, for the promise according to your prophet who foretold of this blessing is for you, and your children, and all them who are afar off, even to all whom the lord shall send the message to. And it came to pass that a great multitude obeyed the commandment that day, and thus were added to the number of the servants of the son. And daily numbers joined themselves to the new government, and obeyed its laws; and their purposes, and judgment, and spirit were all one, and their goods they divided, and having great confidence in the chosen witnesses they gave all their goods or money into their hands, neither were they fearful that they would use it to make themselves rich, and rob them; neither did they in word call them their brethren and servants of their lord, yet by their acts consider them as those who would take the clothing from the naked, and the bread from the widow and orphan.

And it came to pass, that after a time some who came into the government and obeyed its laws were widows, and were poor, and because of the mul-

titude of cares that rested upon the principal servants, they were sometimes neglected, which caused a murmuring among some, whereupon the great power which was in them gave them wisdom to select a few, even seven men of judgment; and who were filled with this power to take charge of these things. So were the temporal wants of the people provided for. And thus did the government progress towards its full and perfect organization, for it was to resemble a grain of mustard—a small seed that is first planted and from it a stalk grows—and then branches from the stalk, and twigs or smaller branches from the large ones. The messenger or forerunner may be compared as the seed, and the son compared as the stalk, and the chosen witnesses as the branches, and the other servants in authority and the entire people, or children of the lord, as twigs and leaves.

And it came to pass that the enemies of the son—even those who were leaders of the different tribes, or sects as they were called, who still held fast to the old order of things; that is to say, of a part of the old order, for they had by giving their own interpretation of the law or teachings of the prophets in the old government, and by adding new rules and taking away some others, it resembled but slightly the former record, as it came from their ancient lawgiver and the prophets.—This new law did not interfere with or destroy the former law, but fulfilled it, and being fulfilled, it was finished or ended; but the new government interfered with their traditions, as these added and altered rules were called,

and as they cared more for these than for the word of their lord, and were filled with pride, and love of ease, and self-importance, they could not abide the doctrine of the new government, which taught humility, and sacrifice of selfish interests for the sake of other's good, and that the poor should be cared for, and the rich humbled, and that each should esteem his neighbor as himself, and this they would not do; Therefore, said they, we will be despised by the people, or the masses, as large portions of the people were called, for the nobility or rich were few compared with them. Our teachings will be disregarded, and ourselves left to earn our bread by our hands, for the masses will not take of their hard earned wages and support us, while we feast, and make merry; that great and marvelous works are done by them we cannot deny, and that they abide the law of the land and are peaceable we also must admit, and we have much goods already taken from the poor which would keep us many years; yet if we do not stop this work, we cannot keep the people in ignorance concerning our lie that the servants of the impostor stole his body; and they will get so numerous and strong that they will take vengeance on us, and bring his blood on our heads; therefore we must forbid them to teach this doctrine, and if they will not hear we must destroy them, for it is better that the people should be kept in ignorance, and superstition, for our power and authority depends upon their not knowing too much of the teachings of the so called son of the great lord.

[TO BE CONTINUED.]

A candidate for ministerial honors was asked by a very orthodox member of the examining committee whether, in the case of the man with the withered hand, the man healed himself, or the Lord healed him. "Well," was the reply, "I always thought the man had a hand in it."

LAYING ON OF HANDS FOR THE GIFT OF THE HOLY GHOST.

BY ELDER NATHAN LINDSEY.

The most of worshipping christians, together with all other classes of worshipers, teach that it is not necessary to lay on hands for the gift of the Holy Ghost. All worshipping christians, however, admit that the Holy Scriptures contain the revealed will of God; and that by them, God has pointed out the way by which we may obtain salvation, immortality and eternal life.

The Bible, or Holy Scriptures, all admit to be the guide to salvation; if not, we have no guide. The teachings we find in Scripture are either true or false, and if false, as Paul said, "We are of all men most miserable," because only in this world we have hope. If the Scriptures are false, our hope is vain, and we are yet in our sins, besides being found false witnesses of God. If they be true, we have some means of testing their truthfulness. The test they themselves prescribe is the only test by which they may be tried. The test is as follows:

"If any man will do His (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii. 17.

Our salvation depends upon complying with the revealed will of God; and no part of that sacred book that points out our duty, should be treated lightly, yet we find one duty pointed out for our performance in that book that is treated lightly, and totally neglected by some christian worshipers. The laying on of hands for the reception of the Holy Ghost is claimed by some to be unnecessary. It is claimed that the Holy Ghost is given without the performance of this important ordinance.

It is evident that in the primitive

age of christianity, the Holy Ghost was not given, except in a few favored instances without laying on of hands. The most remarkable and positive proof of laying on of hands for the reception of the Holy Ghost is the following:

"And when Simon saw that through *laying on of the Apostles' hands* the Holy Ghost was given, he offered them money, saying, give me also this power that on whomsoever I lay hands he may receive the Holy Ghost." Acts viii. 18, 19.

Simon saw that through laying on of the apostles' hands the Holy Ghost was given, thus proving clearly that that was the means God had ordained for the giving of the Holy Ghost! If the Holy Ghost had been given other than by laying on of hands, Simon would not have seen that it was through laying on of hands. He would have seen that it could have been given in some other way as well. Reader, did you ever consider this passage attentively? The gift of the Holy Ghost must be a great and glorious gift, and it is very important that we should know by what means this gift is obtained. Simon saw that it was through laying on of hands. Reader, do you see that it is given in any other way? I am aware that some of us have been taught that the Holy Ghost is given as soon as a change of heart is experienced, and have been taught so from our infancy, but I ask have we been taught as the Holy Scriptures teach? Surely if we have, Simon would have seen that a change of heart was all that was necessary to receive the Holy Ghost. Should we make the Scriptures bend to our notion of religious worship, or should we make our notion bend to the Scriptures? Surely we all

desire to be saved, and if so, is it not necessary for us to take the Scriptures as the man of our counsel?

Every Bible reader knows the history of Philip's doings in Samaria. In the eighth chapter of Acts, and from the fifth to the seventeenth verses the history will be found, and a careful reading will repay the reader well. In these verses it is represented that the saints had been scattered by persecution, and they went every where preaching the word, and among others Philip went down to Samaria and preached Christ to the inhabitants. The people received the word gladly, and "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women," (see 12th verse), "and there was great joy in that city." This history informs us that both men and women had been baptized; but that they had not yet received the Holy Ghost. Must we suppose that these "men and women" had not experienced a change of heart at the time they were rejoicing? It is supposable rather that the change of heart was experienced before baptism. Reader, if you received the Holy Ghost as soon as you experienced a change of heart, why did not these "men and women" receive the like precious gift? They surely did as much as you have done, and why did they not receive as much as you have received?

You will perhaps object that Jesus never laid on hands for the gift of the Holy Ghost, but because this never was made a record of by the writers of what is sometimes called the four gospels, that is, the history of Christ's doings as written by Matthew, Mark, Luke, and John, is no evidence that Jesus never taught this ordinance. Paul sets forth the doctrines of Christ as follows:

"Not laying again the foundation of repentance from dead works, and of faith to-

ward God, of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment." Heb. vi. 1, 2.

Now if faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment, are any or all of them doctrines of Christ, Jesus must have taught them, not only to the other apostles, but to Paul also.

And again, the disciples prior to Christ's crucifixion must have experienced a change of heart, yet we are sure, if the Scriptures be true that none of them received the Holy Ghost till after Christ had ascended into heaven. Jesus himself says, (according to John's testimony), "For if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." John xvi. 7. In the fourteenth chapter and twenty-sixth verse you will find that this Comforter is explained to be the Holy Ghost. If, then, the Holy Ghost had not come yet, it is easy to see that none of his disciples had received it. But the laying on of hands was certainly both taught and practiced for its reception, else it could not be one of the doctrines of Christ.

We are sure that the disciples did not receive the Holy Ghost until the day of Pentecost, and after that we read of but one instance where the Holy Ghost was given or rather received without the laying on of hands.

Hence these Samaritans did not receive the Holy Ghost though they evidently had experienced a change of heart. But when Peter and John, who were sent down from Jerusalem, had come and prayed for them and laid their hands upon them, they received the Holy Ghost. See Acts viii. 14-17. The sixteenth verse expressly declares that the Holy Ghost had fallen upon none of them prior to the laying on of the apostles' hands.

I will give another instance to strengthen what I have already said.

It is urged by some writers that we should not build a doctrine upon one isolated passage of Scripture, and to convince the reader, if he be not already convinced, that I am not thus building up a doctrine, I will give the case of Paul and the twelve disciples he chanced to meet. Long quotations generally being useless and tedious, I will only quote the essential part. I will call the reader's attention to the nineteenth chapter of Acts, beginning at the first verse, read the first six verses. The sixth verse reads as follows:

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."

Who will dare to say that these people had never experienced a change of heart? But they did not receive the Holy Ghost till after Paul laid his hands on them, and they declared that they had not up to that time, heard that there was a Holy Ghost.

But some affirm that none but the apostles had authority to lay on hands for the reception of the Holy Ghost. The Scriptures give us at least one instance where one who was not an apostle laid on hands for the reception of the Holy Ghost, and if one could be authorized hundreds of others could be. Please read three consecutive verses of the ninth chapter of Acts, beginning at the fifteenth verse.

"And Ananias went his way, and entered into the house; and *putting his hands on him* said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest hath sent me that thou mightest receive thy sight, *and be filled with the Holy Ghost.*"

Thus the Scriptures teach that one at least who was not an apostle laid on hands for the reception of the Holy Ghost. It is evident from the testimony already given that the Holy Ghost was not given other than by the laying on of hands in the days of primitive christianity, and I know of

no Scripture declaring that it shall be given in any other way in any subsequent age.

So, then, if none but the apostles had power to lay on hands for this extraordinary gift, the Holy Ghost has not been received by any on whom they laid not their hands, which would be leaving the world since their death in a very bad condition in a religious point of view. If this be the case, that is, that none but primitive christians were permitted to receive this glorious gift, then God's people, if he has had any since, have been left comfortless. They have been left without a guide, and have been subject to be beat about by every wind of doctrine, groping their way through life as one that is blind, friendless and powerless to find the haven of bliss.

But it might be inquired why it is so necessary to have the gift of the Holy Ghost. I will let the Scriptures themselves answer.

"Howbeit when he, the Spirit of Truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. John xvi. 13."

By referring to John xiv. 25, you will see that this Spirit of Truth here spoken of is the Holy Ghost, and it is first said that he shall guide you into all truth. What a glorious thing. By his guidance you may know—not think, or guess, or reckon,—that you are right, because he is to guide you into all truth. Should any one dispute your course or doings, when this Spirit of truth had testified that you are right, do you not see that you could exclaim as did the apostle Paul.

"For I am persuaded, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Rom. viii. 38, 39.

This Comforter then is to guide into

all truth, so that there will be no guess work about it. And this Spirit of Truth cannot be had without laying on of hands as in the days of early christianity. Those people never even thought of receiving this Spirit of Truth without submitting to the ordinance that God had instituted for its reception. Is it not a glorious thing to know that you are worshiping God acceptably. How can you know this unless you have the Spirit of Truth here spoken of, and how can you have the glorious Comforter without complying with the ordinance for its reception? You may say the Scriptures are your guide. Very well. Did not the apostles to whom Jesus was speaking have the Scriptures, and yet the Savior tells them that he will send them the Spirit of Truth. What for? To guide them into all truth. If these people who had not only the Scriptures, but the Savior also with them, had to have something more sure to guide them into all truth, how do you expect to be guided by the Scriptures alone? Think on this, my friend, whoever you are, and ask yourself if the Scriptures could not guide them as well as they could you. Is not this Spirit of Truth, then, a welcome guest? Being a sensible, rational being, is it possible for you to be saved without a knowledge of all truth? If this Spirit of Truth were had a little more universally there would not be so much religious division as we find abroad in the world, for all would be united, and among the honest in heart, there would be but one church, and that would be the Lord's church. We would never hear the words "church militant," and "the church triumphant," nor "the church below," and "the church above," but all the honest at heart would be of the church above; for we would have the Spirit of Truth which would never permit us to err ignorantly. And, second, "He shall show you things to come." Is not this a desir-

able promise? Is it not very desirable to know things to come? It is. But you may say that this would make a prophet of you, and you do not believe that there are to be any prophets in these days. However this may be, you can see if you have this Spirit of Truth, according to the Savior's promise, He will show things to come. Do you think you were ever favored with the Holy Ghost? If you were, do you think it was the Spirit of Truth?

Whenever you receive this Spirit of Truth, be assured that the Savior was not mistaken. He will do just what Jesus said he would whether it makes a prophet of you or not. And why do you have such aversion to prophets? The following is what the Scriptures say concerning prophets:

"But there remained two of the men in the camp, and the name of the one was Eldad, and the name of the other was Medad; and the Spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle; and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, my lord Moses, forbid them. And Moses said unto him, enviest thou for my sake? *would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.*" Numbers xi. 26-29.

Moses then was willing that all the Lord's people should be prophets. If this Spirit of Truth shows God's people things to come, is it objectionable because they will be called prophets.

The office work of this Spirit of Truth is to guide the Lord's people into all truth and to show them things to come. And the only means by which early christians could obtain this Spirit of Truth was by laying on hands. Do you believe the Scriptures? Do you believe they contain the revealed will of God? If you do, then you believe that what the apostles taught and practiced must

have been the true doctrines of Christ as Paul styles the gospel. Paul makes the following remarkable declaration:

“But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.” Gal. i. 8, 9.

By referring to the sixth chapter of Hebrews and the first verse, you will find the gospel Paul preached, and among other things laying on of hands mentioned. Likewise by referring to Acts xix. 6, you will find where he laid on hands himself for the gift of the Holy Ghost.

In conclusion I will say that the Lord's way is the simplest and best

way that our salvation and exaltation can be effected. When the man who went to one of the prophets of old to know how he could be cured of his leprosy, and the prophet bade him go and dip seven times in Jordan, the leper was wroth, supposing the prophet would tell him to do some great thing. You see the remedy was so simple that he could not at first accept it, but when at length he obeyed and did as the Lord commanded him, his flesh came again. And thus it is, dear reader, with all the Lord's works and ways. That you may accept the Lord's plan in all cases, is the prayer of one who earnestly desires that you may be found worthy to come up in the first resurrection.

NEWS FROM THE SOUTH.

BREWTON, Ala.,
Feb. 5th, 1871.

Br. Joseph:

I hasten to announce my arrival on the field of battle. I left Louisville, or rather New Albany, on Wednesday evening, at 4 p. m., and started southward from Louisville at 6.45, p. m., reached Mobile at 9.25, a. m., on Friday, and after a delay of about twelve hours, left Mobile for Brewton, at 9.15 p. m., and got to Brewton at about 4 a. m. on Saturday. So I was about three nights and one whole day on the cars and boat.

There is a great deal of business done in Mobile. The Mobile and Montgomery Railroad seems to have more freight going northward than its rolling stock can carry. Cotton seems to come to Mobile from points north, both by rail, and by steamboats on the Alabama and other rivers. The fare on the railroad is higher per mile than in the Western States, and it is high enough

there as almost every body can testify. On the Mobile and Montgomery Railroad, it is about six cents per mile. There is one peculiarity about the management of that road which I never saw on any of the forty-six or forty-seven railroads that I have been on, and that is, a passenger is required to deliver up his check to the baggage master on the cars, and take care of his baggage thereafter. When I requested them to take care of my trunk at the depot, or deliver it checked at the station, the agent and conductor both threatened to carry it on to Montgomery if I did not yield up my check, which I did to avoid a fuss, but with inconvenience to myself. Fortunately, a by-stander helped to carry it to a station warehouse, where it remains unchecked, and liable to what charges I cannot as yet imagine. The entire management, so far as conductors, brakemen and porters on the Mobile and Ohio road are

concerned, is all that could be asked for. They were as gentlemanly, courteous, and sociable a class of men as I ever met with, and I would suggest to any one having occasion to come to Mobile and vicinity from the north, to come on the Mobile and Ohio Railroad in preference to any other route. On that road every station was called out by the brakeman or conductor, no matter how small it was, while on the other road, but one station, and that a junction was called, and I do not know that I could have known when I arrived at Brewton, if I had not requested them to announce the name when we should reach there. I made but one change of cars from Louisville, and that was at Humboldt, Mississippi, where I left the Louisville and Memphis Road, another road in gentlemanly hands. I saw large lots of cotton on the M. & O. R. R. awaiting shipment.

The plantations in Mississippi seem to be greatly neglected. The darkies, now free, work only when absolutely obliged to, as I am informed, and cotton planters cannot depend upon them; for they will leave their work when they please, and let the fields go but partly picked. I saw several fields where the cotton was not more than half picked. In view of these unfavorable circumstances surrounding the planters, but a limited number of acres are planted, and cotton at eighteen cents per pound hardly pays for the trouble and expense of raising it. White laborers cannot stand the climate and kind of work. The cotton planters will have to turn their attention to raising corn, and feeding hogs, and save themselves from ruin. Hundreds of acres lie idle or uncultivated, through the uncertainty of securing a crop after being planted. One way to avoid a good deal of this trouble would be to sell off their farms, or at least portions of them to different individuals, and put the land thus in the market; induce immigration, and

build up the State both in point of numbers, and in the developing of its resources; but the planters have been used to running a large plantation, of from five hundred to one thousand acres so long, (some less of course), that they cannot think of cultivating an eighty or one hundred and sixty acre farm. As they cannot afford help to run but small plantations, they have been leaving the largest part of their lands untouched for years. I believe that many would do as well in the Southern States in farming eighty, or one hundred and sixty, or even a less number of acres, as in the new states and territories west. There are but but few sections in the south where a northern man of good principles, morally, would not be welcome. A man must not be too sociable or familiar with the "culled gemman," or, as he is styled, the "Fifteenth Amendment," if he desires to retain the respect of the whites. The negro is free—he can go where he pleases, and take his family along; but he is here considered shiftless, and not disposed to work a great deal, one who needs a manager or director to lead him in the path that leads to true manhood, and to success. There are exceptions, of course; and it is thought that when the negro shall be able to read, write, and learn, that he may better his condition, even more than simple freedom from slavery has done. He may yet be respected, and treated more sociably than he is now. But the "American citizen of African descent," is here, and the country will have to do the best it can with him.

There will be a deal of wisdom from above needed in preaching the gospel among them—should the anticipated results, belief and obedience follow. There is a feeling of reluctance on the part of the white people to mingle with them in social worship, and to show them that brotherly and sisterly affection due all saints from each other. They hesitate to permit social inter-

course, in visiting, in greetings upon the highways, that saints usually indulge in.

These feelings have been kept alive by two considerations—first, the long established prejudice against the race, the thought or dogma that the negro was soulless, and was but a slight improvement on the baboon creation, and was but little more worthy of care or sociability than other animals;—secondly, through a fear, whether real or imaginary I know not, that the “Ku Klux” might take offence at too much familiarity. It will require a great deal of prudence and wisdom to act just right, so as to neither offend the whites while this prejudice exists, (and it is no use to ignore the fact of its existence), nor hurt the feelings of the believing blacks. A man may, as an individual, determine “to know no man after the flesh,” or to be no respecter of persons; yet it is not a task accomplished in a day. To educate the white saints to remove this “I am holier than thou” idea, or if that does not exist—the idea does that “you are only a nigger,” and it will be harder still to bring the outside southern world to believe that in social worship, and in display of christian courtesy and attentions, the black man must not be slighted. “My policy” would be, I think, to endeavor at present to organize the colored saints, (should enough in the place warrant it), into branches under their own officers—with a white presiding elder, who might be the president of an adjoining branch or an elder belonging thereto. And how admirably is our church order adapted to the exigencies of the case, for a priest can baptize, and administer the sacrament, while the duties or special work of an elder could be performed without any trouble arising.

But I apprehend that the colored saints can help amazingly in removing this prejudice, by rising to a higher

standard of morality and intellectual attainment than the race shows at present, and thus by their own worthiness, irresistibly draw the whites out in sympathy and friendliness.

It requires much wisdom, (and whether I shall attain to the measure required I know not), to be able to understand how far one should yield, and how far oppose this prejudice against the race. I hold, from what I have already seen, that this mission is one of the most difficult and most delicate that could be found, and I am almost led to doubt the wisdom of sending one so little qualified for this field as myself to fill this mission. Would it be asking too much to urge you to solicit the earnest and constant prayers of the saints for us in this field? Cannot the saints take especial interest in this work or the field here, for the work's sake alone?

I have not been able to get to the Conference, as I expected to when I started. I found it twenty-three or twenty-four miles off when I reached here yesterday noon, and the brethren live six miles from Brewton, to reach which place a swollen river has to be crossed. I learn that they had been looking for me, but I could do no different under the circumstances. I did think of going from Mobile to Pensacola, and then by stage to Milton; but I found that my funds would not stretch out far enough, and I could not find out where Coldwater branch was, or how far from Milton. I wrote to Br. Lanphear for definite directions in time; but he did not receive my letter soon enough for an answer, as he was not here when it came. But it will be all right.

I expect to have to yield some of my northern blood to the southern mosquitos; for they have already presented their claims, or their bills. The weather is as pleasant as in May with you. But snow and ice are not strangers here.

The southern people are, as a general thing, hospitable, and as far as I have found, quite intelligent. I believe they are not so bigoted as in some other quarters. But I will note

in future letters, whatsoever items of interest that I see, both as relate to the people and country. A little boy is holding a fat pine splint for me to write by.

T. W. SMITH.

TO YOUR TENTS.

Having read the views of some of the brethren upon the subject of re-baptism, I thought that I would give my view of the matter as I understand it.

When it was first introduced into the church, I think it was in the summer of 1842, at Nauvoo. Joseph was talking about the church being driven from Missouri, and that we had been wandering about, and in some things had done wrong; and as we were gathering, it would not do us any hurt to go to the river and be baptized for our sins and begin anew, and advised us to do so. Consequently, after meeting, we went to the river, and I think I would be safe in saying there were hundreds of us baptized. Now, the idea with me, is this: The Lord had commanded the people to do a work, and because they did not work according to the pattern given, the Lord did not accept it. Well, at Nauvoo we had another chance to prove ourselves, or at least those of us that had not had a chance to prove ourselves before, and also all those that made the effort and failed; for they were not all under condemnation. Then

the Lord was willing that we should begin anew, and our baptism was not only for a remission of sins, but for a witness that we were determined to do better. If we bare false witness, our chastisement will be more severe, and so we have seen it, and so we will see it.

In building the Temple at Nauvoo, the Lord only asked for all that we had to spare over and above our living. In redeeming Zion the Lord asked for all that could be spared, no matter whether it was little or much; and so it is again, it is all, *all*, every time, even life itself. Let us understand this, lest we bear false witness and fare no better. Do we expect to go to the land of Zion? Then we must redeem it. Do we expect to build a temple? Then we must prepare for it. And when we come to the conclusion fairly and squarely, that we want to be saved, we will begin to enquire where we are and where we should be, and when we come up to the standard of the gospel, the Lord will say to his servant, "The time has come when the city, New Jerusalem, should be built. 'To your tents, O Israel!'"

AN ELDER.

"NO NIGHT THERE."—A little boy named Knight, who recently entered the mission school at New London, was told by the teachers that he must be a good boy, and when he died he would go to heaven. The little boy was well pleased with the prospect, and promised to be the best kind of a boy. The next Sunday he appeared in his place, looking very sorrowful; and the teacher asked him if he had been a good boy. "Yes, I've tried to be good; but it's no use. The boys say I can't go to heaven if I am ever so good." "Why do the boys say that?" asked the teacher. "They say there'll be no night there," replied the boy.

C H A R I T Y .

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. xiii. 3.

By the text we discover that charity does not consist alone in giving; for a man may give all his goods to feed the poor, and yet not have charity. Yea, more: he may have the tongues of angels and of men; he may have the gift of prophecy, and understand all mysteries, and have all knowledge, and have faith so that he may remove mountains, and yet not have charity.

It would seem that if a man possessed all these gifts and qualifications, it would be impossible for him to be lacking in charity, especially should he give *all* his goods to feed the poor; yet the apostle tells us, or rather his Corinthian brethren, that a man may do all this, and have all these gifts, and yet not have a particle of charity.

Then how does a man conduct himself who has charity? First, he is *long-suffering*; second, he is *kind*; third, he is *not covetous*—does not want everything he sees, and is content with what God is pleased to give him; fourth, he is *not envious*—does not feel pained at another's prosperity—does not feel as if he would like for every one else to be the same as he is, if not a little below him; fifth, he is *not a vaunter*—does not want every one to think he knows more than any one else, but is content to use the wisdom he may have in meekness; sixth, he is not puffed up, but meek and lowly of heart, esteeming himself no better than his brethren; seventh, he does not behave himself unseemly, but is always the same plain, unsophisticated servant of his Master; eighth, he seeks not his own, but is willing rather to suffer wrong than to do wrong; ninth, he is not easily provoked—is not flying

into an angry passion over every little thing that does not go or happen, as the case may be, just as he thinks it should; tenth, he is not an evil-thinker, knowing that we must give an account for every idle thought; eleventh, he does not rejoice over iniquity, but mourns that the iniquitous man should be so blind to his own interests; twelfth, he is rejoicing in the truth; thirteenth, he fears, believes, hopes and endures all things.

Here, then, is the pattern laid down in the Scriptures of a charitable man. How many of us will the pattern fit? Suppose we measure ourselves by it.

We see that charity does not consist in the giving of goods, in prophecies, tongues, or faith. Charity seems to be that perfection James alludes to, when he says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Jas. iii. 2. Paul says: "Above all things put on charity, which is the bond of perfectness." Col. iii. 14.

From what I have read and thought on the subject, brethren, I have come to the following conclusion with regard to a truly charitable man. He does things, because God has commanded, or will not do them because God has commanded him not to do them, as the case may be. He does not indulge in slander, nor in the circulation of slanderous rumors. He does not tattle, nor speak evil of any one. Neither is he revengeful, remembering that God has said, "Vengeance is mine, and I will repay." When he gives, he does not tell his neighbors that if he had not been liberal in giving, the receiver would have suffered, but he remembers that Jesus said, "Let not thy left hand know what thy right hand doeth." He secretly re-

joices that God has given him the means and disposition to relieve the wants of the needy, and looks for his reward, not in the praises of men, but in that crown of life that is laid up for all who love the appearing of the Lord Jesus Christ. Neither is he lifted up with pride, esteeming himself better than his brethren, but meets all with the same smile of welcome. Neither is he willing to place burdens on his brethren's shoul-

ders that he himself is not willing to carry, but is rather willing to take the greater share of the burden on himself. Neither is he given to traducing the motives of any who do not think as he does, but endeavors rather to persuade men. In a word, he patterns as nearly as possible after the compassionate disposition of our Redeemer in every case, and under all circumstances.

DEFENDER.

KINGS FROM ABRAHAM.

I am not satisfied with the answer in the *Herald* of March 1st.

The promise to Abraham, Gen. xvii. 6, and repeated to Sarah, in verse 16, in the form of a blessing to both, scarcely admits of such a solution. The kings, such as Israel chose, were a curse and displeasing to God. See 1 Sam. viii. 6-21; xii. 12, 17, 20. To say that God promised this curse, which is called a "great wickedness" in the people who asked for a king, seems discordant; blessings are *promised*, but curses are *threatened*.

Here is our answer: A part of the blessing promised to Abraham at the same time that these kings were promised, was, "The land wherein thou art a stranger, all the land of Canaan, for an everlasting possession," and this was given to Abraham and his seed. Acts vii. 5, shews that he did not receive any part of it, not so

much as to set his foot on, only a promise. The multitude to spring from him was likened to the stars of heaven and the sand upon the sea-shore in number, (including of course these promised kings.) All died without having received the things promised. Heb. xi. 12, 13. This promise must be fulfilled in the resurrection of the just, when "the redemption of the promised possession" is accomplished, and the kingdoms of this world become the kingdoms of our God and his Christ, who will sit upon the throne of his kingdom; and some of his disciples, (children of Abraham), sit also upon thrones judging the tribes of Israel; for they are become kings and priests unto God, and they shall reign with Christ;—they as kings, he as King of kings. Here, then, is a line of kings blessed of God, and a blessing to the people who receive them. J. W. B.

ONE DROP AT A TIME.—Have you ever watched an icicle as it formed? You noticed how it froze one drop a time, until it was a foot long, or more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was but slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming; one little thought or feeling at a time adds its influence. If each thought, be pure and right, the soul will be lovely, and sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., APRIL 15TH, 1871.

A MOST disastrous state of national affairs has been brought to pass in France.

A portion of the people, aided and strengthened by the National Guard, one branch of the grand army of France have revolted from the government with which Germany treated for a peace. These insurgents have committed great excesses, have slain a number of the able generals of France; and have brought the nation into a very peculiar crisis, where it may become altogether a prey to anarchy, or present the opportunity for some ambitious man to display his power and desire for self aggrandizement.

There is a prospect that, unless the revolutionists should yield to the recognized government, at the head of which is President Thiers, the Germans will again assume the attitude of war, and compel the disbanding of these refractory forces.

The names of the generals reported as killed are Lecomte, Thomas, and Raphael.

This condition of affairs in France ought to remind us that there must be a safe medium between a proper appreciation of the laws and men by which we are governed, and the lax and irresponsible chaos of rules which many in a vain attempt to make license of liberty, would make us subservient to.

France fought nobly and well, but when her fighting was done with Germany, she should have been willing to accept the condition in which that fighting had thrown her and so wrought for peace.

The church,—the members of the body,—broken and dismembered by the war of wrong, and error, should be content with the laws by which the body should be governed and respect the men who represent those laws.

Loose administration is very reprehensible, and there is censure passed upon those entrusted with public affairs when it appears that there is any failure in those affairs; but there should be a very general better appreciation of those men who earnestly endeavor to carry out the measures entrusted to them. If they be worthy of trust in those places in which they are called to act when so called, they are also worthy of continued sustaining until properly impeached before a proper tribunal.

The reforms and progress of the church are not to be established by noisy

debate or angry discussion among the members of it, nor by fierce onslaught upon the religious tenets held by others; but are to be urged by silent action, strong, and energetic development in industrial, mechanical and agricultural increase; in steadfastness of purpose; in infusing life and vitality into the various fields of spiritual labor; in a prompt and faithful keeping of all pledges, individually and as a body; in fulfilling the duties of citizens cheerfully, complying with the law, and teaching and encouraging others to do the same. These are to be the means employed in the rebuilding and re-peopling the land of Zion.

Humility, wisdom, carefulness and forethought should characterize the efforts of the saints in all the land; but more especially in the places where the saints used to dwell.

We have so often written of the attempt made by many to hunt after righteousness, as a product of some happified soil, that we should fear to touch upon well trodden ground; but from the fact that there are some who still are seeking to find it.

We believe it to be a mistake to thus attempt to do what has no warrant in the promises made by God nor sustained by his law.

The land of "Zion is to be redeemed by judgment," but her "converts by righteousness."

The digest of news up to March 25th, from different quarters shows that there are strong grounds to hope for a settlement of the difficulty into which France has been thrown by revolt.

President Grant has issued a proclamation requiring the dispersion of certain armed parties of men, who are making trouble in South Carolina, within twenty days from the 24th of March, 1871, the date of the proclamation. The state government seems to have failed to preserve the peace and quiet of the citizens and the aid of the general government is invoked. It is possible that armed persuasion will be needed to secure the proper obedience to law.

WE print elsewhere an account of a terrific tornado passing over Laclede Co., Missouri; read it.

In one of these terrible storms lately occurring at East St. Louis, Illinois, so strong was the wind, that a locomotive was lifted from the track and thrown down the embankment, without disturbing the track upon which it stood and from which it was hurled. Just think of the force that was required to lift a thirty ton engine from the ground in that way.

Surely the Lord with his mighty helps could turn the earth upside down, and make it utterly desolate."

BR. T. W. SMITH and C. G. Lanphear write very encouragingly of the work in the South.

Br. Henry C. Smith, has met with fair success in a portion of Cass Co., Mich.

From down in Missouri, there come the voices of many elders, declaring how the Lord prospers the laborers for his cause in that land.

Digest of Church News.

The MONTANA Sub-District Conference was held at Willow Creek, Montana, on Feb. 25th and 26th, 1871. Elders John E. Rees and John J. Reese, President and Clerk. Official members present, 6 Elders, 1 Priest, 1 Teacher, 1 Deacon. The Gallatin and Willow Creek branches reported. Resolutions were passed "That in our judgment, Montana Sub-District should report to the Salt Lake District, and that the clerk of this conference notify the President of the Salt Lake District that we consider ourselves subject to him," "That the Elders of this Conference exert every [proper] influence in spreading the gospel," "That all the Elders of Montana District report at the next Conference in person or by letter without fail," "That all the spiritual authorities, general and local, be sustained in righteousness." Three reported baptized. The word was preached during conference by Elders J. Bamber, E. M. Bowen, A. B. Moore, and L. Gaulter. Conference adjourned to meet at Gallatin, Montana, May 27th and 28th, 1871.

The KEWANEE District Conference was held at Buffalo Prairie, Ill., on March 3rd, 4th, and 5th, 1871. Elders J. S. Patterson, President, and J. D. Jones, Clerk, *pro tem*. Official members present, number not given. The Buffalo Prairie, Kewanee, and Buffalo, Iowa, branches reported. Davenport report rejected. Henderson Grove, Princeville, Canton, St. Davids, Butternut Grove, Jackson, and Victoria branches not reported. (This looks bad in the

HERALD, brethren, whatever the cause, and must pain your worthy president. Be diligent in business, brethren, as well as in prayers, serving the Lord.—Eds.) The case of Bro. Webb was referred to a committee of seven elders, who returned the following decision, after investigating his case. "Whereas the undersigned brethren have investigated the case of Bro. Webb, they do hereby *Resolve*, that the decision given before on his case by the elders in council assembled *is sustained*, and we, in the fear of God and love for his [our brother's] soul, request him to return and take his place in the church, according to the law of God, and we would solicit the prayers of this conference in his behalf." Signed J. Boswell, R. Groom, J. B. Harris, J. B. Larew, S. Bull, D. W. Strong, J. D. Jones. Report accepted and committee discharged. The following resolutions were passed. "That the omission called to our attention by the editors of the *Herald*, in not reporting by whom the Dedictory prayer was offered at the dedication of the Kewanee meeting house, be supplied by the clerk," "That President J. S. Patterson be our representative to the Annual Conference, to be held at Plano, April 6th, 1871, and that a collection be taken to defray his expenses there," "That Elders J. D. Jones, R. Groom, and J. Boswell, be a committee to investigate the case of Bro. T. Cadman." The brethren reported investigation, sustaining all the charges but one, and recommended him to the prayers of the faithful. The word was preached during conference by Elders J. D. Jones, Boswell, J. F. Adams, and J. S. Patterson. The

right hand of fellowship was extended to Bro. J. L. Rust, and he was recommended to the Buffalo Prairie Branch. Attention was called to a resolution of a previous conference, requiring Quarterly Financial Reports from each branch, and Conference adjourned to meet at Victoria on the 23rd and 24th of June, 1871. Appended to the minutes was the following, from our respected brother, E. Stafford:—"Messrs Editors *Herald*: Dear Brethren, Agreeable with the instructions to me given by the brethren in Conference assembled; I essay to correct, and confess the error to be mine in not inserting the Dedicatory prayer, by whom given. In the duplicate of the minutes forwarded to you for publication, on the 'Record of Conference Minutes,' it is there inserted in its proper place, as follows: 'The Dedicatory prayer was offered by Bro. Joseph; a solemn feeling prevailed, and the Spirit bore testimony that the prayer was accepted of God.' Its omission was an oversight in me. Yours respectfully. E. S."

The NEVADA District Conference was held at Carson City, Nevada, on March 4th, 1871. Elders Wm. W. Blair and John Hawkins, President and Clerk.—Official members present: 1 Apostle, 1 Seventy, 15 Elders, 1 Priest, 2 Teachers, 2 Deacons. The Mottsville, Carson City, Franktown, and Austin branches were reported. There had been ten baptized. The following resolutions were passed: "That we build a house for religious worship in Carson City;" "That Geo. Smith, E. Penrod, Jno. Hawkins, and D. K. Winter be a committee to solicit subscriptions, locate lot, and build said house;" "That A. B. Johns and G. P. Slayton be a traveling committee to collect money for building said house." Missions were appointed, the local and general authorities of the church sustained, two were baptized and confirmed during conference, the word was preached by Elder Blair, and the Spirit greatly enjoyed.

Conference adjourned to meet in Carson City, July 1st, 1871.

The LITTLE SIOUX District Conference was held at Little Sioux, Iowa, on March 4th and 5th, 1871. Elders James C. Crabb and Asa Walden, President and Clerk. Official members present, 2 High Priests, 3 Seventies, 11 Elders, 2 Priests, 2 Teachers, 1 Deacon. The Spring Valley, Beaver Creek, Harris Grove, Jordan, Magnolia, and Morning Star branches reported. Nineteen additions were reported. The following resolution was passed: "That John Thomas be granted a seventies' license instead of an elders'." (This resolution is hardly proper—the issuing of a seventy's license belongs to the quorum of seventies, and instead of the District Conference *resolving* that the brother *be granted* a license, the proper motion would have been, "Resolved that this conference recommend Bro. John Thomas to the quorum of seventies for a seventy's license."—Eds.) The following resolutions were also passed: "That if any member of this church leave the same by joining some other church, it be taken as apostasy, and if legally expelled therefor, cannot come back again without being rebaptized;" "That no member can be expelled from this church, legally, without a proper laboring with, and citation to trial;" "That elders receiving no mission at the conference labor under the direction of the District President—this not to affect branch officers;" "That P. Cadwell, J. M. Adams, and E. Palmer be a committee to select the ground for next conference." Preaching by Elders J. C. Crabb, G. Sweet, D. M. Gamet, and J. Thomas. Conference adjourned to meet at Bigler's Grove, June 3rd, 1871, at 10 a. m.

The DECATUR District Conference was held at Little River Branch, Iowa, on March 11th and 12th, 1871. Elders A. W. Moffet and H. C. Hall, President and Clerk. Official members present, 2 High Priests, 4 Elders, 1 priest, 1 Teacher, 1 Deacon. The Little River branch re-

ported. Preaching by ^Wander E. Robinson. The authorities of the church, local and general were sustained. Conference adjourned to meet June 10th, 1871.

Correspondence.

SHERIDAN, Nev.,
Feb. 25, 1871.

Br. Joseph Smith :

Our branch was organized about two years ago by Brother E. C. Brand, numbering then eleven members, but now, by the blessing of God, twenty-five. Six united by baptism with us a few days ago, two of whom were members of the Calvin Methodist Welsh church, a man and his wife, named Griffith R., and Jane Jones. He is my brother and has always been opposed to the Latter Day work; but the Lord took mercy on him, and by his strange acts he has called him to repentance and obedience of the gospel of Jesus Christ.

About a month previous to his uniting with us, he was taken sick with liver complaint; so the physicians said. He tried different physicans; but with no avail.

On the 14th of this month, he was taken very sick; confined to his bed, and thought that the cold hand of death was on him, and in this situation he found himself without any hope beyond the grave.

The testimony of his brother concerning the gospel blessings came to his mind, and in this condition he sent for the elders of the church as taught in the Scriptures, and when they arrived, he was very sick, at times blind; his hands, arms, and legs still and cold; his countenance pale, and his voice feeble. He said, if the Lord would spare him, he would be baptized in the name of Jesus Christ; obey the gospel. Under these conditions he was administered to, and immediately he arose from his bed, and by-and-by called for

food. The next day, he and his wife were baptized, and rejoiced in the God of their salvation. This is an extraordinary case of the power of God, and is a warning to us all to be faithful and live up to our duty as saints of God. Our branch is in a good condition at present, with a Sabbath School organized. The Lord is blessing us with his Spirit, and by the gifts of the gospel confirming the word according to his promise.

Dear brothers and sisters, let us renew our zeal and faithfulness in the work of God, and praise him for his marvellous power through the gospel of his dear Son. Yours in the gospel.

DAVID R. JONES.

Mr. Editor :

"Union is strength." It was the tactics of the great French General, Napoleon, to break up the strongest position of the enemy. The Scotch Historian says, that he made three or four assaults on the center of the allied armies at the battle of Leipsic, because he knew well if the main body was pierced, the wings of the army were weak. Co-operation of all kinds, whether for the manufacture of coal, iron, or cotton, operates on the principle that "union is strength." If modern science be correct, the earth has been so organized on the principle of union that if the law of cohesion were not effective, the earth would become a wreck. This earth is adequate to support all her inhabitants, and have a great surplus left. Robert Owen and others, say that the valley of the Mississippi could support all the people of Europe. Now if this one valley could give bread to two or three hundreds of millions of people, how much could the valley of the Amazon, and the fertile lands of South America produce, to say nothing of other countries equally productive?

Mr. Holyoake, President of the London Co-operative Society, gives

us a history of the Rochdale Society. He shows that their dividends from the same capital were larger than those of private individuals; that they have stood the fluctuations of trade better, given more to charitable purposes, and are altogether in a more flourishing state than any other society.

The Oneida Community, in the state of New York, numbers about two hundred, or a few more. They are the richest community in America, according to their numbers. A correspondent of the *New York Tribune* visited their settlement sometime since. Hear his testimony concerning them at that time. They had manufactured ten thousand traps of different sizes.— There were no poor among them. They had no doctors, because there was no sickness. They had no lawyers, because they had no lawsuits; no preachers, because they were all preachers.

These evidences show, to a demonstration, the benefit that arises from a concert of action, and it is imperative for us, as a christian sect, to establish it practically. I often hear the call in the *Herald* for elders to go on missions, and as often do I hear the answer, "We cannot send you any, we are too poor. Our elders are mostly married, and we cannot support their families."

Why are the saints cramped for the necessary means to accomplish the work of God, in the preaching of the gospel, gathering the poor, building temples, erecting houses, populating the waste places of Zion, and causing the vallies to blossom as the rose?

We answer, because you have not obeyed the laws of God. God says if his people would comply with his laws, he "would open the windows of heaven, and pour out blessings that they should not have room to receive." "If ye are not one, ye are not mine." We learn from the teachings of the Messiah, that a oneness is indispensable. We

would recommend all the saints to prove the Lord by obeying his laws. You that have possessions, sell them; you that have cash, bring it forth with your talent, and before many years transpire you will not be pained to hear of a dearth throughout the land for the want of elders. The poor will be supplied with the common necessaries of life; man regenerated, and by and by the glad tidings of the gospel will go to the uttermost ends of the earth. The angels' mission will be fully realized, "Peace on earth, good will to men." This may be thought Utopian by some; we would simply ask such, How will the saints possess the kingdom? Will it be by separate action? Certainly not; but by union. Arouse yourselves to the spirit of the times, and do not let it be said of you that the children of this world are wiser than the children of the kingdom.

As theory without action will not accomplish anything of a tangible nature, you will receive fifty cents in this letter, and I will make it up to five dollars. Now, if all the saints who are able will do the same, with the blessing of God, I have no fear of the result.

Yours in the gospel of peace.

DAVID MILLS.

[Not having any society authorized by General Conference with which we can open an account of this nature, we have credited the fifty cents to Br. Mills, personally, subject to his order.]—Eds.

CARSON CITY, Nev.,
March 7th, 1871.

Bro. Joseph Smith:

The demand for missionaries and opportunities for missionary labors in Utah, were never before equal to what they now are, and to what they probably will be the present year.

I feel that no effort should be spared to make Utah our great battle field for the truth of God this year, and till the

victory, which awaits the faithful, shall be fully and gloriously won.

We have just closed a glorious conference at this place. The attendance was large and the interest deep and intense. Our meetings, which were held in the old Senate chamber, were well attended by those not members, and much interest in them was manifested by all. Prospects were never more encouraging in Nevada for the progress of the work than now.

We baptized two on Sunday morning, and others have given in their names for baptism. One of those whom we baptized had been raised a Catholic. He is a merchant of Silver City, and a German by birth. By a train of peculiar providences, the Lord's "strange work" was brought to his notice, and now he rejoices in the *knowledge* of God, as regards the divinity of the work, for the Lord poured out his Spirit upon him in power, under the hands of those who confirmed him. The Lord recorded his name in our midst, especially during our sacrament and testimony meeting on Sunday.

I think the *Herald* is much improved with the opening year. May the good work go on at Plano, and abroad! Love to all.

Yours in Christ, W. W. BLAIR.

MILL CREEK, Iowa,
March 4th, 1871.

Bro. Joseph:

I was baptized by Br. J. R. Badham, October the 3rd, 1869, having left the Methodist, to embrace the gospel plan of salvation, as it is laid down in the Bible; and to-day I am stronger in the faith than when I was first baptized. I rejoice that the gospel is again restored, with the gifts and blessings.

I was the first of this branch that went down into the water, and the branch now numbers near thirty, including one elder, one priest, two teachers.

I will bear my testimony to the power of God in the healing of my little girl. She was scalded with a tub of boiling water, so bad that there was not a sound place on her whole body; by anointing her with oil, and the prayers of the faithful, she was shortly healed.

If any of the brethren are traveling west, they are cordially invited to call with us.

I remain truly yours in Christ,
LEWIS C. DONALSON.

UNION TOWNSHIP, Iowa,
Feb. 14th, 1871.

Br. Joseph Smith:

I was baptized the first week in the new year; and have felt sorry that I did not start sooner, for I know that it is the only true church of Jesus Christ. When I first started to live a christian life, I joined the United Brethren. I enjoyed a good deal of the Spirit of God in prayer meetings, but it always appeared to me as though there was something ahead of me that I ought to seek for. I was troubled for a long while, and did not know at times what this trouble was for. I continued to watch and pray, although I did many things that were wrong at times. I gave myself too much to worldly things, and idle talk and bad company. I fear I do this too much now for my own good; still I had the determination to look forward to see where my trouble was. I came into this State, and joined the M. E. Church. I can say that my trouble left for awhile; finally it came to my mind to seek for a higher attainment, for I was not enjoying what I ought to be in order to be saved in the kingdom of God. I almost got down, as it were, in deep water; the time was passing on and I had my troubles with me. I called upon God for his Spirit to lead me in the path that he would have me to go in.

I came over to Paradise to meeting.

Such feelings I had as I cannot find words to express. On the 6th day of January, I felt it my duty to go forward and be baptized, and light came to my mind all at once. I can now say that I have been blessed through being led by the Spirit of God. I feel as though I was traveling in the path of safety, and have a desire to help build up the church of Jesus Christ. I can say that temptations work out for good, thank the Lord! I would say to those that have lately started in the work of God, "Fight on the battle with faith, and you will receive a blessing in the end," for it is promised to those that live faithful.

I would like to see the work rolling on, and more added to our number. We are living in the last days, and it becomes us to live closer to God every day as we grow older. I think there is a duty at home for every saint of God to do, in order to lead the young minds in the right path. I have seen the time that I would have been glad to be called to sit and hear the word of God read, and a father and mother offering up prayer to Almighty God for me. I had no one to help me along in the christian life. I had to live with all kinds of people in my young days; sometimes praying people, sometimes worldly people. I am now numbered with the saints of God and life seems more pleasant. I live in hopes that I can preach the gospel yet, to those that have not heard it.

Your brother,

THOMAS CHAMBERS.

WILMINGTON, Ill.,

Feb. 28th, 1871.

Bro. Joseph:

As you are aware, Br. E. C. Briggs organized a branch here, on the 1st of January, called the Wilton Centre Union Branch, with twenty-seven members; since which time we have been holding prayer and testimony meetings in my immediate neighbor-

hood; and have had an occasional sermon by our president, E. C. Briggs, who is laboring in the vicinity of Starr's Grove and the country around.

February 5th, Br. L. B. Scott baptized two more into the kingdom of God, and blessed five children. At the confirmation meeting the Spirit was poured out upon us, insomuch that we were made to rejoice exceedingly. We had the Spirit of prophecy, the Lord making known unto us of our acceptance with him, and stating that his arm is continually stretched out, and that he is abundantly able and ever ready to answer when called upon in faith.

On the 6th, Br. Scott baptized one more, and we have the promise of some six or eight more soon; in fact some of them are ready and only waiting an opportunity. Give God the praise!

Last Sunday, Br. Briggs preached in Wilmington for the first time, in the Hall. The audience were all men and boys; it was a very stormy day, but he had good liberty. If we can get a room to hold meetings in, he proposes delivering a course of lectures there soon. With the help of God, we are determined to sound the gospel trumpet through Will county as much as possible this year.

Yours,

E. W. GOULD.

ALLEGHANY CITY, Pa.,

March 17th, 1871.

Dear Herald:

"Home again! Home again!" After months of journeyings, fishing, praying, and teaching, home again. By fishing, I mean that application of the word as used by the Great High Priest and Apostle of our profession, when "walking by the sea of Galilee he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers, and he said unto them, Come follow me, and I will make you fishers of men."

I cannot say, however, that all to

whom I threw out the bread of life were as prompt to take hold as these two men were. I will admit that I did not make the proposition of the gospel exactly in those terms; but like the American mackerel fishermen, among whom I labored for a time, I threw out the bait of the gospel, the proposition of eternal life to all those who obey it.

In relation to the American fishing for mackerel. The principal fisheries for that kind of fish are on the coast, and shores of the British dominions, in North America; and since the abrogation of the "Reciprocity Treaty," between the States and Canada, the authorities of those countries have prohibited the fishing vessels of the United States from fishing within three miles of the coast or shore. To overcome the difficulty, the Yankees, for a time, sent their small boats into shore, and throwing out bait, allured the fish outside the limits, and by that means, partially succeeded in obtaining a cargo, a supply, but the device was found out and forbidden, on the same ground that the vessels were prohibited.

I think you can believe me, dear *Herald*, when I say that I found parties very jealous of their fishing ground, even where I had only sought to fish for men. In many instances I found it difficult to even go ashore in a small way-boat to throw out the bait; however, the Lord did so far prosper me that I had the pleasure of taking some, with the declaration of several that they were satisfied that it was the right kind of food, and that they would come into the net, as soon as they had time to reflect upon the subjects proposed.

I am very much pleased to record that some of those men who make catching fish a business, are earnest, devoted men to the latter day work, and their wives and families no less so than themselves. I spent many pleas-

ant hours and days in their company, and I am happy to bear testimony to the cheerful, substantial aids, by them afforded me, as well as by the saints of the cities of Boston, Philadelphia, Fall River and Providence, without which it would have been utterly impossible for me to have successfully performed the mission appointed me at the last General Conference. By the time I return to the starting point of that mission, I shall have traveled by land and water, in almost all kinds of conveyances, by rail, steamboat, and various kinds of sailing crafts; stage coaches, and on foot, upwards of three thousand miles, in which I have preached from two to eight times in a week, been blessed with health and strength, equal to the day, and thanks be to the Most High, his peace has been with me by day and by night, and my soul has rejoiced in his goodness, mercy and care. Therefore, home again, with a good prospect of seeing old friends and acquaintances at the General Conference, where I expect to report the particulars of my labors and mission.

The pure principles of the latter day work are slowly, but surely, gaining ground and consideration with the thoughtful among the sons of men.

Even the most bigoted and prejudiced of all the people, the Brighamites, are disposed to hear a little. A few came to hear while I was in Williamsburg, N. Y., and some have since left Brigham, and given their names for baptism. It is, beyond all doubt, that many of them are dissatisfied, and never intend to see Utah; but are hesitating regarding their future course, realizing they have been betrayed, and saying, "How can I have confidence again?"

Such, *Herald*, is the partial report of a few months' labor of one of the latter day fishers, whom the Prophet Jeremiah predicted should be called for the gathering of Israel; for, says

the Lord, "I will call for many fishers." He will call for many apostles, (traveling high council), and seventies. Thus is proven that the Lord does call men to the special work of the ministry in the last days, as well as in former times, for if the former day fishers were special witnesses, then it follows that the calling of the latter day fishers must have the same object in view, and be for the same purpose, their calling and work being identical, viz., to preach "the gospel of the kingdom," the proposition of eternal life to the children of men.

JOSIAH ELLS.

SALEM, Marion Co., Oregon.
March 5, 1871.

Dear Brother Joseph:

Perhaps a few lines from this part of the Lord's vineyard will not be uninteresting to you. I was baptized into the Reorganization, on the 18th of September, 1869, by J. C. Clapp, and ordained an elder by Wm. Ames. Soon after joining I was taken with grievous affliction in my eyes, which deprived me of my sight for the space of eight months; but through the prayer of faith, and the laying on of the hands of the elders, I have my sight again. I have been holding a series of meetings near Salem, Oregon, lately, and preaching to large congregations, who seem to be interested, and are willing to hear the truth. The result, so far is this. On last Sunday, I buried J. P. Ciblinger, of the M. E. Protestant Church, beneath the wave. He was an elder in said church. I think that a good work can be done in this vicinity this spring and summer. I expect to baptize two more on next Sunday. Oregon is a fine field to labor in. After the people find out that we are not Brighamites, we are respected as the other sects. I have an appointment to preach in the Sweet Home branch, the third Sunday of this month. I am the only elder laboring in Oregon at

the present time. I organized a branch last evening, consisting of four members, with J. B. Ciblinger as president, and Clarke Rodgers, clerk. We want to have a conference on the 6th of April, to see if we cannot get the elders to take hold of the work.

Your brother in Christ.

JESSE L. ADAMS.

DECATUR, Mich.,
March 21st, 1871.

Bro. Joseph:

I have just now returned from another short mission in Cass county. I preached Sunday twice, according to previous appointment, to large congregations, exceeding in numbers those who attended my first mission there. I found that there had been ministers at work during my absence, trying to catch away the seed sown; but their efforts were in vain, for it seemed to increase their anxiety to hear more. They also discovered the spirit of their ministers to be evil, not being willing to come and hear us, but willing to calumniate us in our absence. They had also sent for two champion ministers one being Himes at Buchanan, to come and try to scare the wolf away and save the flock, yes, flocks, Campbellites and Adventists, from ruin, even as numbers acknowledged that our meetings would ruin them both.

I was told also that one of their leaders had sent to a Methodist minister, laboring in my own neighborhood, to test my character. In short, it has stirred up the whole community, and a great portion of them to an investigation and as many acknowledged they are "almost persuaded to be Christians;" having been convinced that their former religion was not sufficient to save them.

One elder among the Disciple class, after my first four discourses, said he could not officiate any more, having been convinced that he held no au-

thority from God. He is nearly ready for baptism.

Another one, an exhorter among the Advents, followed me four miles towards home, and desired to be baptized. I baptized him and a young man belonging to the United Brethren yesterday; the young man I was impressed would yet be of use in the church. Numbers followed them to the place of baptism, being interested, and in fact, I have never seen such an interest manifest before, as appears to be among them. Yet we do not know what will be the result of the whole matter, yet can but think that there will be quite a large church raised up there soon.

The people wished us to hold meetings all this week; but my health would not admit, even if we had had a will to do so; but thinking they had heard enough for the present, I left them to consider, after giving them a chance to obey.

I have just received encouraging news from Mason county, saying that quite a number are only waiting a chance to be baptized, and wishing our return, thinking that their numerical strength might be increased if we could hold a few more meetings there, or if not we, if some other elder or elders could.

Another call from Iowa, where we used to live, earnestly asking us to come and labor there awhile. Also letters quite often from Br. Conat, at Ausable, wishing to hasten some one to their rescue. O, that the Lord would send more laborers into the vineyard; or else stir up those already called, and give more strength to those desiring to be of use. To this end let us pray.

H. C. SMITH.

KIND words! They are blessed things. Speak them every day. Scatter them like sunbeams everywhere. They will bless others, and then return to bless your own heart.

Miscellaneous.

DIED.

At Alma, Ill., Dec. 26th, 1864, of pneumonia, MARY WILSON, aged 1 year, 3 months, and 14 days.

At Alma, Ill., Feb. 12th, 1870, of pneumonia, JOSEPH THOMAS WILSON, aged 2 months.

At Ogle Station Ill., April 24th, 1866, of croup, JAMES WILSON, aged 4 years, 10 months and 2 days.

These three children were all descendants of our good brother and sister, John and Hannah Wilson.

At Osage, Mo., Sep., 20th, 1870, aged 1 year and 20 days, LAURIE MAY MANTLE.

At Alma, Ill., Feb. 11th, 1871, of measles, JOSEPH MANTLE, aged 5 years, 5 months and 20 days, both children of Joseph and Priscilla Mantle.

"Their little graves will be an altar,
Where, though by the rod,
Our thoughts like incense will go up
To thee, our Father and our God.
We bless thee now our children are
Young angels in the angelic host.
Sprits beautiful, and undefiled,
Departed, but not lost."

At Alma, Ill., Aug. 18th, 1870, of summer complaint, WILLIAM HENRY, son of John and Mary ROBERTS, aged 1 year, 3 months and 15 days.

Died at Alma, Illinois, January 20th, 1871, of measles, ANN, daughter of Henry and Margaret ROBERTS, aged 3 m and 9 d.

Died at Alma, Illinois, February 26th, 1870, of consumption, JOHN SIMPSON, aged 41 years and nine months.

Near Council Bluffs, Iowa, November 5th, 1870, of Lung fever, PHILLIP GATROSE, aged 59 years, 8 months, and 5 days.

Near Montrose, Lee county, Iowa, Feb. 1, 1871, disease unknown, Elder ALEXANDER STRUTHERS, aged fifty-five years. Funeral sermon by Br. David H. Smith.

"He was faithful to the end."

"Soon, soon we hope to meet him,
When the storms of life are past;
We hope in heaven to greet him
In a glorious rest at last."

No person can be feeble or so poor that he or she has not a duty to perform; which being performed, makes them one with the highest and greatest.

Let those who would affect singularity with success, first determine to be very virtuous, and they will be sure to be very singular.

Original Poetry.

ONWARD.

BY SISTER ALICE FRANCE.

Tune.—"Shun the Broad Road."

O, why will ye linger ye saints of the Lord,
 Or doubt in his promise so true?
 O think of the joy that each word doth afford,
 When ye speak of his goodness to you.
 Your faith may be weak, and the tempter be strong,
 And cares like a river may flow;
 Yet remember, remember to whom you belong,
 He will bless you as onward you go.

O, then arise! Why will ye thus doubt and despair?
 For where two or three shall agree in his name,
 He has promised to be with them there.

Though troubles may surge o'er your pathway of life,
 Though clouds seem around you to lower,
 O, never forget in this battle of strife,
 They have but for a time to endure.
 And could you by faith through the clouds penetrate,
 And there view the blessings behind,
 O, how you would rise and your story relate,
 In behalf of a father so kind.

Seek then the true guide which is promised to light
 Your path while you wander below,
 Stand, stand in your ranks, and be firm in the fight,
 And never give up to the foe,
 Though often he says you're too feeble and weak,
 Faint not nor give heed to his word,
 But seek the true guide, be ye humble and meek,
 And the promise is yours from the Lord.

Selections.

[From the *Gentleman's Magazine*, published in
 England, May, 1791.]

The Ten Tribes.

Mr. Urban, April 20.
 It appears plainly from the Prophets that Christianity will, at no very great distance of time, be spread over all the inhabitable globe. This great universal Christian empire will be a renewal of that Paradise from which our first parents fell. When we consider the infinite greatness of God, nothing less can be expected. It would be madness to imagine that He should suffer the world to go on to the end in its present confused and unsettled state: all his ways are judgment; whatever he does is ordered by line and measure; and the watchful eye of his Providence over-

looks every change and alteration that may affect the human race.

I mention this only to take notice that, at that glorious revolution and alteration of human affairs, the Jews will return to their ancient country; not only the tribes which are at present dispersed over every part of the world, but likewise the ten tribes, who seem in a manner to be banished out of it. The fortune of these ten tribes, Mr. Urban, shall be the subject of this paper, which I hope you will publish in your useful Magazine.

The canonical Scripture mentions that, when Salmanazer carried away captive the ten tribes, he placed them in Hala, Habor, the river Gozan, and the cities of the Medes. All which places (except Habor) are placed by Sanson to the north of the river Tigris, and along the south-west part of the Caspian sea. Habor is placed on the north side of the Euphrates.

The Canonical Scriptures make no more mention of this people; but we meet with some very extraordinary anecdotes of them in the second book of Esdras; which perhaps, Mr. Urban, you may think worth the consideration of your readers.

In the Angel's explanation of the vision shewn to him, of a man who arose out of the sea, and subdued all the enemies who opposed him with the breath of his mouth, and thereby laid the foundation for the future peace of the Church, and the universal kingdom of Christ, it is said, ch. xiii. 39, &c.

"And whereas thou sawest that he gathered another peaceable multitude unto him, those are the ten tribes which were carried away captive out of their own land, in the time of Hosea the king, whom Salmanaser, the king of Assyria, led away captive: and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a farther country, where never mankind dwelt; that they there might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High shewed signs for them, and held still the floods till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time. And now when they shall begin to come the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude in peace."

Upon a due consideration of the above passage, it seems reasonable to imagine, that the narrow passages of the Euphrates must either be an error of the transcribers, or made use of as a disguise; for the greatest part of this people (as was observed above) were placed north of the Tigris, and along the south-west coast of

the Caspian sea. If, therefore, they passed the Euphrates, their journey must soon have been at an end, for they must have been stopped by the Mediterranean. If they had attempted to penetrate into Europe, they must have passed between the Euxine and Caspian seas, and seated themselves in the eastern parts of it, and of course in a little time must have been discovered and known.

When we attentively weigh this extraordinary circumstance, it seems most probable that they journeyed along the south coast of the Caspian sea, and afterwards took a north-east direction through the vast regions of Tartary, till they arrived at the north-east promontory, where the straits of Behring, between Asia and America, are only about forty miles in breadth. Being under the direction of the same Almighty Providence, who conducted their forefathers to their promised country, and dried up seas and rivers in their journey to it, supporting them in the dreary inhospitable deserts, it is every way reasonable to imagine that this narrow strait was at that time dried up, and made passable. By this strait, in all probability, must be understood the narrow passages of the river Euphrates.

When they had happily entered the immense regions of America, finding themselves so greatly distant from the sun, these straits being in the latitude of 66, they would naturally resolve to travel towards the south till they could find a country more temperate and supportable. In all likelihood they have therefore traveled southward till they have arrived in a latitude agreeable to their own climate. As that part of America is greatly wide and extensive, they might easily have found a situation, surrounded by mountains and abrupt places, which might have afforded them a happy refuge and asylum, in which they may have hitherto continued in the greatest peace and security. As they were a civilized people, they would in consequence, have availed themselves of every advantage such a country might afford them.

The name of this country in Esdras is Arsareth. [The name is given in Hebrew characters, and is said to "signify the mountain of accommodation."] The verb * * may be rendered to minister, or be subservient to any purpose; and, in consequence, it may imply a happy and secure dwelling, in which they might safely continue till the appointed time of their return to their ancient country.

When, therefore, the fulness of this time is accomplished, and the stubborn rugged minds of mankind are subdued to the gentle precepts of the gospel, this lost and forgotten people will be impelled by the Divine Being to quit their retreat. In all probability some great prophet, another Moses, will be raised up to safely conduct them through the track they many ages ago have trod. Seas and rivers will be dried up, and every obstacle removed. They will be fed and supported, like their forefathers, in the uncomfortable deserts, and finally, with the rest of their brethren, will be settled and established in their ancient country to the end of time.

PHILANTHROPOS.

Terrific Tornado.

A terrific tornado, which sent terror into many households, and proved to be the most destructive of any storm that ever visited this section of the State passed through our county, coming in at the southwest corner and passing diagonally across the county, Tuesday night. We have been unable to obtain full particulars of the destruction, but learned that on Brush Creek, in the Turner settlement, several farm houses and other buildings were blown to atoms and one family—Mr. Vermillion's—nearly destroyed. A grand daughter, Miss Watson, about twelve years of age was killed instantly, the old gentleman and his wife severely injured, by falling timbers. Mr. Vermillion died yesterday and Mrs. V., is not expected to recover. Mr. Sanford Turner's and a Mr. Dennis' houses were entirely demolished. Miss Rebecca Vermillion had an arm and her right leg broken and her side badly injured; she is not expected to live. Elizabeth Watson had a shoulder-blade fractured and was badly cut in the face, thigh and ankle. The family tried to escape but could not get the door open; the house, a frame, which they were in was carried about fifty yards. Joseph Vermillion, a boy of thirteen years was carried two hundred yards and had a leg broken. A boy by the name of John Bohannon had a leg broken. Joseph Layman, S. J. Beck, Mason Lawson, Eli Kennedy, Widow Benson, Alex. Lowrance and John Bohannon had their houses blown away. William Catlin was carried in his house one hundred yards, when he and the house separated, and when coming to his senses found himself in a field one hundred yards further. Several of the largest trees

in that vicinity were blown three hundred yards. Samuel Dennis lost the top of his house and had two horses killed. Nearly all of the families in the houses above referred to were more or less injured. Several other houses were blown to pieces—the names of the owners we did not learn.

The storm seemed to take range of about a quarter of a mile wide; it passed north-easterly, uprooting, blowing down and breaking down all forest trees that stood in the way. Many of the trees were from two to three feet in diameter. The storm crossed the railroad this side of Stoutland. The destruction of forest trees can be seen near the road a couple of miles this side of that village. It passed about half a mile east of Lebanon. The only damage we hear of in this vicinity was the destruction of Jas. W. Appling's barn. Very fortunately for the town people they were spared the destruction that would have been inevitable had the storm come half a mile further west. The loss would have been terrible, for the town happens to be strung out parallel with the storm track nearly two miles.

The storm was accompanied by a very heavy rain, connected with which is one of the most wonderfully strange freaks of nature, if we may call it such, we ever heard of. We speak of the deposit of sulphur left upon the ponds, tubs, barrels and all places out of doors where water was found standing the next morning. Such places, and even some pieces of boards laying around, were covered with a yellow substance having the appearance, smell, and many say the taste of sulphur. Several families had to throw away the water, in their tubs and barrels, which they had caught for washing, so great was the sulphur deposits. In small ponds, which were increased by the excessive fall of water, this deposit was noticed to a great extent, the edges of the banks being thickly coated with the sulphur, having been left when the water receded. This is no sensation or nonsense but is known to nearly if not all of our citizens in and around the town. Whether the sulphur deposit was left in other places we are not advised, not having had time to make inquiry. Will some of the scientific men of the country explain the cause of this sulphur deposit?—*Lebanon, (Mo), Chronicle.*

FAITH is the blessed tree which produces the noble and priceless fruits of wisdom, virtue and true felicity.

SINGULAR FACTS ABOUT HUMAN LIFE.—The average length of a life is about twenty-eight years. One quarter die previous to the age of seven, one-half before seventeen. Only six of every one hundred reach the age of sixty-five, and not more than one in five hundred lives to eighty years of age. Of the population on the globe, it is estimated that 90,000 die every day, about 3,700 every hour, and sixty every minute, or one every second. These losses are more than counter balanced by the number of births. The married are longer lived than the single. The average duration of life in all civilized countries is greater now than in any anterior period. Macauley, the distinguished historian, states that in the year 1865—not an unhealthy year—the deaths in England were one to twenty; but in 1850 one to forty. Dupin, a well known French writer, states that the average duration of life in France, from 1776 to 1846, increased 52 days annually. The rate of mortality in 1781, was one to twenty-nine; but in 1850, one to forty. The rich live on an average forty-two years; the poor only thirty years.

Age of the Earth.

The Rev. Professor Houghton, in a paper recently read before the Dublin Geological Society, gave the result of some computations, based on the earth's rate of cooling, to determine the limit of time during which animal life can have existed upon the globe. As the albumen of the blood coagulates at 122 degrees Fah., he regards it as impossible that animal life can exist in an atmosphere above that temperature. He therefore attempts to calculate the time from the period when the Polar regions of the earth were at a temperature of 122 degrees, down to the period when the mean temperature of the British Isles was 77 degrees, the latter being the London clay tertiary epoch of tropical molusea. His computations give the time between the two periods as 1,018,000,000 years.—*From the Daily Union Vidette, (Camp Douglas, U. T.), November 29, 1864.*

Uprightness in all our dealings with one another is a matter of great human convenience, and of divine requirement.

THE human heart is made for love, as the household hearth for fire; and for truth, as the household lamp for light.

EUROPE IN JANUARY, 1870.

BY G. PARKER DYKES.

"And in the days of these Kings (id. est, when Europe is reduced to just ten Kingdoms) will the God of Heaven set up his Kingdom."—Daniel ii. 44, and vii. Revelations xiii. 17.

From the following table it will be seen that there were reigning in Europe, in the beginning of this year: 3 Emperors, 11 Kings, 1 Queen, 1 Regent, 1 Sultan, 9 Princes; 3 Vassal Princes, 6 Grand Dukes and 6 Dukes; making a total of 41 rulers to be set aside before there is a United States of Europe. According to the late statistical reports, France had 36,420,664 Catholic and 1,595,250 Protestants; total, 38,015,914. Prussia had 25,563,796 Protestants and 13,258,440 Catholics; total, 38,822,236. This includes the whole Prussian Confederation. The population of the several German States are also given separately. The figures represent the armies and navies on a war footing. The number of marines given in the navy of France includes surgeons and dock laborers. Some of the vessels in the English navy are very old, and scarcely sea worthy.

COUNTRIES AND RULERS.	Age.....	Yrs. reign.	Army.	Navy.			Number of Subjects.
				Ves....	Guns..	Mar's.	
Russia—Alexander II (Emperor).....	52	15	1,264,975	444	2,270	64,021	77,008,448
Austria—Francis Joseph (Emperor).....	40	21	838,700	61	514	10,153	35,563,000
France—Napoleon III (Emperor).....	62	17	1,350,000	401	3,045	140,000	38,015,914
England—Victoria (Queen).....	51	33	497,000	630	7,982	47,097	30,157,000
Turkey—Abdelaziz (Sultan).....	40	9	.....	.....	.....	.....	10,500,000
Switzerland—(Republic).....	...	...	202,854	.....	.....	.....	2,510,449
Prussia—Wilhelm I (King).....	73	9	1,270,000	101	539	3,378	38,822,236
Belgium—Leopold II (King).....	35	4	100,000	.....	.....	.....	5,000,000
Holland—Wilhelm III (King).....	53	21	87,511	135	1,239	9,289	3,600,000
Sweden and Norway—Carl XV (King).....	44	11	162,313	221	1,232	60,000	6,000,000
Denmark—Christian IX (King).....	52	6	49,253	31	312	1,056	1,717,000
Italy—Victor Emanuel (King).....	50	21	573,721	99	1,032	19,046	24,368,000
Spain—(Regency).....	...	...	151,668	*109	1,059	22,000	16,560,813
Saxony—Johann (King).....	68	16	.....	.....	.....	.....	2,423,000
Wurtemberg—Carl (King).....	47	6	.....	.....	.....	.....	1,778,000
Portugal—Louis Philippi (King).....	32	9	.....	.....	.....	.....	4,000,000
Bavaria—Ludwig II (King).....	25	6	.....	.....	.....	.....	4,824,000
Greece—George (King).....	24	6	.....	.....	.....	.....	1,348,000
Schwarzburg-Rudolstadt—Albert (Prince).....	72	3	.....	.....	.....	.....	75,000
Schwarzburg-Sonderhaused—Gunther.....	69	35	.....	.....	.....	.....	67,500
Lippe-Schaumburg—Adolph (Prince).....	53	10	.....	.....	.....	.....	31,116
Reuss-Greiz—Heinrich (Prince).....	24	10	.....	.....	.....	.....	44,000
Waldeck—George (Prince).....	40	25	.....	.....	.....	.....	56,500
Leichtenstein—Johann II (Princess).....	30	11	.....	.....	.....	.....	8,000
Monaco—Carl II (Prince).....	51	14	.....	.....	.....	.....	6,800
Lippe-Detmold—Leopold (Prince).....	49	19	.....	.....	.....	.....	111,300
Hesse-Darmstadt—Ludwig III (Grand Duke).....	64	22	.....	.....	.....	.....	823,000
Saxe-Weimar-Eisenach—Carl Alexander (Grand Duke).....	52	17	.....	.....	.....	.....	280,291
Mecklenburg-Strelitz—Friedrich Wilhelm (Grand Duke).....	51	10	.....	.....	.....	.....	89,760
Mecklenburg-Schwerin—Frederich Franz (Grand Duke).....	47	28	.....	.....	.....	.....	560,600
Oldenburg—Peter (Grand Duke).....	43	17	.....	.....	.....	.....	315,000
Baden—Freiderich (Grand Duke).....	44	18	.....	.....	.....	.....	1,435,000
Anhalt—Leopold (Duke).....	76	53	.....	.....	.....	.....	197,000
Brunswick—Wilhelm (Duke).....	64	38	.....	.....	.....	.....	303,400
Saxe-Coburg-Gotha—Ernst II (Duke).....	52	26	.....	.....	.....	.....	168,700
Saxe-Meiningen—George II (Duke).....	44	18	.....	.....	.....	.....	1,435,000
Saxe-Altenburg—Ernst (Duke).....	44	17	.....	.....	.....	.....	142,000
Reuss-Schleitz—Heinrich XIV (Duke).....	38	3	.....	.....	.....	.....	88,000
Rome—John Maria Mastia Ferretti, or Pius IX (Pope).....	78	24	.....	.....	.....	.....	720,000
Utah—Brigham I.....	69	26	.....	.....	.....	.....	120,000

VASSAL PRINCES.—Romania, Carl I; Montenegro, Nicolaus XI; Servia, Milan IV. There are, in addition to these, the free cities of Germany.

The above shows what Europe was at the commencement of the year 1870. There are no statistics to show its actual condition at the close. We may indicate some of the changes. One Emperor (Napoleon) has been deposed; an Emperor [Wilhelm] has been created and Empire founded. Some eighteen minor Kingdoms, with Duchies and Principalities, have been virtually wiped out of separate existence. The Pope, as a temporal Sovereign, no longer exists. The power which ranked first among European nations on the first of January is, on the 30th of December, the third, if not the fifth. The Spanish Regency has been transferred into a Kingdom. Altogether, the condition of Europe, at the end of the year, is so much different from what it was at the beginning as to savor of the miraculous.

*Besides these, Spain had thirty gunboats built by the United States last year.

†Army dissolved in 1870 by Victor Emanuel.

‡Army dissolved in 1870 by Governor Shaffer.

DO GOOD TO ONE ANOTHER.

I've been thinking, I've been thinking,
What a pleasant world were this,
Did folks their own business mind
And mind their neighbor's less.

For instance, you and I, my friend,
Are sadly prone to talk
Of matters that concern us not,
And other's follies mock.

I've been thinking, if we'd begin
To mind our own affairs,
That possibly our neighbors might
Contrive to manage theirs.

We've faults enough to mend at home,
It may be so with others;
Is would be strange if it were not,
Since all mankind are brothers.

Oh, would that we had charity
For every man and woman;
Forgiveness is the mark of those
Who know to err is human.

Then let us banish jealousy,
Let's lift our fallen brother;
And as we journey down life's road
Do good to one another.

Importance of Ventilation.

Few persons are aware of the importance to health of ventilating sleeping apartments. It is stated that some years since, not less than 2,944 infants out of 7,650 died in the Dublin Lying-in-Hospital in the space of four years, within a fortnight after their birth. It was at last suspected that this great mortality was owing to a want of fresh air, and a complete system of ventilation was adopted. The result was that the proportion of deaths was reduced to 279.

COVETOUSNESS.—It is remarkable that the covetousness against which we are so earnestly warned in God's word, is not of the *Scandalous* kind, but such as may govern the heart of a man who is esteemed very virtuous and excellent by his neighbors. In the tenth Psalm, the covetous, whom the Lord is said to abhor, are the very persons of whom the world *speaks well*, which never could be the case did their love of money make them villanous or miserly, for men of this stamp none commend.

Love can hope where reason would despair.

There is true greatness in gentleness. He whose heart is filled with love to God and love to man, can bear with the weaknesses, the imperfections, and even the perverseness of others. Whoever looks for a friend without imperfections, will never find what he wants. We love ourselves with all our faults, and we ought to love our neighbors in like manner.

UNWAVERING faith is a gift of God, and the only way to obtain such a great and uncommon gift as this, is to study and learn all we can of God's existence, his goodness and the truth of his work, and to practice doing his will as much as possible, for "good understanding gaineth favor," and "obedience is better than sacrifice."

Sands of Gold.

SHAME arises from the fear of men, conscience from the fear of God.

TRUTH is born with us, and we must do violence to nature to shake off our veracity.

HE who does no good, gets none.

A DISTINCT name for everything, and everything called by its name.

THE greater the difficulty, the more glory in surmounting it.

IF money is not thy servant, it will be thy master.

To learn the value of money, try to borrow.

To triumph over our passions is of all conquests the most glorious.

HATE not opinions for being contrary to thine own. It is not certain but thou thyself mayest be in the wrong.

THOU canst not better reward a liar than in not believing what he speaketh.

WHERE love is, there is no labor; and if there be labor, that labor is loved.

IT is a proud triumph in a man's life when he makes a friend of an enemy.

ENJOY your present pleasure so as not to injure those that are to follow.

TIME, patience, and industry, are the three grand master's of the world.

WISDOM is often times nearer when we stoop, than when we soar.

BETTER be upright with poverty, than unprincipled with plenty.

THE first step to knowledge is to know that we are ignorant.

GENERAL CONFERENCE.

THE GENERAL CONFERENCE has just closed its session this morning, April 11th, as we are going to press with the HERALD; the minutes will appear in our next number.

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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. 20:2.*

"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.*

VOL. 18.

PLANO, MAY 1, 1871.

No. 9.

THE PRIMITIVE GOSPEL.

BY ELDER MOSES C. NICKERSON.

Believing it to be the duty of every intelligent being to contribute to the good of his fellow man, according to the ability that God has given, and feeling and realizing that what are termed religion and salvation, as revealed in God's holy word are paramount to all other subjects, having stronger claims upon our attention than any and all other subjects, I propose, as amply as possible, to give the result of a careful and prayerful investigation of this important subject, praying that God, by His Spirit, may enable me so to set the matter before my fellow men that it may prove to them a blessing.

This is an important subject for investigation; one in which every Bible believer is deeply interested,—and should be investigated without prejudice, and with a firm determination to become obedient to the teachings of God's holy word as to what religion is, and how salvation shall be secured thereby.

We are informed that after the death and resurrection of our Lord, and previous to His ascension, He commissioned His apostles to go into all the world, and preach the gospel to every crea-

ture, and promise, "He that believeth and is baptized shall be saved."

That these apostles might be properly qualified, "Tarry ye at Jerusalem until ye be endowed with power from on high," was the Savior's instruction to them. This they complied with; and on the day of Pentecost the promise of the Holy Ghost was given. Under its direction, they commenced their ministry. Standing before the people, they bore testimony that Christ was the Messiah; that He was both crucified and risen, and that through His name remission of sins should be preached to all that are afar off—"even to as many as the Lord our God shall call." This extends "to earth's remotest bounds"—wherever the sound of the gospel shall go. The call is to all men everywhere, to repent.

This testimony borne by the apostles, carried conviction to the hearts of those that listened, and they cried out, "Men and brethren, what shall we do?" To which enquiry Peter replied:

"Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is

unto you and your children, and unto all that are afar off, even as many as the Lord our God shall call."

This was Peter's first public gospel sermon after the Savior's ascension, and was delivered under the direction of the Holy Ghost. It may therefore be relied upon with confidence.

We are further informed that those who gladly received the word, were baptized; and the same day there were added unto them about three thousand souls.

If we turn to the 4th chapter of Acts and the 30th verse, we are informed that they all received the Holy Ghost; thus confirming the promise made by Peter—that they that would obey his direction should receive the gift of the Holy Ghost. God himself by thus giving the Holy Ghost confirms this as *His* plan of salvation.

Let us now analyze this plan; and enquire what we are to understand by the terms used by Peter. It will be borne in mind that the people who interrogated Peter on the day of Pentecost had heard his testimony that Jesus was the Christ, and that He was crucified and risen; and were thus induced to make the enquiry, "Men and brethren, what shall we do?" If we believe this testimony, we occupy a similar position, and the instructions of Peter are as applicable to our case as to those whom he addressed on that occasion.

Already believing, to repent is our next duty. Here we enquire what is meant by repent? The scriptures inform us that a "godly sorrow worketh repentance," that is, it *produces* it. It is termed a forsaking of sin; leaving off our sins, and becoming righteous; turning away from the evil of our way; ceasing to do evil, and learning to do well. We think this is sufficiently clear. We form a resolution that we will no longer pursue a course which we are now informed and convinced is wrong, and adopt that one which we understand to be right.

We have a bright illustration of this in the case of Saul of Tarsus. When convinced of the error of his way, he was obedient to the instructions given, and became a zealous advocate of the doctrine which he had previously persecuted.

We now pass to a consideration of the next term used by Peter, "And be baptized in the name of Jesus Christ for the remission of sins." The word remission, would imply a forgiveness; a blotting out; a cancelling; a washing away; a removing; all scriptural terms.

This is what we require.

"Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

This is brought about by obedience to the gospel as preached by Peter."

"And ye shall receive the gift of the Holy Ghost."

What will the Holy Ghost do for me? What peculiar benefit shall I derive from the fulfillment of this promise?

This is an important enquiry, and claims our careful attention. If we ascertain what effect the Holy Ghost produced upon those who received it under the direction of the apostles; and if we are so fortunate as to obtain the same blessing, we may expect the same blessings which they enjoyed, and the same effects will be produced upon us that were produced upon them.

This plan introduced by Peter was continued, and was preached by others as well as by Peter.

We follow Philip down to Samaria. See Acts viii. 6. He too preached a crucified and risen Savior.

"When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. * * * 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. Then laid

they their hands on them, and they received the Holy Ghost."

We pass on to the conversion of Saul of Tarsus, a zealous Pharisee; who, while traveling from Jerusalem on his way to Damascus, saw a light and heard a voice, saying, "Saul, Saul, why persecutest thou me?" He at once enquired, "Who art thou, Lord?" The reply was, "I am Jesus whom thou persecutest." He enquired, "What wilt thou have me to do?" He was instructed to go into the city, and it should be told him what he should do. He was led blind into the city, and remained three days without sight, at the expiration of which time, Ananias—having been instructed of God, came to him and said to him, "Brother Saul, why tarriest thou; arise and be baptized and wash away thy sins." Paul arose, and was baptized, was filled with the Holy Ghost, and commenced to preach the gospel.

As Paul tells us in his writings that he neither received the gospel of men, nor by man, but by the revelation of Jesus Christ, let us see whether it agrees with the plan preached by Peter, Philip and Ananias. If so, we may conclude we have found the gospel plan of salvation.

We follow this new convert in his preaching, and find him baptizing Crispus and his household, after the first sermon they had ever listened to. So also with Lydia and her household, and the Jailor and his household, who were baptized the same hour of the night in which they believed.

We find Paul also baptizing or rebaptizing some twelve disciples, supposed to be John's disciples, as recorded in the nineteenth chapter of the Acts; and after baptizing them, he laid hands upon them and they received the Holy Ghost and spake with tongues and prophesied.

Thus we can discover but one plan, whether preached by Peter, Philip, Ananias or Paul—all preached the

same—a crucified and risen Savior; faith, repentance, and baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost; the Holy Ghost invariably producing its evidences on the possessor. Paul adds:

"If any man preach any other gospel unto you than that ye have received, let him be accursed."

Let those who attempt to preach any other gospel take heed, lest this curse rest upon them.

Having ascertained the exact process by and through which both Jew and Gentile obtained salvation, let us now examine more minutely the operation of the Spirit, its effects, or fruits. "Speaking with new tongues" was the first gift manifested on the day of Pentecost, and the first gift to the Gentiles who received the gospel, Cornelius and those with him. So likewise with those that Paul rebaptized. This agrees with the prophecy of Joel as quoted by Peter, and also with the promises made by Christ. See John xiv. and xvi.

To make the subject still clearer, permit me to introduce a part of Paul's first epistle to the Corinthians, which will be found addressed differently to any other of his letters. This is not only addressed to the Corinthians, but "to all that in every place call upon the name of Jesus Christ." It is therefore addressed to us, if we are of that number who call upon this name.

In the twelfth chapter of this epistle there is a treatise upon the gifts and operations of the Spirit, showing their importance and the manner of their operation.

"To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of

tongues: but all these worketh that one and self-same Spirit, dividing to every man severally as he will."

Paul then compares the church to a body; and shows the importance of each member; and that God hath set the members in the body as it hath pleased him.

The first officers in the church were "apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments and diversities of tongues."

This, compared to a perfect body, represents the church of Christ, in the commencement of the christian dispensation. Paul further informs us that if one member suffer, all suffer with it; if one be honored, all rejoice with it; as much as to say, "if one disappear, all disappear with it."

If we compare the sectarian churches with this order, we find a great difference.

If we inquire of leading ministers of christian churches to-day, as did those on the day of Pentecost of Peter and the apostles, "Men and brethren, what shall we do?" we shall receive quite a different answer to the instruction given by Peter.

If we inquire for the spiritual gifts as above enumerated, we are informed that they no longer exist in the churches, and that they do not believe in them as applicable to the church in this our day;—and they will tell you that they were only given for the establishment of the gospel, and were then to cease.

But if we ask for the scriptural proof in support of that opinion, they are unable to give it; and I am bold to write that no such scripture can be found.

If we enquire the object for which these gifts were given, we learn from Paul, the great apostle of the Gentiles, concerning them.

"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; for the perfecting of the saints; for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 9-14.

Now, if these were the purposes for which those means were given, how can we dispense with them until these purposes are fully accomplished? And I presume there is no one occupying the position of a religious teacher, who will say they are accomplished.

The question arises, and it is a very important one, If apostles, prophets, and spiritual gifts have ceased, what was the cause of the disappearance of these spiritual gifts? for that they have ceased to be manifested, must be admitted by every well informed mind. Suppose we ask the great apostle of the Gentiles, why it is that in this the nineteenth century, with all the light we enjoy, with the Bible within the reach of all, that the church is destitute of these spiritual gifts, and divided into sects and parties differing so widely among themselves; and still more widely from the primitive order. If he were here, he would probably direct us to his epistles written to the various churches, as a reply to that inquiry. Commencing with his second epistle to the Thessalonians, second chapter, we read as follows:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first; and that man of sin be revealed, the son of perdition; who opposeth and exalteth

himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, showing himself that he is God."

Here we have it stated distinctly, that Christ's second coming should not take place unless there came a falling away first.

Again, in 2 Timothy, fourth chapter, from the first to the third verses inclusive:

"I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears."

And again, 1 Tim. iv. 1-3:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

And again, 2 Tim. iii. 1-7:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning and never able to come to a knowledge of the truth."

We now have an array of testimony all to the same point—the apostacy of the church.

Peter bears testimony to the same effect. See 2 Peter ii. 1, 2.

Jude also bears testimony to the same fact. See Jude 16-19.

This should be sufficient to convince any of the apostacy that alienated the church.

The subject is made still plainer by the Book of Revelations, coming to us as a revelation from Jesus Christ, the great Head of the Church, which gives it strong claims upon our attention. In this there is a blessing promised upon certain conditions; and in order to obtain the blessing, we commence reading this interesting and instructive book. The first thing that strikes our attention after the introduction, is the reproof of the churches, representing their apostacy; and unless they repented their candlestick was to be removed out of its place. The word, or term, candlestick, is synonymous with that of church, for we are informed by the angel that "the seven golden candlesticks are the seven churches."

We now pass to the twelfth chapter of this important book; and there learn something that caused wonder in heaven. The scene was upon the earth, and related to the subject first introduced, viz., the church. "I saw a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." She is represented as travailing in birth and pained to be delivered; and she brought forth a man child, who was to rule all nations with a rod of iron. Another wonder is a great red dragon, having seven heads and ten horns.*

The woman we understand to be the church in her transition state, travailing in prophetic birth and bringing forth the man-child, the Messiah—the Christ. And the dragon stood ready to devour the man-child. This was fulfilled by the

* Answering the description of the fourth beast that Daniel saw, as set forth in the seventh chapter of Daniel's prophecy, which the angel informed Daniel was the fourth kingdom that should arise, answering to, or representing the Roman power known as Pagan Rome.

attempt of Herod, as shown in the second chapter of Matthew. "The man child was caught up unto God and his throne." If there should be any doubt about this being the Messiah, or Christ, by turning to the nineteenth chapter of this book we shall find it confirmed. He comes again with the armies of heaven, arrayed in white garments, sitting upon white horses, and he hath upon his thigh a name written, "King of kings, and Lord of Lords." He hath a vesture dipped in blood; his name is called "the Word of God." "And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron." Thus will be fulfilled by him what was spoken of him as a man child.

This woman is represented as fleeing into the wilderness, where she is to remain for a thousand two hundred and three score days, or a time, times, and a half a time; using the same terms used by Daniel.

The beast was to make war with the saints and overcome them; and to have power given him over every nation, kindred, tongue and people, for a time, and times, and the dividing of a time," which relates to a period of time. From the authority given in Ezekiel, fourth chapter, we say it was twelve hundred and sixty years.

If we turn to the seventeenth chapter of this important book, we find the woman in the wilderness, sitting upon a scarlet colored beast having seven heads and ten horns, arrayed in purple and scarlet colors, and decked with gold and precious stones, having a golden cup in her hand full of abominations and filthiness of her fornications, and drunken with the blood of the saints, and the blood of the martyrs of Jesus, "and when I saw her, I wondered." The angel enquires why he marveled, saying that he would tell him the mystery of the woman and of the beast that carried her. This is

what we are desirous to understand—and by a careful attention to these important visions we shall gain information that will be both interesting and instructive.

Daniel, in his vision, saw four great beasts coming up from the sea; the first, like a lion; the second, like a bear; the third, like a leopard; and the fourth, a beast dreadful and terrible, having great iron teeth and ten horns. These are explained, or described, as being four great kingdoms that should arise. The first, evidently referring to the Chaldean or Assyrian Empire, as shown to Nebuchadnezzar by the great metallic image, whose head was of gold. The bear representing the Medes and Persians, as shown by the breast and arms of silver. The third, or leopard, with its four heads and four wings, representing the Grecian power, the same as the belly and thighs of brass. The beast that was dreadful and terrible, having great iron teeth and ten horns, representing the Roman power, or Pagan Rome, the same as represented by the legs of iron. (See Dan. vi. and vii.)

We have been thus particular to show that the same vision shown to Daniel was likewise shown to John the Revelator, as he informs us, in the thirteenth chapter of his book, that he saw a beast coming up out of the sea, having seven heads and ten horns; and the beast he saw was like unto a leopard, referring to Daniel's third beast; had the feet of a bear, referring to his second beast; and the mouth of a lion, referring to his first; thus proving that this was the fourth beast shown to Daniel—the Roman power, or the Roman government. This beast, says Daniel, "shall make war with the saints and overcome them;" and he was to have power over many nations, kindreds, tongues and people, for a time, times, and a half a time; so says the Revelator, "power was given unto him to continue forty and two

months." The woman fled into the wilderness, where she remains for a time, and times, and the dividing, or half a time; a thousand two hundred and three score days; or 1260 years—during which time the church is called by hard names,—among which is "a mother of harlots and abominations of the earth."

If we stop to read history upon this subject for a few moments, we find the primitive church descending in regular succession from the days of the apostles to its union with the Roman power. Constantine laid the plan for the union of church and state, which was consummated. Church and state became united, and the church is represented as being corrupted by that union.

If we inquire respecting the decoration of this old lady in the wilderness, or the church after her union with the government, we find the popes adopting the purple and the scarlet, and wearing it unto this day.

If we inquire what is meant by the golden cup in her hands, history informs us that the popes did adopt a system of iniquity of selling indulgences for the commission of sin, permitting all manner of abominations for a certain sum of money.

If we inquire what is meant by her being drunken with the blood of the saints and the martyrs of Jesus, we are informed that under the persecution of the Roman Church, millions have fallen victims.

If we go further and inquire who her daughters are, for she is represented as a "mother of harlots;" we shall find her first daughter the Church of England, as the first seceder from the Church of Rome. And in Revelations we find the prophecy relating to her rise. (See Rev. xiii. 1-10.) We here have almost an exact description of Daniel's fourth kingdom. In Rev. xiii. 11, we find the description of another beast coming up out of the

earth, having two horns like a lamb but speaking like a dragon, and making an image to the former beast, which we understand to be the Roman Church. The two horns here described, most evidently have reference to Martin Luther and John Calvin, two prominent members of the Church of Rome; who, witnessing the abominations of the church, came out and spake and wrote against it. As soon as this reformation became extensive enough to build a church upon, Henry VIII, King of England, having previously had a difficulty with the Pope because he objected to his divorcing his wife and taking others when he pleased, set up on his own account, and established what is known as the Church of England. In this we think the scripture fulfilled of the two horns like a lamb yet speaking like a dragon, and making an image to the former beast.

Let us examine for a moment the similarity between the mother and the daughter. The purple and scarlet worn by her mother becomes the apparel of the daughter; and becomes the state color as well. The Liturgy used by the daughter is that of her mother; only the one is read by the mother in Latin, and the daughter reads it in English. Church and state existed in the same form as between the mother and the government. History informs us that the daughter became a persecuting church, as did her mother before her. Read the history of the rise of Methodism and the persecutions practiced against all who dared to dissent from her doctrines.

We now inquire who was the second daughter of this old lady; for the word harlots would imply more than one, there must be at least two, and it might include many. We are informed that Mr. Wesley, occupying the same position in the church of England that Luther and Calvin did in the

church of Rome, witnessing the apostasy and abominations practiced by the church of England, came out and preached against those iniquities; and as soon as it became extensive enough to build a church upon; what is known to the world as Methodism was established upon Mr. Wesley's reform. We inquire for the Scripture that points to this; and turning to the last verse of the thirteenth chapter of Revelations, we read as follows:

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six," [or 666.]

This we understand to include all the sects that have risen since the church went into the wilderness, or since the apostasy, having been corrupted in consequence of her union with the government. During the twelve hundred and sixty years this state of things was to continue; the beast having dominion over every nation, kindred, tongue and people. The proof that the number of the beast applies to the sectarian world is found in the eighteenth chapter of Revelations, which reads as follows, "After these things I saw another angel descend from heaven having great power, and the earth was lighted with his glory, crying with a loud voice, saying, Babylon is fallen, is fallen, and is become the habitation of devils, and a hold of every unclean and hateful bird. For all nations have drunk of the wine of her fornication." and another voice is heard, saying, "Come out of her my people that ye partake not of her sins and receive not of her plagues, for God hath remembered her iniquities." In Rev. xiv. 6, it is declared, that an angel was seen flying through heaven having the everlasting gospel to preach to those that dwelt upon the earth: and to every nation, kindred, tongue and people; saying, "fear God and give

glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and fountains of water." Another angel proclaimed, if any man worship the beast and his image, or receive his mark in their foreheads or in their hands, they are to be tormented with fire and brimstone in the presence of the angels, and they have no rest day nor night, and "the smoke of their torment ascendeth up for ever and ever." It is a fearful thing to be a worshiper of the beast, it matters not how conscientious we may be; but to the proof that the number of the beast does apply to the christian or sectarian world. A voice is heard, saying, "Come out of her my people." The inquiry is, who are God's people? Let us turn to the Scriptures for a description of the church; firstly, we are informed, that unless we have the Spirit of Christ we are none of his. We are further informed that God's people are a praying, devout, and worshiping people. With these two traits of character in our minds as a guide, we start out to find them, and when found they are to be found in Babylon; for they could not come out unless they were in. We go to the christian divisions of the church and although we find much pride; and in many instances professors with no profession; and in numerous other instances much hypocrisy; yet we do find those who are not ashamed to acknowledge Christ publicly, and who by their daily walk and conversation are recognized by an acquaintance with them as God's people. A prayerful, devout and worshiping people, and those are found in the christian divisions.

If we look for them, elsewhere we cannot and do not find them, as they are here found, and cannot be found elsewhere.

Are we not compelled to accept the christian churches, as Babylon; and

what term is there so appropriate as this term to designate the confused state of the church.

By another test; from whence did they derive their priesthood, or authority to administer in holy things. If they have authority they must have derived it from some source. We inquire, where from? Where did Mr. Wesley, for instance, get his authority? Was it not from the church of England? Where did the church of England get her authority to administer? Was it not from the church of Rome? Do they not all owe their allegiance to the church of Rome. If the beast overcome the saints, he overcome the church—for the saints constituted the christian church, and "power was given him over every nation, kindred, tongue and people." Does not this language cover the whole ground? We think it does. But where were they to come to? This is an important inquiry. We have already seen, the angel as described in Revelations xiv. 6, flying through heaven having the everlasting gospel to preach to those that dwelt upon the earth. If the gospel had been on the earth either east, west, north, or south where would

have been the necessity of sending it from heaven? What we understand by this, is, that after the events which were foretold; the apostacy of the church by her going into the wilderness and being united with the government; and of the rise of the church of England; and the whole sectarian system, and the twelve hundred and sixty years shall have passed by, that this earth was to be visited by angels, as described in the quotations already made; and after the restoration of the primitive order as preached and proclaimed by the apostles, with all its gifts and blessings, as enjoyed by them; that there would be a place for them to come to; and I feel to thank God that I am permitted to live in that day, and that God's people are coming out of her, Babylon, and are now enjoying the gifts of the Holy Ghost—and can now bear testimony to the fact of angels having visited the earth.

We have thus endeavored, in plainness and simplicity to place on record our humble testimony of these important truths; may God bless this testimony to the salvation of souls is my prayer in the name of Jesus Christ Amen.

S A D W O R D S .

"Of all sad words of tongue or pen,
The saddest are these—"it might have been."

So Whittier sang, and thousands of discontented hearts prove the truth of his assertion. Mine is not one of them. Sad words indeed, but not to me the saddest. I look back and see cross-roads where I mistook, taking the way which has brought me through dull and common circumstances, when the other would have led through glorious adventure. I see behind me places, where I have just missed such splendid opportunities for gaining wealth, and

love, and rank and power—opportunities never to be mine again. I see, too, where I have hurt my physical ability. I shall never be as strong a woman, as if I had always been a careful girl; and had I always been a studious child, how rare might have been to-day my intellectual culture. Still worse, had I given each hour to sacred uses, how pure and strong I might have been ere now in spirituality. Sad, very sad, to count over the ruin and failure of the present, and call it all the fault of my own past decisions. Sad to count over

all earthly treasures, and human excellencies and murmur to them all, "It might have been."

And yet there is about the past something so irrevocable, so hopelessly lost, that the ache which it gives is dull and heavy; sharper than that which the failure of the present brings, saddest these saddest words, "It might be."

I cannot help the past, the poor dead past. All tears are unavailing to change its errors. But the present, these few moments which I now hold; they are not what I wish them, not what they might be; and this is sadder to me than all the failures of the past.

I listen to music till its thrilling notes call into conscious life my deepest depths of soul. After such an awakening, I need never again live in the frothy surface of earth's experience, yet to-day I feel no life below the common depths of common souls.

I sit some twillight hours, and talk with those who draw from me into earnest words my best of being, and through the clefts of soul true sympathy always breaks. We bow in reverence to the divinity we see within each other. The intense joy I feel in true soul-fellowship, makes me scorn the silly merriment of lighter hours. I know that I need never more be frivolous in talk; yet to-day I desecrate my gift of speech by petty gossip and

flippant repartee. I admire rare scholarship in others. I, too, might devote some hours each day to earnest study, which might gradually give me intellectual culture. Yet the weeks go by, and I let little interruptions fill up the time Minerva claims. My feverish heart grows calm under the influence of tranquil majesty, of patience amid pain and irritations. I might be patient too, but let pettish words and looks come when they will.

Amiable, accomplished manners fascinate me. I know I might possess them; but instead, I am often coarse, awkward, and irritating.

In moments of fervent prayer, my eye grows strangely clear. I catch ravishing views of immortal glory, and feel very close to me the holy presence of the unseen. I say I will pray always thus; but formal words come often to my lips when on my knees. I know that this hour I might live so far above my present life, showing to myself, to men, and to God, a true, pure, earnest womanhood. *It might be*; alas! it might be—only.

What will the Judge at last say to us, when all pure, genuine life, has been only in scattered instants? when almost all true good, and glory, has by our recording angel been written of us in the potential mood—not in the indicative—it might be, not—it is?

MAY.

AMONG THE PICTURES.

I am but a novice, so life has lost none of its freshness to me; on the contrary it seems to grow deeper, more earnest, more great and good as I advance on its checkered path, like some avenue entering a dim old forest.

It was with a keen sense of delight therefore that, in company with a

friend, I entered the principal picture gallery in Chicago. Passing hastily by some inferior pictures well executed, but of poor subject, we paused before the representation of John the Revelator. Pen and scroll in hand, he was depicted as rather pale and spiritual looking, with no exaggerated fullness

of outline or bloom of color. The execution of the hands pleased me peculiarly, both in position and coloring. The robe that enveloped part of his form, being of a bright red, failed to please me so well; my friend also remarked that it was too high colored for a clergyman. The scenery in the background, (the Isle of Patmos), was rather coarsely laid on. In the upper right hand corner appeared the "woman clothed with the sun, and the moon under her feet," still lower was the terrible dragon. The moon was rather dingy with the age of the picture; my friend again remarked that it was in the "old of the moon;" but as it was a crescent, this would hardly explain away the difficulty. The appearance of the painting indicated age; but in this land of deception, it might have been only appearance.

Lincoln. Alas we are not in a mood to speak of martyrs now; so we turn to a picture of quite another character.

Ah! how the heat of summer burns in the rich crimson hearts of those roses, overhung with pale spiritual lilies; how fresh, green and crispy the leaves, how sharp the thorns. View those translucent grapes, amber and emerald dyed, full of hoarded sunshine, side by side with those of a dark cool purple hue. How gracefully contrasts those long slender grass blades, with the thick broad crumpled leaves of the grape vine. Some one has been washing the canvas, see the drops of water adhering here and there. Let us brush them off! Why! they are painted! Drops of dew on the leaves! How completely were we deceived. Pass on. What next? Here is one worthy of note. A small strip of water; flags and rushes, and the lower part of the trunk of an old tree from a background, a large cluster of stately Cala lilies holding up their great creamy cups, spreading their varnished leaves abroad, occupies the front. As I live, on one of the leaves sits complacently a large

green frog, so life-like, it seems to touch him were to cause him to plump head first into the water!

"The source of the Susquehanna." This is a noble picture, and my friend had no remark to make save in approval. Far up between the hills the water begins, with here a ripple and there a fall, in shade and in sunlight it wanders to the foreground. In the center of the picture it spreads into a little pool, into whose cool bosom a doe, and a quaint little spotted fawn have stepped to partake of the crystal element. Thick are the shades that cover the hill sides. The marvel is the faithfulness with which everything is portrayed. The moss-covered rocks trailed over with vines, flecked with sunshine, and damp with trickling waters. The fallen trunks of the old time forest princes overgrown with mosses, lichens, and creeping plants, whose notched foliage is sharply painted in relief against their brown sides. Slender undergrowth with long slight branches drooping downward. Squirrels, jays, golden-winged woodpeckers, and quaint grey wood birds sporting at liberty among the almost moving boughs of the life-like scene. Far away through the dim aisles are faint patches of light, laced with thread-like limbs, and green with prismatic hues, stolen from myriad leaves. An avenue long, blended and evanescent, has ever been an object of grandeur to me. Between the hills leading far off to scenes that mind made more fair than those present. Between the clouds so blue and deep, curving in out of sight beyond the jutting sides, and I have fairly ached to know unto what fairy land of brightness they have fled.

Here we have one of the three largest landscapes present. "Sunset in the Yo Semite valley." It would take quite a good sized parlor to accommodate this picture, even giving it exclusive possession of one side of the room. Yet how elevating to dwell in the presence

of so grand a work of art; but how much more so must be the influence of the sublime reality. Scattering trees, here and there an old grey rock in the high thick grass, and a herd of buffalo lend interest to the valley. On either side the crags tower up and grow ethereal as they blend in the distance. On the right "The Captain" soars up above the rest, the rock "par excellence" showing every fissure, scale, and projection with faithful accuracy. Then the sunset in the background! A perfect blaze of splendor, beaming far into the valley, and gilding the mighty ramparts of rock, and tinging the falling waters with one blending of glory, extending far up the sky. Long could we linger and not be weary; long could we gaze and not exhaust the wondrous beauties of this noble page, containing so vast a record of God's faultless works.

We turn from this scene of brightness, to one of darkness and gloom. A night battle scene on the Mississippi. A tall ship with dark sails, and spars floats on the water, murky with the cloudy night. The battle wreath of smoke hangs thick in the air, crossed with the red track of the bomb-shell. The bright fire gleams on the deck, and throws its lurid glare on the smoke and the water. One thing we must note. The startling perfection of the water in the foreground, rolling in sluggish waves away from the prow of the dark ship, that is apparently running the gauntlet of some battery on the black shore.

Many are the fair scenes present; but two will we note and take our departure. This must be Shakespeare's musing face, half shaded by his hat and drooping feather, behind a mist of fancy. While in the air and on the

hat, in long fantastic wreaths around him, distinct, half seen, uncertain, and scarcely discernible, are fairies, imps, gauzy creatures, lace-winged elves, flowers, beetles, katydids, and crickets; lovely, plain and ugly faces; smoke, clouds, and glories, "blue spirits and white, black spirits and grey," all mingled, mingled, mingled to as great a degree of perfectly bewildering confusion as ever his witches could have desired.

Only one more. I have seen copies often, and having seen the original, I shall think the less of copies after this. An American Autumn scene, whose exact name I have forgotten. A large mass of rock that appears on the crest of a hill in front, and on which burns a small fire, whose smoke curls blue and calm on the hazy atmosphere. Tall sycamore trees with grey and white trunks, orange and yellow foliage, hills covered with many colored trees in all the glory of decay, while the clouds over head and the very air seemed full of the slumberous fire of the Indian summer. A long archway on which a train of cars were passing away. Full of strong contrasts, yet presenting in other places blendings, whose shadings on this picture have all the effect of one of our indescribably lovely, autumnal afternoons.

Pleased beyond measure, we descend the broad stairs only *half satisfied* with our hasty survey.

Natural roses are more perfect than we can hope to imitate, but the roses of art fade not away at least for a season, giving us a chance to return and look upon them, and think sweet thoughts, that are the wine of life. Truly "a thing of beauty is a joy for ever."

MULLER.

VENTILATION.—Ventilation is deemed a very modern art, but this is not the fact, for apertures, unquestionably made for the purpose of ventilation, are found in the pyramid tombs of Egypt. Yes, thousands of years ago; the barbarous, Pagans went so far as to ventilate their tombs, while we scarcely know how to ventilate our houses.

THE "INQUIRER" AND "TEACHER."

BY ELDER E. STAFFORD.

(Continued from page 100.)

I make a quotation from the "Teacher's" 4th letter, as follows:

"We now call your attention to the fact that the four gospels of Matthew, Mark, Luke and John were not written as an authoritative announcement of the terms of salvation. They reveal the Savior, rather than the salvation, what he did to bring salvation to us, *rather than what we are to do to make the salvation ours,*"

The "Teacher positively asserts that the terms of salvation are not authoritatively announced in the four gospels. He also positively asserts in his 6th letter, that on the day of pentecost was the "first announcement of a complete gospel of salvation," and this assertion is italicised, so you dear reader may see that he is in earnest in his assertion. I would ask, if the gospel was not preached before the day of pentecost, what does the Savior mean by saying in Mark x. 29, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's." If the gospel was not preached before the day of pentecost, how could the disciples have all these things for the gospel's sake? It is said in Mark 1st chapter, that John preached the *baptism of repentance for the remission of sins*, and he told the people whom he baptized, that Christ would baptize them with the Holy Ghost and with fire. He taught them *faith in Christ, repentance, baptism for the remission of sins*, and promised them the *baptism of the Holy Ghost!* What more did Peter preach on the memorable day of Pentecost? We answer, nothing more!

Our friend the "Teacher" allows that Peter preached the gospel, and did it authoritatively; if so, John the Baptist preached the same identical gospel. Whether John preached it authoritatively or not, the same chapter will tell you in the 2nd verse, and if you want any more proof of John's authority, go to the 1st chapter of Luke and read it entire, and to first chapter of John's gospel, and we think you will be satisfied about John's authority.

Here then, we perceive, in one of the gospels is contained an authoritative announcement of the gospel, and we would advise "Inquirer" to peruse not only this book of Mark, but also those of the other three evangelists, for in them you will find that the gospel was preached by our Savior. Does any one doubt this? It is so well known by the biblical student that *Christ* preached the gospel as found in the four books, Matthew, Mark, Luke and John, that we forbear to hunt up the formidable array of positive and collateral testimony, and give only a few pointed ones. Matt. 24th chapter. "This gospel of the kingdom, shall be preached in all the world, for a witness unto all nations, and then shall the end come." The declaration, "*this gospel,*" shows that he was preaching the same gospel which he said should be preached in all the world! Mark i. 14, 15, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying the time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel." Luke iv. 32, "And they were astonished at his doc-

trine: for his word was with power." Paul in Hebrews vi. 1, & 2 verses, expounding the principles of the doctrine of Christ, calls them faith, repentance, baptisms, laying on of hands, resurrection, and eternal judgment. This is the only book, to our knowledge, in which they are all collated together; yet these principles were preached by both master and servants.

Do you doubt their being preached by Jesus? What did he say to Nicodemus, John 3rd chapter? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him &c." Here is faith! I have just quoted from Mark that he preached repentance. Did he preach baptisms (plural)? Let his own language to Nicodemus answer, John 3rd chapter, "Except a man be born of *water and of the Spirit*, he cannot enter into the kingdom of God."

The "Teacher" says in his 8th letter and 4th par.,—having reference to this same passage—"Why be perplexed with the language of a passage almost enigmatical?" How he arrives at this conclusion I am at a loss to conceive. What! a man come to the Savior inquiring the way of life, and he profess to teach him in language dark, obscure? No! No! Men may strive to make it appear enigmatical, having established for their own government, dogmas, opposite in their teachings to this commandment of the Savior; but the humble follower of the meek and lowly Jesus, cannot for a moment entertain such an idea. It may be emblematical, but enigmatical, never!

When an infant is born into the world, it is a member of the kingdom of God, as is proven by the Savior's remarks to the disciples who forbade the parents to bring their children to him to be blessed. He said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

To be born, says Webster, is to be brought into life! Well, Paul tells in Romans vi. 4, how the ancient saints were brought into (new) life. "Therefore we are buried with him by baptism, into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Here we perceive that the new birth, or life, was brought about by baptism or immersion of the water and of the Spirit.

"How do you prove the immersion of the Spirit?" We are willing to concede that the body was immersed in water; but we fail to see the immersion of the Spirit. My dear sir, if you concede that the birth of the water is emblematical of the immersion in water, you virtually acknowledge that the birth of the Spirit means an immersion in the Spirit. If Paul should teach that the newness of life, or the new birth, could be accomplished short of that which his Lord and Master said it should take to accomplish it, I for one would not believe him; but we do not for a moment suppose that he taught differently to his law-giver; but agree with him in every particular. He says in the quotation, that *like* as Christ was raised up from the dead by the *glory of the Father*, even so we also should walk in newness of life. Here we perceive that when we are immersed in water, we are considered dead, and as Christ was raised from the dead by the glory of the Father, *so we also* should be raised from the dead, (death in sin), by the same glory, and made to walk in newness of life. Now if in connection with this scripture, we take Romans viii. 11, on the same subject of raising Christ from the dead, we will have a correct idea of what that *glory was*, that raised up Christ from the dead. "If the Spirit of him that raised up Jesus from the dead dwell in you. He that raised up Christ from the dead, *shall also* quicken your mortal bodies by

His Spirit which dwelleth in you." The conclusion is, from this language of the apostle, that it was the Spirit of God that raised up Jesus from the dead, from the word *also*, which shows that the mortal bodies of the saints should also be quickened and raised up from the dead, by the same Spirit which raised up Christ. Could the Spirit raise up Christ from the dead without operating on every particle of the body? If not, then the body of Christ must have been immersed by the Spirit! Then *like* as Christ was raised from the dead by the glory of the Father, *even so* we also should walk in newness of life.

The Teacher in his seventh letter, and 3rd paragraph, acknowledges that on two occasions, the immersion or baptism of the Spirit took place. I will quote his sayings,

"We do not pause to speak particularly of the miraculous manifestations of the Spirit on the day of Pentecost, farther than to say, that what is called the *baptism of the Spirit* in the only two instances on record, is marked by miraculous power, and that therefore this baptism is not to be looked for now. It seems to have been meant more especially to seal Jews and Gentiles with the same Spirit of promise,

that they might by divine certificate, be entitled to equal membership, and equal privileges in the kingdom of heaven. See Acts x. 46, 47; xi. 1, 18. Thus, says Paul, in one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free."

We here see that he endorses the immersion of the Spirit on two occasions, viz, on the day of Pentecost, and on Cornelius' household, and then jumps at the conclusion, that there are to be no more baptisms of the Spirit; but unluckily for his position, in trying to show his opinion of the reason of these two baptisms being the unity of Jew and Gentile, he quotes a Scripture, 1 Cor. xii. 13, which undoes and forever silences the assertion that there were no more baptisms, or immersions of the Spirit; for "By one Spirit are we all baptized into one body" &c. It seems according to Paul that *all the saints were baptized by one Spirit*. If baptism of the Spirit means immersion of the same in those two cases, which our friend acknowledges, I would like to know by what process of reasoning he makes out the baptism of all the saints by the Spirit not to be immersion. We fail to see the difference.

TO BE CONTINUED.

FAITH AND WORKS.

BY SR. M. GALLEY.

Salvation is by faith. "Show me your faith by your works." Work is worship; work is holy. Then let us who are able, work, and never expect to become really great and glorious, till we have written this in essential facts about us. Let us thank God he has given us work to do; faith that will produce acceptable works is the first and greatest thing in this our preparatory state for a higher and a better life. It will enable us to suffer woes otherwise unendurable. To forgive

wrongs darker than death or night, to love and hope till from the wreck of all our hopes the things that we most wished for, shall come to us; to be, as it were, above fate by the power of faith; this is really to be good, great and joyous, beautiful and free—this is alone life and victory—this takes you beyond the present to taste the joys of the Millenium. With how many of you, my dear brethren and sisters, has this working faith begun?

Let us talk together. Is there one

who would not rather work to advance the kingdom of God on earth, than to do anything else that could be done in this present evil world? Oh! would that I could put a sheet or two of paper in my bosom, and after awhile take it out written over with my very soul-thoughts—all punctuated, i's dotted, t's crossed, and all ready for dispatch. It would be so much more to the point than anything I can write. Methinks I hear voices come up responsively from thousands of true souls, who with a joyous shout, will declare their willingness to add to their faith works of righteousness, and active labor for God.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., MAY 1ST, 1871.

NEW HYMN BOOK.

We are pleased to announce that the Hymn Book is so far advanced that we feel warranted in notifying those wishing them to state the kind they would prefer, as it is manifestly improper that we should make the selection.

There are some who have sent partly money enough, these should make up their amounts to the price of the book they want. Some have ordered books with names on but have sent no money. We can not put names on books for parties unless they are paid for. We might put the names of parties on books and they refuse to take them off our hands; and they would be useless for us as none would like them thus marked. They might object to the kind and price of our selection.

We are sorry that any have ordered before the price was ascertained; but shall now do the best to please and let the matter rest.

No names can be received to be put on after the first edition is exhausted, as it is necessary to be done at the time of binding, there being no facilities for doing it at the HERALD office.

The price list of the different styles of binding in which we propose getting the Hymn Book for sale, will be found below.

Full Cloth.....	\$1 35
Half Bound, leather back and cloth sides.....	\$1 45
Imitation Morocco, marbled edges.....	\$1 55
Sprinkled Sheep, sprinkled edges.....	\$1 75
French Morocco, gilt edges, beveled boards.....	\$2 50
Full Turkey, best style.....	\$3 50

These are the prices by mail, and do not include the putting on of names; this will be fifteen cents more for each name. Clasps will cost from twenty-five to fifty cents extra for each book.

The edition contains 1,120 hymns, 798 pages, and is printed on the finest sized and calendered paper, in long primer type. The type was purchased expressly for this work, and consequently the imprint is clear and bold. The hymns finish on the leaves to which the book opens, hence it is not requisite to turn the leaves in singing.

Send for no books, the price of which is not advertised. Presidents of Branches are requested to urge this upon the immediate attention of the saints.

THE CONFERENCE of the Church for April, 1871, is passed; and we wish to enjoin upon the saints that wise men reduce precept to practice, and good examples they follow in fact.

Our work is spiritual, but temporalities enter into our labors as essential ingredients of successful labor. So with our resolutions passed in Conference, they are enunciations of the popular voice; and as such ought to be regarded.

We rejoice that so many evidences of advancement are found in the reports from the various districts and fields of missionary labor; but we think some of them offer opportunities for improvement.

One thing quite noticeable in our late Conference, was the strong under-current for good which pervaded the minds of those present. With such a feeling for good existing in the minds of a body of men like the elders in and of Israel, we are assured the liberties of the people will be safe from subversion.

The attendance of delegates was not so large as last year; but the reports of the Secretary and the Recorder show a better representation, though it was by no means so accurate or so full as it should have been. We hope this will be improved, and it can be, if these officers receive the co-operation of every co-laborer for Zion, local and traveling, which it is their right to demand and expect. It is not their fault that reports are meagre, or untrue in respect to those items which local authorities neglect to attend properly to. Let our next yearly exhibit, be better in letter and spirit.

The importance of organized districts, and branches not in districts, sending delegates to the Annual or Semi-Annual Conferences, was clearly demonstrated at our spring session, and we are anxious that much greater care shall be exercised hereafter, in this matter. Be represented, and that by good and true men chosen of God and approved by you.

The law provides for the organization of the Elders' Quorum into bodies of ninety-six each. See D. & C., Sec. cv. Pars. 31 and 41. The organization of the Quorums will continue till all are organized, preparatory to the calling of a grand solemn assembly ere long to take place.

 QUESTIONS AND ANSWERS.

Question.—How should a sacrament meeting be conducted in order to procure the greatest blessing? Should the saints engage in prayer, then the elder preach and administer the emblems, and then call for testimony, or should it be simply prayer and testimony? and what time in the day should we partake, fore or afternoon?

Answer.—In the spirit of humility, meekness, forgiveness, love and confidence in God and his Christ.

As to the form of the ceremonies, the Spirit, the occasion, the circumstances, and the surroundings should determine. It is usually considered proper to open the meeting with singing and prayer, or by prayer. Solemnity should characterize the services. An exhortation, or short discourse, with the reading of the word; but not a sermon of length, may follow; after which, testimony, confession, prayer, forgiveness, the blessing and partaking of the bread and wine. Or, if it should suit the saints better, the sacrament before testimony. We think the afternoon or evening better than the forenoon.

Q. When an appointment is made for a certain hour, and neither elder, priest, teacher or deacon is present, would a lay member be justified in opening the meeting and conducting it?

A. In all meetings of the church at the regular appointments, the chosen officers should proceed at the proper time to open and conduct the meeting. If there be no regularly chosen officers present, the highest authority present should be called upon. If there be no officers of the church present, the saints should select some one of their number to preside for the time being, engage in prayer and exhortation, encourage and strengthen each other, and then depart to their homes in peace.

By being sober, quiet, peaceable, careful and studious to avoid confusion, or contention, good meetings should be had.

There is sometimes too much confusion, noise, moving about, and general unrest among the saints at their places of worship before the services are begun, and after they are closed. Too much talking, too much lightness, which we fancy are calculated to disturb the propriety of a meeting. We are not *very* superstitious, though not altogether free, and the idea that proper solemnity should prevail during the meeting of the saints is one of our superstitions.

In the breaking of the bread, there should be an exercise of thought as to the number present who may partake of it. By the decision of General Conference, the bread that has been blest is required to be used, and if those who may break the bread are not careful in this respect, they may break up so large a quantity as to render it necessary to be handed around more than once. An exact calculation may not be always practicable; but great care should be exercised.

The singing should be considered. Some are too apt to sing several verses of a hymn between prayers and testimonies; one or two verses is sufficient.

In testimony, references to past experiences with factions of the church should be avoided as much as possible; and in no case should there be anything like a rejoinder to what some one else may have spoken.

If a request from the sick for the prayers of the church be sent, the request should be responded to.

If a tongue be given, and no interpretation, intercession should be made by prayer for the interpretation; but too great length of time should not be spent in waiting.

In branches where rents or expenses have to be met, and it is customary to collect at sacrament meetings, the spiritual exercises of such meetings should not be broken by the passing of the plates while every mind is, or ought to be absorbed in the contemplation of God's mercy in the gift of his Son; but the collection should be deferred until the presiding officer announces that the time for closing such exercises has arrived.

Q. Is it proper to use consecrated oil for the purpose of anointing the head on occasions of fasting.

A. We think not.

THE article in this issue under the caption of "The Primitive Faith," is the last public, written attestation to the gospel of Christ of Br. Moses C. Nickerson, he having passed from earth just before it was taken in hand by the Editors.

We did not learn of his death until the article was in type.

Br. Nickerson died while in the field, giving his last efforts to the cause we love so much. May he rest in peace and be glad in the resurrection, will be the prayer of all true believers.

THERE is quite a rivalry between Peoria and Springfield, Illinois, on account of the removal of the capital of the state, now being considerably agitated. Springfield wishes to retain, Peoria wishes to obtain.

THE only wagon bridge across the Mississippi river is now completed at Keokuk, Iowa; it is a railroad and wagon bridge combined. Cost about \$1,000,000. It has eleven piers, two abutments, and the longest draw in the world, it being 384 feet in length.

THE French are still fighting among themselves. What the issue will be is still doubtful.

CHOLERA has broken out at St Petersburg, Russia.

By a new law, Delaware protects the property of women engaging in business after separation from their husbands.

\$1,668,575 were paid by railroad companies in Great Britain, as compensation for injuries suffered on their roads in 1870.

\$20,000 worth of flowers sold in and around Boston for Easter.

WE CALL attention to the following lately issued tracts:

"Polygamy: Was it an Original Tenet of the Church of Jesus Christ of Latter Day Saints." By Alexander H. Smith. Ten pages. Price 25 cts per dozen. \$1,60 per hundred.

"The Successor in the Prophetic Office and Presidency of the Church." Sixteen pages. 30 cts. per dozen. \$2 per hundred.

Correspondence.

OGDEN, Utah,
March 30, 1871.

Dear Herald:

I arrived at Brigham City on the 5th inst. The weather was very pleasant. I went to meeting with my relatives, and heard the Bishop preach. The burden of his subject was, "You must pay your last year's tithing, and this year's tithing, your donations, freewill gifts, and two hundred dollars needed for church purposes, which must be paid by the first of May." They were not to forget their monthly donations. The lace the women wore might be sold for so much, and given to the poor. What they gave in exchange for tea and coffee, they ought to give to the Lord.

After meeting, I made application for the Court House to preach in. I had learned that the true Latter Day Saints were not permitted to preach in that city; but inasmuch as I had offered my uncle, the Mayor of this city, my house in California to preach in, I thought they could not refuse me; but they told me that it was contrary to their orders. I asked them if they remembered how they used to be

treated when they preached the gospel; how men shut their houses against them? But talking was of no use; I could not have a house. Some of my young relatives thought it very strange that they would not let me preach; for they would have liked to hear me.

The next day, I preached in the Co-operative Shoe Shop, to a large crowd, with good success. Many had been informed that we were Spiritualists. I preached there four days, and distributed many tracts; then went to Willard City, where I met with others of my relatives, who were going to convert me. We had a good time; the books were resorted to. When they found that they were not prepared to prove their doctrine, I was invited to go with them to one of their leaders. I did so; but when he could not carry their point, he got angry, and told me that I had better be careful how I talked about the priesthood!

I went to their testimony meeting, and there heard their testimonies; which I feel it my duty to write. The first one that spoke bore his testimony that when we died, we all went to the world of spirits; or, in other words, the prison. He also read a part of Brigham's sermons, and spoke about Adam being their God. "Some folks

say that he is not our God; but President Young says that he is," was the gist of his conclusion. The next bore his testimony, that if any man would tell him that Br. Brigham was not Joseph's legal successor, or that he had ever taken anything illegally from the poor or from any man, he would insult him, looking me in the face while he spoke. He further testified that wheat was now sown, that they must fix their fences, for he did not like to see stock eat up and destroy the crops. The next testified that those ditches in the street ought to be straight, that the trees which had been talked about, ought to be got and set out, while they were digging the ditches, and that arrangement must be made about building the side-walk. The next speaker bore his testimony that two of the brethren had been appointed to go this afternoon to see what those trees could be bought for. The President then arose, thanked the Lord for the good spirit that had been with them, and dismissed the meeting. What think the saints of a fellowship meeting among the followers of Brigham?

In the afternoon I preached at Br. Joyce's. The house was full and part of out doors too. I had good liberty to speak on the question, "Is polygamy a command to the Latter Day Saints?"

I went from there to Bountiful; met with the Bishop, to whom I offered a tract on Tithing. He told me that I was an impostor, a hypocrite, a deceiver, an advocate of lies, and not fit to live. I feared not, for the Lord had before made known to me by dream that which comforted me.

I dreamed that I came to a large field of wheat; it was nearly ripe. While I looked upon it, I saw a fire in the midst of the field, burning the heads off the wheat. I went into the field, and worked to put the fire out. I walked into the fire; but it had no power to burn me. A voice then told me that the wheat

was the people of God, and the fire a principle that had got among them, that would destroy them all if it was not put down, and for me to lift up my voice, and proclaim liberty wherever I went.

I went to the city, and met with Br. Brand. On Sunday, we had a good meeting. In our testimony meeting, the gift of tongues was manifest. Br. Brand also preached to a large house on the question of the legal successor of Joseph Smith the Martyr.

Brigham has not so much power in the City as he once had. The most of those who obey counsel are Old Country folks. In the country the people are, most of them, very poor. Some of them have not enough to be comfortable. I found many of the old saints who are waiting anxiously for Joseph to come here. They say the Smith boys will soon see the error of their ways, come and be baptized by Brigham, and take their place, it matters not what they teach now. The revelations declare that many of the saints should return to Zion, and that the anointing is placed upon the posterity of the Martyr.

From the City, I went to Cache Valley. It is the worst place for the servants of God I ever saw. At Wellsville, the people are so well trained that they will not take any tracts, nor talk with a man that does not believe as they do. In Logan, I have some relatives. Some of them are so poor that they can hardly keep soul and body together. Some of them are so poor that they have made their bed clothing into clothing to wear to cover their nakedness. It made me feel bad to see men and women who came from different parts of the world to serve the Lord, brought into bondage.

From there I went to Hyde Park, to see Br. Metcalf; but he was not there. He had gone to Malad. I there had some conversation with a

man who was very loud in defense of polygamy. He denounced the Josephites as apostates.

From there I came here. On last Saturday and Sunday, we had good meetings. The saints were edified, and built up in the most holy faith. One honest-looking man stated that he could not hold his peace. He said he was no speaker, but he wanted to tell us that he felt well with us. He had been in the church of Brigham, in Utah, ten years; but this was the first time he had ever seen the Savior's promise fulfilled, "these signs shall follow them that believe." Many believe, but are forbidden to go to our meetings. I pray to God for the elders, that we may use all the wisdom that God has given us to preach the word of God.

May God bless every effort to redeem his people, is the prayer of

F. C. WARNEY.

FARMINGTON, Iowa.

The cause seems to be on the march here. Br. J. H. Lake has just closed a series of meetings, which lasted two weeks. The meetings were attended by people of various denominations, and the very best of order and attention were had during the entire lectures. Br. Lake's leading text was, "Seek ye first the kingdom of God and his righteousness." Many are now carefully searching the Bible to see if these things are true, and we have the assurance that the "bread is floating upon the waters."

Our meetings were attended by several respectable citizens of Missouri, who cordially requested Br. Lake to go there to preach, and an appointment was sent for the second Sunday in February.

F. REYNOLDS.

WHEN a man has feathered his nest, you will generally find that he also plumes himself upon it. How true it is, therefore that "riches take unto themselves wings!"

BETTER untaught than ill taught.

Annual General Conference.

The Annual General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, convened in Saints' meeting house, Plano, Illinois, April 6th, 1871, at 10 a. m., and organized by electing as President, Joseph Smith; as Secretary, *Ex-officio*, Mark H. Forscutt; as Assistant Secretary, Edwin Stafford; as Reporter, Jesse Broadbent; as Chorister, Norman W. Smith; as Deacons, Silas Cook, Thomas E. Lloyd, Nathaniel Kennedy, and Joseph Scott. The officers elect took their places, and meeting was opened by singing. Prayer was offered by the President in an earnest and comprehensive manner.

Minutes of Semi-Annual Conference read, and approved, after a correction was made to the effect that Elder Patterson's report was a written, instead of a verbal one.

The President opened the business with instructions on the rendering of reports. Names of delegates present were called for, and the following announced:

Josiah Ells, representing the Pittsburgh, Massachusetts, and Maine Districts.

John S. Patterson, the Kewanee District.
John H. Lake, the String Prairie and Nauvoo District.

Wm Redfield, the Fremont District.
Calvin Beebe, the Pottawatomie District.
H. A. Stebbins, the Northern Illinois District.

J. S. Snively, the Canada District.
G. E. Deuel, the Des Moines District.
E. C. Briggs, the Michigan District.
L. W. Babbitt, the Pittsfield, (Illinois), District.

Thos. Dobson, the Galland's Grove District.

Written reports were received from E. C. Brand, of the Utah District; and Wm. Summerfield, of the North West Missouri District.

RESOLUTIONS.

By *J. S. Patterson*. That we receive and approve of all reports not objected to, without further motion.

By *E. Banta*. That resolutions offered during this conference be written and signed by the mover.

By *M. H. Forscutt*. That the resolution just passed, governing resolutions to be offered, shall not affect simple motions, which may be made without reducing them to writing.

By *E. Banta*. That we have preaching

on Thursday, Friday, and Saturday evenings. Amendment by *I. Sheen* to strike out Thursday evening, lost—original motion carried—one negative.

REPORTS OF DISTRICTS.

UTAH, by E. C. Brand.

SALT LAKE CITY, Utah,

March 30, 1871.

President Joseph Smith and brethren in Conference assembled; greeting.—I beg to hand you, by letter, report of our conference just ended, which may perhaps be the best report I can give of the Utah mission.

As far as the cause of Christ is concerned, it is decidedly onward in Utah. We have been blessed this winter with the labors of *Brs. Alex. T. McCord* and *Chatburn*; they are well liked. *Elder Wood* returned sick. Three branches have been opened up south, and many new preaching places. A greater spirit of freedom obtains, and the prospects for the future are bright. The principal block in our wheels is the need of a suitable place to meet in Salt Lake City. We have been dependent from the first on our Gentile friends. We have a hall on Sunday afternoon; but no place for morning or evening worship, no place for Sabbath school, no place to hold conference. Last year we had to take out of doors for it, and this time held it in two places. As you will see, we have "Resolved to build a house, and now like them of old, cry out to come to Macedonia and 'help us.'" We earnestly solicit help, and we hope to obtain it speedily, that we may hold our next conference in our own house. *E. C. Brand*, President.

NORTH WESTERN MISSOURI, by *A. J. Blodgett*, in writing.

According to resolution passed at our last District Conference, I send the report of the North Western Missouri District.

Fifteen branches; 1 seventy, 64 elders, 12 priests, 7 teachers, 9 deacons, 194 lay members; total 277 members.

Increase since April 6th, 1870, 7 branches, 143 members.

As far as known, all are in good standing. The spirit with the members and officials is on the increase, and the work progressing in the district. *Wm. Sumnerfield*, President; *A. J. Blodgett*, Clerk.

KEWANEE, by *J. S. Patterson*, in person, 12 branches, 87 officials, 349 lay members, total 436. Thirty baptized, 2 expelled. Condition of district, prosperous. *J. S. Patterson*, President; *E. Stafford*, Sec'y.

STRING PRAIRIE AND NAUVOO, by *J. H.*

Lake, in person, 6 branches, 52 officials, 166 lay members, total 218. Condition of work, tolerably good and onward. *J. H. Lake*, President; *B. F. Durfee*, Clerk. Benediction by President.

AFTERNOON SESSION.

In the opening services, prayer was offered by *Elder E. C. Briggs*.

Extracts from Senate Bill, No. 216, of the State of Illinois, were then read by the Secretary, in which were found provisions under which the Board of Publication will be able to properly organize, should it pass, and become a law of the State.

The General Church Recorder's Report was then read, embodying 129 branches which reported to him for December 31st, 1870; but in examining the *Heralds* he found the names of 74 other branches from which he had not received any report. Those reported to him, and the aggregate of those the names of which he had found, and the figures for which he had taken according to their last published report, make a total of 6,326 members enrolled in branch organizations. The names of those reported to him are incorporated with and are in the Secretary's Report.

The Church Librarian's Report was read showing the number of books in the Church Library to be thirty-three only. The names of the books on hand are here given, that those who are desirous of contributing towards creating for the church a respectable library, may see what books we have, and supply some we have not.

Latter Day Saints' Church Library.

- 1 *Dr. Butler's Atlas of Ancient Geography.*
- 2 *Manual of Parliamentary Practice.*
- 3 *Geological Survey of Illinois vol. 1.*
- 4 " " " " 2.
- 5 *Series of Discourses on the Christian Revelation.* By *Thomas Chalmers.*
- 6 *Moral and Intellectual Science.* By *Geo. Combe.*
- 7 *History of Religious Denominations.*
- 8 *American Conflict.* By *H. Greely.*
- 9 *Hallam's Middle Ages.*
- 10 *History of the Books of the Bible.* By *Stowe.*
- 11 *Book of Mormon.*
- 12 *Book of Doctrine and Covenants.*
- 13 *True Latter Day Saints' Herald*, volume 1-6.
- 14 *True Latter Day Saints' Herald*, volume 7-10.
- 15 *True Latter Day Saints' Herald*, volume 11-16.
- 16 *Restorer.*

- 17 Millennial Star, volume 1, 2.
 18 " " " 4, 5.
 19 " " " 7.
 20 " " " 9.
 21 " " " 13, 14.
 22 " " " 15.
 23 Times and Seasons, volume 5.
 24 Series of Pamphlets. By O. Pratt.
 25 " " " " "
 26 Western Missions. By P. J. De Smet.
 27 Protestant Church of France. By J. G. Lorimer.
 28 Popery as it was and is. By Wm. Hogan.
 29 The End. By John Cumming.
 30 Salt Lake City Directory.
 31 The Koran.
 32 The Voter's Text Book.
 33 Mormonism. By John Hyde.

DISTRICT REPORTS.

FREMONT District, by Wm Redfield, in person, 55 officials, 209 lay members, total 264. Increase during the year 76. Condition, prosperous. Wm. Redfield, President; J. R. Badham, Clerk.

GALLAND'S GROVE District, by Thos. Dobson, in person. About 300 members. The work is looking up, additions in several branches. A remarkable case of healing, in which an infant given up to die, whom the physicians had given up, and for whom the grave-clothes were made, had been restored, was reported. T. Dobson, President; R. Jenkins, Clerk.

NORTHERN ILLINOIS District, by H. A. Stebbins, in person. Twelve branches, 94 officials, 399 lay members, total 493. Increase 63, loss 12. Prospects and general condition of the work, good. One new branch not reported. H. A. Stebbins, President; V. White, Clerk.

CANADA District, by J. S. Snively, in person. Fifteen or 20 baptized, 23 children blessed. A good spirit manifested, and prospects encouraging. G. Cleveland, President; C. Shippy, Clerk.

DES MOINES District, by G. E. Deuel, in person. Four branches, 22 officials, 73 members, total 95. Increase in the last four months 19. Prejudice giving way, many ready to accept the gospel, cause onward and upward. W. Nirk, President; I. N. White, Clerk.

MICHIGAN, by E. C. Briggs, in person. Five branches, 26 officials, 109 lay members, total 135. Baptized 15; general condition of the work, good. E. C. Briggs, President; A. Cochran, Clerk.

PITTSFIELD (Illinois), District, by L. W. Babbitt, in person. Four branches, 8 offi-

cial, 66 members. L. W. Babbitt, President; T. Williams, Clerk.

St. Louis Sub-District No. 2, by G. Hicklin. One hundred and ten members, including officers. Twelve baptized. G. Hicklin, President; G. Kinghorn, Clerk. (This Sub-District is represented in St. Louis District report; but the delegate from St. Louis not having arrived, Sub-District report was called for.)

MAINE, PITTSBURGH AND MASSACHUSETTS Districts, by J. Ells. Maine District divided into two, Eastern, and Western. Pittsburgh District, preaching out of doors, great energy by the ministry. Massachusetts District, great interest for hearing manifested. Prospects in all the districts, good. No official statistics furnished.

Benediction by Elder J. Ells.

EVENING SESSION.

Opened at 7:30 p. m. with singing. Prayer by Elder Landers. The President desiring Conference to elect a speaker for the evening, on motion of Elder Forscutt Elder E. C. Briggs was called to the stand. His subject was a broad and interesting one, from the Savior's caution, "Take heed that no man deceive you."

Benediction by the President.

APRIL 7TH.

MORNING SESSION.

Opened at 10 a. m. by singing. Prayer was offered by J. S. Patterson. Minutes of previous day read by Secretary, corrected and approved.

RESOLUTIONS.

By J. S. Patterson. That in the discussion of all questions laid before this body, members shall be limited to once speaking, and in point of time to ten minutes—further extension of time or privilege to be granted only by the consent of the body. Seconded by Elder Banta—carried, two negative votes.

By H. A. Stebbins. Whereas the first Quorum of Elders being full, and it being necessary and desirable to organize a Second Quorum, therefore be it Resolved that the President of the First Quorum has the right to appoint a President *pro tem.*, to the Second Quorum, who with the aid of the First Quorum shall proceed to fill and organize the Second Quorum. Seconded by J. S. Patterson.

Elder I. Sheen argued against the motion as an innovation upon old and established usages, and as having no basis of authority in the law. His time having expired, on motion of Elder Lake, further time was

granted. He argued that the number ninety-six elders was the minimum number of this quorum.

Elder L. W. Babbitt thought it the introduction of something new, and could not sustain it, without further evidence. Quite a number of others took part in the debate, *pro* and *con*, and on motion of Elder Banta, the President gave his views on the question, endorsing it, and arguing in favor of the number ninety-six being the maximum number. He quoted Book of Covenants, Sec. 104, par. 31, and 41; and Sec. 107, par. 46.

On motion of Elder I. Sheen, President Marks gave his views on the question, and in doing so favored the resolution, and concurred in the views of President Smith. A number of others spoke on the subject, when on motion of J. S. Patterson the previous question was voted for, and on presenting the main question, the resolution obtained.

Elder Sheen called for a division of the house, which resulted in affirming the resolution by a vote of 36 to 7.

REPORTS OF DISTRICTS.

POTTAWATOMIE District, by C. Beebe, in person. Seven branches, 78 officials, 241 lay members, members in District unassigned to any branch 52, increase 31, decrease 20. Condition of District, improving, and prospects good.

CENTRAL NEBRASKA District, by H. J. Hudson, by letter. District healthy, growing, onward and determined. Order being restored out of chaos. Openings for preaching wide and important. Some elders have co-operated with him effectively; others have promises to do so unredeemed. He paid a noble eulogium to Elder Charles Derry, whom he highly and strongly recommends. One branch, the Florence, has been absorbed by others. His duties in the halls of the State legislature prevented his personal attendance.

SOUTHERN NEBRASKA District, by R. M. Elvin, by letter. Two branches, 20 officials, 125 lay members, total 145. Condition of District, not good. One branch lacks interest and action, the other in confusion. One John M. Burton had organized a new church, called the church of Christ, which some of the members have joined.

Benediction by the President.

AFTERNOON SESSION.

In opening services, 2 p. m., prayer was offered by Elder Wm. Redfield. The General Church Secretary's Report was

then read, in which the following items were represented.

Branches that have reported to both Church Secretary and Church Recorder according to instructions.

The first number is that sent to the Secretary, the second is that sent to the Recorder. The branches who find by this that their lists of names and statistical reports do not agree, are requested to endeavor to rectify the mistake as early as possible.

Atchison, Kansas,	33	34
Amboy, Illinois,	61	61
Boyer Valley, Iowa,	30	39
Brooksville, Maine,	25	25
Burlington, Wisconsin,	33	32
Boone County, Illinois,	18	18
Batavia, Illinois,	22	22
Bevier, (Welsh), Missouri,	30	30
Brush Creek, Illinois,	46	45
Carson City, Nevada,	35	36
Columbus, Nebraska,	60	61
Coldwater, Michigan,	31	31
Cache Valley, Utah,	8	8
Clinton, Missouri,	6	6
Council Bluffs, Iowa,	109	90
Cameron, Missouri,	10	12
Croton, Iowa,	19	19
De Soto, Nebraska,	70	40
De Kalb, Missouri,	17	17
Davenport, Iowa,	29	25
Dry Fork, Illinois,	22	22
Deer Creek, Illinois,	11	11
Elm River, Illinois,	11	11
Elm Creek, Iowa,	16	16
Ephraim, Utah,	46	44
Farm Creek, Iowa,	32	32
Fox River, Illinois,	53	54
Forest City, Missouri,	11	11
Gartsides, Missouri,	11	16
Hopkins, Michigan,	34	35
Hannibal, Missouri,	9	9
Hyde Park, Pennsylvania,	13	15
Independence, Iowa,	18	18
Kewanee, Illinois,	101	101
Lawrence, Michigan,	19	19
Little Sioux, Iowa,	103	103
Llanely, Wales,	36	41
Little River, Iowa,	70	69
Mission, Illinois,	68	67
Marengo, Illinois,	28	34
Magnolia, Iowa,	16	26
Montrose, Iowa,	45	38
Mound Valley, Kansas,	24	24
Newton, Iowa,	27	27
New Canton, Illinois,	13	13
Ogden, Utah,	27	62
Omaha, (Scandinavian), Neb.,	22	22
Omaha, (English), Nebraska,	73	71
Princeville, Illinois,	18	22
Plano, Illinois,	118	123

Pittsfield, Illinois,	22	22
Pittsfield, Wisconsin,	22	19
Rock Creek, Illinois,	29	29
Raglan, Iowa,	29	29
Rochelle, Illinois,	10	10
Sandwich, Illinois,	42	40
Starfield, Missouri,	31	32
San Bernardino, California,	284	285
Stockton, California,	48	48
Sacramento, California,	48	21
St. Louis, Missouri,	243	225
St. Joseph, Missouri,	16	16
Twelve Mile Grove, Iowa,	12	12
Tarkeo, Kansas,	16	16
Union, Iowa,	36	27
Volcano, California,	23	22
White Cloud, Kansas,	15	15
Waconda, Missouri,	34	34
Willow, Wisconsin,	28	35
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Banksville, Pennsylvania,	10
Birmingham, England,	45
Buckhorn, Ontario,	39
Beaver City, Utah,	9
Botany, Ontario,	9
Beaver Creek, Iowa,	28
Coldwater, Alabama,	61
Centerville, California,	24
Casey, Iowa,	16
Camp Creek, Nebraska,	15
Columbus, Kansas,	9
Dennisport, Massachusetts,	52
Darlington, Wisconsin,	9
Elkhorn, Illinois,	16
Empire, Nevada,	5
Evening Star, Alabama,	10
Freedom, Wisconsin,	14
Farmington, Iowa,	29
Gallatin, Montana,	29
Guildford, Missouri,	32
Hanley, England,	15
Henderson Grove, Illinois,	24
Island, California,	11
Jackson, Iowa,	12
Lindsley, Ontario,	34
London, First, England,	17
London, Second, England,	10
Lowgap, Iowa,	6
Little Cannon Valley, Minnesota,	27
Mount Olive, Florida,	23
Manteno, Iowa,	114
Moingona, Iowa,	16
Manti, Iowa,	64
Millshoals, Illinois,	15
New Tredegar, Wales,	29
North Pigeon, Iowa,	28
Nebraska City, Nebraska,	95
Nortonville, California,	22
Olive, Ontario,	22
Osseo, Wisconsin,	11
Oregon City, California,	14
Providence, Rhode Island,	19
Petaluma, California,	42
Pittsburgh, Pennsylvania,	68
Provo, Utah,	7
Pittsburgh, Illinois,	8
Sandusky, Wisconsin,	19
Soda Springs, Idaho,	7
String Prairie, Iowa,	48
Santa Rosa, Florida,	26
Spring Valley, Iowa,	41
Unionburgh, Iowa,	42
Volney, Iowa,	4
Wilton, Iowa,	17
Watsonville, California,	52
Wilkesport, Ontario,	17
Woodbine, Iowa,	20
Wood River, Illinois,	9
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Sixty-three Branches.	1676
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Branches that have sent in a report to the Church Secretary; but have failed to send a Record of Names to the Church Recorder.

Belleville, St. Louis District, Ills.,	12
Six Mile Grove, Iowa,	19
Syracuse, Ohio,	13
Waltham, Massachusetts	12
Williamsburgh, New York,	8
Whearso, Missouri,	17
Yellow River, Iowa,	4
Platte, Missouri,	32
Philadelphia, Pennsylvania,	34
Pleasant View, Kansas,	30
Mottsville, Nevada,	19
Crescent City, Iowa,	50
Franktown, Nevada,	21
San Francisco, California,	39
Union Mills, Missouri,	14
Victoria, Illinois,	16
Keokuk, Iowa,	43
Plum Creek, Iowa,	52
Janesville, Wisconsin,	21
Leland, Illinois,	9
Mill Creek, Iowa,	24
Glenwood, Iowa,	27
Pleasant View, Maine,	24
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	540
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Branches that have sent a record of names to the Church Recorder; but have failed to send a Statistical Report to the Church Secretary.

Austin, Nevada,	25
Alameda Creek, California,	74
Alma, Illinois,	28
Boston, Massachusetts,	21
Belmont, Ohio,	17

Branches that sent no Report to either Church Secretary or Church Recorder for the year ending December 31st, 1870.

	No. last report.
Aberdare, Wales,	38
Aberaman, Wales,	38
Aurora, Missouri,	102
Buffalo Prairie, Illinois,	27
Buffalo, Iowa,	27
Beaufort, Wales,	18
Bear Isle, Maine,	18
Bevier, (English), Missouri,	21
Brookfield, Ohio,	40
Boomer, Iowa,	24
Benton, Kansas,	7
Beaver Creek, Iowa,	27
Butternut Grove, Iowa,	15
Buckeye, Pennsylvania,	15
Coal Hollow, Illinois,	10
Church Hill, Pennsylvania,	9
Cwmavon, Wales,	19
Deer Isle, Maine,	24
Des Moines, Iowa,	36
Dry Hill, Missouri,	42
Fall River, Massachusetts,	23
Fairview, Pennsylvania,	34
Galien, Michigan,	15
Genoa, Nevada,	34
Green's Landing, Maine,	58
Gravois, Missouri,	50
Hennifer, Utah,	50
Harlan, Iowa,	
Humboldt, California	
Harris Grove, Iowa,	13
Little Deer Isle, Maine,	21
Little Kennebec, Maine,	35
Lamoine, Illinois,	28
Llanvalion, Wales,	6
Llanvasson, Wales,	6
Lone Star, Florida,	82
Mont Diablo, California,	15
Moriston, Wales,	10
Morning Star, Florida,	
Malad City, Idaho,	68
Mason's Bay, Maine,	27
Merthyr, Wales,	31
Masons's Grove, Iowa,	57
Nephi, Iowa,	12
North Star, Iowa,	26
New Bedford, Massachusetts,	8
North Coon, Iowa,	9
Puce River, Ontario,	14
Providence, Utah,	
Pendarron, Wales,	33
Pleasant View, Maine,	
Quincy, Illinois,	
Salt Lake City, Utah,	117
St. David, Illinois,	62
Saltsburgh, Pennsylvania,	12
Union Grove, Iowa,	50
Union, Utah,	7

Union Fort, Utah,	9
Virginia City, Nevada,	18
Wilton, Iowa,	33
Willow Creek, Montana,	20
Wolf River, Kansas,	8
Waynesburgh, Pennsylvania,	8
Wheeler's Grove, Iowa,	
Ystradgyrlaes, Wales,	8

13 branches averaging 24, 312

63 branches. 1830

Summary from Statistical Reports.

Of First Presidency,	2
Of Quorum of Twelve,	3
Of High Priests,	21
Of Bishops,	2
Of Seventies,	27
Of Elders,	453
Of Priests,	117
Of Teachers,	101
Of Deacons,	68

Total Officers, 794

Of Members, 2521

Aggregate, 3588

Summary from Church Recorder and Herald Reports.

Church Recorder,	1676
Herald,	2005
Scattered,	82

Aggregate, 3763

By this report it will be seen that less than one-half the church has been reported to the Secretary; but little more than one-half to the Recorder; while nearly one-third is unreported to either.

Of those reported to the Secretary, a little more than one-fourth, nearly 4 1-5, are officers; allowing the same proportion to officers among those who have not sent any statistical report as among those who have, we have about 1690 official members authorized to teach the doctrines of Christ, over 1,000 authorized to administer in the ordinances of the gospel.

The increase by baptism among those who have reported to me for 1870, is 549; by vote 41, total 590,—a gain of about 21½ per cent. during the year. If the same rate of increase has attended those who have not reported, the church has increased by about twelve hundred and seventy members during the year.

The statistics of those reported to me show a decrease of 71 by disfellowshipping them, and of ninety-seven by deaths. The same rate of decrease for those not reported, will give a total loss of about 363, leaving the church an actual gainer, over and above her loss, of about 907 during the year 1870.

The status of the church on the first day of January, 1871, according to the following summary, is 220 branches, 6,903 members, to wit:

	Branches:	Members.
Reported to both Sec'y and Rec.	69	2775
Reported to Sec'y but not to Rec.	23	540
Reported to Rec. but not to Sec'y;	63	1676
Reported in Herald, but to neither Secretary nor Recorder,	65	1830
Reported to Recorder, Scattered Members,		82
TOTAL.....	220	6903

All of which is respectfully submitted,
 MARK H. FORSCUTT,

General Church Secretary.

In presenting his report the Secretary acknowledged his gratification at receiving so complete a report as he had done, and urged upon the attention of District and Branch Officers the necessity of a more complete and accurate report than had before been sent.

The Church Recorder, Elder Sheen, followed with an endorsement of the Secretary's instructions, and further urged the importance of the law of God being honored by forwarding to him from every conference, the names of all new members, and the names of all expelled.

REPORT OF MISSIONS.

Elder *J. Parsons*, in person. He had been blessed of the Lord in his mission—had seen the manifestation of God's power and goodness, and organized one branch.

Elder *H. J. Hudson*, by letter. He reported favorably of the work, and his willingness to continue in earnest labor for its progress.

Elder *T. Nutt*, in person. He had preached 101 times, baptized and confirmed 25. Had been witness of the miraculous power of God in his ministry. Had been prevented from going on his mission to England by pecuniary embarrassment, though he had received \$55 towards his expenses. But he lacked clothing, and had purchased some. His report was objected to by Elder Calvin Beebe on the ground that the saints had contributed for his mission, and he had used the money otherwise. Elder Sheen argued in favor

of receiving his report, and on his motion, it was carried with but one negative vote.

Elder *R. J. Anthony*, by letter. He had not been able to fill the mission assigned him by last General Conference through pecuniary embarrassment—from circumstances unforeseen at the time of his accepting the mission.

Elder *T. Dobson*, in person. He and Br. *John A. McIntosh* had labored in Galland's Grove district with good success—the work is onward.

Elder *J. S. Snively*, in person. In his mission in Canada, he had been very much blest. Had preached 137 times, baptized 26, organized two branches and assisted in organizing a third. He related a remarkable case of healing, in the Trafalgar branch, for which he praised the Lord.

Elder *W. W. Blair*, by letter. His report is of such general interest to the church that we publish it entire.

FRANKTOWN, Nevada,

March 27, 1871.

Br. M. H. Forscutt, Church Secretary; I herewith send you a report of the "Pacific Mission," that you may present the same to the Annual Conference of the Church of J. C. of L. D. Saints, for 1871, for their consideration.

First, as regards the Utah District. There has been a fair increase in numbers during the last year, and up to the present time, when we consider the bitter opposition, both public and private, which is waged against the ministrations of the elders.

It was thought advisable, during 1869, and till August, 1870, to counsel those uniting with the Reorganized church, to emigrate to Iowa, Illinois, or North Western Missouri, and for them to there make settlement "in the regions round about" the land of Zion. Six companies were sent back by the U. P. R. R. during the last spring, summer and fall, under the management of Elder E. C. Brand; and I take pleasure in saying that Elder Brand has been faithful, judicious, and efficient in this department of his labors.

Owing to the political, religious, and business changes that are rapidly taking place throughout the entire Territory,—changes that are highly important, and which promise to be permanent,—we have thought best to advise our membership to remain in Utah for the present, if at all consistent with other spiritual and business interests.

They, by the aid of their personal influ-

ence, can assist greatly in advancing the work of God, both in resisting and overcoming the prevailing social, political, and spiritual bondage of Utah; and, in propagating the principles of life and salvation.

Prospects are highly encouraging for the speedy emancipation of the masses from the thralldom of priestcraft, and for the rapid and successful spread of the principles taught by the Reorganized church.

God is manifestly working the confusion and utter overthrow of the false leaders of the Utah systems.

The tormenting fears under which the people have so long suffered at the hands of their rulers, are being taken from the people and put upon the oppressors.

Utah needs a number more of faithful, intelligent, experienced, and spiritual ministers. The demand is urgent, and it should be supplied at once.

Those laboring there at the present are doing well, all things considered; but they greatly need many fellow-helpers,—men of purity of life,—men of holiness and spiritual power.

Those who have never been to Utah, as members of the Brighamite church, are the least objectionable to the people, though persons who have had experience in the peculiarities of the Brighamite system are in many instances the most efficient.

None would be more acceptable as ministers in Utah, by all classes of the truth-loving, than Brs. A. H. and D. H. Smith, except, perhaps, our beloved President, Joseph Smith.

Their faithful labors could not fail of being crowned with great success.

The interests of the church of God in all places, and the interests of a common humanity, demand that the mission in Utah be well strengthened, and ably sustained, both as to its laboring ministry, as also with regard to suitable printed matter for distribution.

God has committed to the Reorganized Church the high and responsible trust, of bringing deliverance and salvation to the captive children of Zion, and it remains to be seen how faithfully and wisely they will accomplish the work.

A suitable room in which to hold religious services in Salt Lake City is greatly needed. At present our people are dependent upon those not of our faith for a room (Independence Hall) in which to hold afternoon services on Sundays.

I am confident that with wise manage-

ment a suitable house could be erected during the present summer and fall, that would answer both for religious services, and for Sunday School, and week-day school purposes.

Active efforts to this end should be put forth at an early day.

The branches in Idaho are in a healthful and rather encouraging condition; so also are those in Montana.

The Nevada district, though backward, rather, for the past few months, is now prospering fairly, and prospects are good for its future progress.

Additions are being made by baptism in some of the branches; and I have been permitted, by God's blessing, to baptize twelve persons, mostly adults and heads of families, since February 18th.

As for the California and Oregon Districts, I am prepared to say but little, though I learn by letters that in some places there is an increase by baptism, and that the saints are rejoicing in the light, and peace, and comfort of the Holy Spirit, and that the indications for the future progress of the work are encouraging.

I now intend to labor in California till the last of June, and then return to Nevada, to remain from six to eight weeks, when I shall expect to go on to Idaho, Montana and Utah; and then home if the Lord will, by October 1st to 15th.

In conclusion, I will say, I have had many precious evidences of the kindly watch care, the tender mercies, the blessed guidings, the merciful providences, and the spiritual power of our Heavenly Father, since I entered upon the duties of my calling in the Pacific mission.

Praying for the welfare of the conference, and of the Lord's work everywhere; and asking an interest in the prayers of the conference, and of all the saints, I remain your fellow servant in Christ.

W. W. BLAIR.

Elder *E. C. Brand*, by letter. I have preached in North Willow Creek, Ogden Valley, Ogden City, Kaysville, Henneferville, Salt Lake City, Union Fort, Battle Creek, Provo, Payson, Santa Quin, Chicken Creek, Filmore, Beaver City, Minersville, etc., etc., resulting in the baptism of eight at Salt Lake City; Union Fort, one; Minersville, one; Beaver City, nine; Santa Quin, five; Battle Creek, five; Farmington, two; Kayward, four; Ogden, two; E T City, one. Total thirty-eight. In Kaysville and in Spanish Fork expect soon to have branches.

Elder *B. V. Springer*, North Western Missouri, by letter. He had preached 54 times, baptized 21 persons, all new members, and prospects are good for several more. Saints united, local elders energetic.

Elder *R. G. Eccles*, Minnesota, by letter. Had travelled since October, 1870, a distance of twelve hundred miles, preached 115 times to audiences averaging 100. Had delivered from one to fifteen discourses in a place, and held two debates lasting seventeen evenings. Had baptized and confirmed eight, seven of whom had not heard the gospel before. Many are believing.

Elder *C. G. Lanphear*, Southern States, by letter. Had preached between forty and fifty times, besides attending five conferences and six two days' meetings, where he had assisted. He and Br. T. W. Smith are now laboring together in the Southern States. Six had been baptized, two by Elder G. R. Scogin, and four by Elder T. W. Smith. Great calls for preaching.

Elder *A. M. Wilsey*, Plano, in person. Had travelled and preached with Elders Patterson and Groom, in the Kewanee district, and with Elder Forscutt in the Northern Illinois district.

On motion by Elder *J. Ells*, it was resolved that the President have the appointing power for evening preaching meetings. After singing, the President delivered a Benediction.

EVENING SESSION.

In evening session, prayer was offered by Elder J. Broadbent, and conference was addressed by Elders David H. Smith, of Nauvoo, and E. Hulmes, of Pittsburgh. The subject of Br. David was "Light," and his text, Genesis i. 6, Inspired Translation, "And I, God, said, let there be light, and there was light," coupled with the statement concerning Christ, John i. 9, "Which was the true light, which lighteth every man who cometh into the world."

The illustrations of the subject were very beautiful—no one could gather a clear idea of the luster of the rich gems that sparkled in the speaker's chain of thought, without having seen them as the speaker held them to view before his delighted audience.

Elder Hulmes reasoned briefly but with good effect upon the Savior's prayer, "Sanctify them through thy truth thy word is truth."

The closing hymn was followed with Benediction by the President.

APRIL 8TH.

MORNING SESSION.

In opening services, 10 a. m., prayer was offered by Elder Geo. Blakeslee.

Minutes of preceding day were read, corrected and adopted.

A resolution was offered by Elder E. Banta that this conference requires all resolutions designed for its action during the present term to be presented to the Secretary by noon of to-day. Adopted, two voting in the negative.

Elder Wm. Hazzledine, delegate from St. Louis District, having arrived after the representation of Districts was through, having been detained by sickness in his family, was requested to report.

The St. Louis District embraces four Sub-Districts, having seventeen branches, official members, ninety-eight, lay members 448, total 546. Taking the District as a whole, its condition is good. Wm. Hazzledine, President; S. Blackie, Clerk.

WILTON CENTRE UNION Branch Report, the branch not yet having been incorporated with the Northern Illinois District, it being newly organized, was presented and read by the Secretary. E. C. Briggs, President.

On motion of Br. Ells to receive the report, enquiry was made by the Secretary if Br. Briggs was not reported as a member of the Sandwich branch, as well as the Wilton Centre Union, Br. Banta replying that he was—on presenting Br. Ells' motion, it was lost, and the report rejected, with but one dissenting voice.

The following report of Bishop D. M. Gamet was read and received.

BISHOP GAMET'S REPORT.

During the past year there has been but very little come into my hands as tithing; thirty dollars is about the full amount. I had on hand only fifteen or twenty dollars at the commencement of the year; that amount has been paid out for the benefit of the poor and the sick, hence I have now on hand the thirty dollars received this year. Last fall it was thought best by the brethren in the Little Sioux branch to make an effort to build a house of worship in Little Sioux. Steps were accordingly taken, and a committee chosen, myself being one of that committee. We solicited subscriptions, and received the amount of from four hundred and fifty to five hundred dollars. We commenced work, and completed the house last November, at the cost of a little less than one thousand dollars. The remaining over, and above

the amount subscribed, remains still unpaid. There could be offered an apology for the deed not having been delivered to Bishop Rogers before this time, although I do not deem it necessary at this time; but I will say it shall be forth-coming.

D. M. GAMET, Bishop.

The following report of the High Priests' Quorum was read and accepted.

HIGH PRIESTS' QUORUM.

This quorum has forty-four members—seventeen of whom have reported at this general conference in person, and two by letter, Bishop James Anderson, of St. Louis, and Henry J. Hudson of Columbus. The High Priest's Quorum recommends that all missions given to its members from which they are not released be continued. Also that Br. T. P. Green, of Wayne Co., Illinois, be recommended to the General Conference for ordination to the office of High Priest.

The greater portion of the members of the Quorum are known to its officers, and a goodly number of them are actively engaged in the ministry. Unity is among them. Isaac Sheen, President; Mark H. Forscutt, Clerk.

OFFICIALS PRESENT.

On motion of Elder Sheen, the number present of those holding the Priesthood was taken, with the following results.

First Presidency 2, Apostles 3, High Priests 17, Seventies 4, Elders 41, Priests 6, Teachers 3, Deacons 2, total 78.

Moved by Elder Forscutt that a suspension of rules be permitted to admit the consideration of miscellaneous matter. Carried.

The Secretary then read a letter from Judah Griffith, expressing a desire to be received into fellowship with the church, and to be received on his original standing as High Priest. Br. Griffith was baptized at Amherst, Ohio, by Elder William Carter in 1831, and ordained a High Priest in 1835; his references were Elders Z. H. Gurley, L. W. Babbitt, and Wm. Redfield, who all testified of his worthiness at the time they were acquainted with him. On motion of Elder I. Sheen, he was received into fellowship on his original standing by an unanimous vote.

The Secretary then read a letter from Sr. S. Tyler, formerly S. Holman, who was baptized in Ohio, Sept. 16th, 1840, and who desired to be received on her original standing. On motion, her request was granted.

(The names of these two are enrolled on the general record; should the parties

desire to become connected with any special branch, they will please apply to the Secretary for a certificate).

Elder E. Banta notified the Elders of the First Quorum to remain in the house after adjournment.

Benediction by the President.

AFTERNOON SESSION.

Opening services, 2 p. m. Prayer by Elder I. Sheen.

RESOLUTIONS.

By Elder *I. Sheen*, That the resolutions presented to the Secretary be read in order, that the conference may know what business is before it. Carried.

By Elder *E. Banta*. That when this conference adjourns, it do so to meet at or near Council Bluffs, Iowa, on the 20th day of September next. The requests of North West Missouri and Kansas Districts that it be held at St. Joseph, Mo.; and of St. Louis District that it be held at St. Louis, Mo., were presented. It was thought that the burden on the few saints at and near St. Joseph would be too onerous; and that the request of St. Louis had better be considered in relation to the spring than to the fall conference, and on the question being called, the motion of Elder Banta was carried unanimously.

By Elder *Geo. Hicklin*. That Br. J. E. Betts be recommended to the April conference for the office of Bishop by No. 2 Sub-District Conference. On motion, consideration deferred.

By Elder *I. Sheen*. That John Shippy has acted contrary to the decision of the last Annual Conference, by preaching and baptizing since that time. On motion of Elder Banta, the case was referred to the Elders' Quorum.

By Bishop *I. L. Rogers*, seconded by Elder P. Wixom. That the members of the Church of Jesus Christ of Latter Day Saints shall not be counted in good standing who will contract debts without a fair prospect of being able to pay the same. Carried.

By Elder *I. Sheen*, seconded by P. Wixom. That the law of God does not require that a priest should preside in a branch meeting when the president of the branch is absent, if there is a good elder or high priest there who is a member of the branch. Motion by Elder *E. Banta* to table the resolution was lost. The President, expressing a desire to speak on this subject, called Bishop I. L. Rogers to the chair. The discussion of the question was opened and led by Elder Sheen in

support of the resolution, and by President J. Smith in opposition to the resolution. After a lengthy and able debate, on motion of Elder E. C. Briggs, the question was called, and the resolution lost by a strong majority vote against it.

By Elder J. Ells, seconded by I. Sheen. That it is understood by the reading of par. 4, sec. 72, B. of C., that all persons removing are enjoined in every instance to take with them certificates of their standing from the church where they had previously resided. Carried.

Minutes of meeting of organization of 2nd Quorum of Elders were read and approved.

Services closed with benediction by Elder M. H. Forscutt.

EVENING SESSION.

Opening services, 7:30 p. m. Prayer by Elder Isaac Sheen. Elder J. Ells gave an interesting discourse on "The prophetic character of Joseph Smith, the modern Seer."

Meeting for 2d Quorum of Elders adjourned for Monday, 8 a. m.

Services closed with Benediction by the President.

(To be Continued.)

Miscellaneous.

NOTICE.—Whereas, William Hanks, ordained an Elder in Nebraska City Branch, has left there, and complaint has been entered against him, signed by ten officers and members of the Nebraska City Branch, accompanied by such testimony of his guilt as warrant his being silenced, he is hereby instructed to appear at Nebraska City, to answer before a court of elders to the charges preferred against him.

He is also forbidden to officiate in the priesthood, and to partake of the sacrament of the Lord's supper until he shall so appear, or a proper action be had upon his case.

JOSEPH SMITH, *Pres.*,

MARK H. FORSCUTT, *Sec'y*,

Of the C. of J. C. of L. D. S.

NOTICE.—Whereas, Elder John Shippy has been convicted by the Elders' Quorum of violating the order of General Conference of April, 1870, as expressed in a vote concerning him, and whereas the recent General Conference held here, has passed a resolution making it incumbent

upon the President and Secretary of the church to notify the church through the HERALD that Br. Shippy is silenced until a General Conference shall order his license to be restored, we hereby notify the church that we wrote to Br. Shippy on April 12th, demanding his license, and furnishing him with a copy of the resolution authorizing us to do so. We trust that Br. Shippy will respect the will of the Conference in this matter, and that the church in Canada and elsewhere will not request the Brother to act in any official capacity, until there shall be such decision had by another General Conference as shall justify his acceding to their request.

JOSEPH SMITH, *Pres.*

MARK H. FORSCUTT, *Sec'y*,

Of the C. of J. C. of L. D. S.

ERRATUM.—The last published account of the Bishop, page 61, vol. 18 of HERALD, should be corrected so as to read:

T. Hougus	- - - - -	\$20.00
J. Hougus	- - - - -	10.00

MARRIED.

At the house of the bridegroom's father, Jan. 4th, 1871, by Elder James Caffal, THOMAS E. RUDD and ANN HANDBURY.

May peace abide with the pair now made one.

"At the residence of the bride, Kewanee, Henry county, Ill., on March 25th, 1871, by Elder John S. Patterson, Br. JAMES ROBINSON, Senr., to Sr. SARAH ATKINSON.

At the residence of the bride's mother, Alleghany City, Pa., March 20th, 1871, by Elder Josiah Ells, Br. WILLIAM H. GARRETT to Sr. EMMA HULMES.

May kindness, mercy and peace strew their life's pathway.

At meeting, in the Dry Fork Branch, Wayne Co, Ill., Sunday, April 2d, 1871, by Elder G. H. Hilliard, Br. BENJAMIN H. BALLOE to Sr. NANCY A. MORRIS.

May their love for each other, be constant and true,
And their peace may nothing molest;
May their example in life, show all the way through
They merit the crown of the blest. G. H. H.

THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Reorganized 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.*

VOL. 18.

PLANO, MAY 15, 1871.

No. 10.

VOTING IN CONFERENCE.

BY ELDER JOSIAH ELLS.

The legal right of the laity to vote in the conferences of the Church of Jesus Christ, is not doubted by some; such having been the practice, and as a usage, like the common law of the land, revered because of its antiquity, although believed not for that reason alone.

The writer on this subject, who in *Herald* No. 6, present volume, denies the validity of the right in question; assigns as his reason for bringing it forward, that the practice has "agitated the minds of the saints, and embarrassed the efforts of the elders for a long time," and declares that the practice is entirely wrong, that "God's law recognizes no such order, although the conferences may."

The Editor of the *Herald* in his notice of the article, desires the discussion of the question in all its phases; by propounding the question, "Is the church Democratic, Republican, Theocratic, or a commingling of them all?"

This is right and proper, as it extends the range of thought, and goes directly to the root of the subject, and especially, as the writer intimates in his article, that the usages of the

church are not in conformity with the practices of the legislative bodies of the land, which are republican; and makes this a point in his argument, arguing therefrom, that the usage of the church is wrong in tolerating the participation of the laity in its deliberations and acts.

However, before proceeding with the main question, and agreeable to the suggestion regarding the constitutional character of the church, we will give our opinion in brief.

We do not consider the constitution of the church has any similarity to any other known among men, beyond the general fact that it is governed by law. We claim for it a Theocratic order, diverse and distinct from either Democrat, or Republican. These frame their own laws, annul, or amend them; whereas, the Church of the living God is not a law-making body, this being one of its distinctive characteristics; yet it claims to be governed by law that is perfect, which it cannot annul and retain its fealty to the lawgiver, nor amend, because being perfect, in the nature of the case, an impossibility.

The laws of man, be they of whatsoever character they may, are only for

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time; but the laws of the church, in its principles, will continue in the life which is eternal. With respect to time, the future of the kingdom is known to its citizens in advance, and provision made by the law for every contingency that can arise during the order of its existence. In these respects, it has no analogy to any form of government known among men; peculiar and inimitable, its laws and usages cannot be compared—the churches of men may, but the church of the living God, never. Such is the perfection of theocratic law.

We will now recur to the question of rights, as pertaining to the ruled in the order of the church.

That portion of law quoted, and made the basis of the argument adduced, questioning the right of the laity in the conferences of the church, reads, "The several elders composing this church of Christ, are to meet in conference once in three months, or from time to time as said conferences shall direct, or appoint; and said conferences are to do what ever church business is necessary to be done at the time." Doc. & Cov., sec. 17.

It is not enough to give as an answer to the position taken adverse to the participation of the laity, that it contradicts other parts of law.

The question still recurs, what is the intention of the law as quoted?

How is it, that it appears to contradict?

How is it, that the law is made to appear adverse to the prevailing practice?

If a solution of these questions cannot be given, harmonizing the whole, it is folly to attempt to proceed.

Here is the pith of the whole matter; does the law conflict with itself? Are its applications truthful in the case cited?

These are questions of importance, which, if not answered clearly, not from prevailing practice alone, but from the

law itself, other issues necessarily follow, of vast moment to us as a people.

Regarding the method of interpreting the law of God, we maintain that it cannot be correctly determined in its intention and purpose, by its isolated parts; but must be considered as a whole.

The circumstances² under which it was given, and its application and usages in all its relations, especially by those with whom it originated, are facts that have necessarily much weight in determining the purport and intention of the law itself.

We understand the law as upon our records, to be of a two-fold character; organic and governmental—the one given prior to the organization of the church, being a brief outline of its features, laws, and doctrines, the other entering into detail, giving instructions for carrying out the provisions of the organic law, in the government of the church, as subsequently brought into existence by the preaching of those principles the outlines of which had been previously revealed.

But it is assumed from the quotation adduced, that the Elders alone constitute the conference, none others are permitted to participate; none but the elders being named in the transacting of the business; therefore all others are necessarily excluded. This we fail to perceive; nor do we think it follows. According to our understanding, all that can be claimed by this quotation, is that it imposes upon the elders, as their special duty, the attending of the conferences from time to time, as by them appointed, and transacting the business thereof. This is the sum and substance of the quotation. It neither precludes the laity, nor prohibits their participation; all that is inferential,—the writer's construction of that portion of law quoted. Inferential evidence is not conclusive, more especially, when inference of another character can be made to appear from the case cited.

We believe the term Elder, here used, applies in the generic idea of that word, including the whole priesthood. Certain it is, that that designation includes all the Higher Priesthood, from the President of the church to the Elder proper; hence the words, "*the several elders* composing the Church of Christ," (*i. e.*) the various elders from apostle down, and therefore indefinite in the case presented. See par. 8. This is further proved by its connection with the word Teacher, which is more indefinite yet, as it includes the entire range of officers in the church.

And, as if to put the subject beyond controversy, the law quoted declares a Priest a legal delegate to the conferences. "Send by the hand of *some Priest*," which I will define to be any man holding priesthood. It makes no difference whether he be a High Priest or one of the lesser Priesthood; if he hold Priesthood at all, he can be a delegate to the conferences; because the priest, like the teacher, can preside over any branch if legally appointed, and the very idea that an officer is eligible by law to preside over a church, and yet be ineligible to consider its interests, simply because he is not an elder, to the theocratic mind seems singular indeed. It is a mistake. All the interests and deliberations concerning the condition of the churches, is not designed by the law to be left to the "elders alone," never. There is not one word in the whole law so restrictive, neither one precluding the laity from the rights of the franchise; not one.

Another reason which can be assigned for the word *elder* being used with the assembling of the conferences, is the fact that they constitute the most numerous class of officers in the church, and invariably compose the majority of the priesthood attending the assemblies of the saints. Therefore the word is most appropriate in the case, the law making it their special *duty* in the premises; but,

manifestly, not to the preclusion of others.

Having now learned that the organic law offers no barrier to the exercise of the right in question, we enquire does the specific law make any provision for its exercise?

We might have brought forward this evidence at once, and presented it in contrast with the position taken, but that would not have been any better argument, than the one presented, adverse to the rights exercised; for this is the real point at issue. We desired rather to make it manifest, that even in considering the question, in that abstract point of light in the which the prohibition is maintained, that it did not cover the ground taken.

The law in this case is clear, admits of no dubiety as to the intention regarding conference action. In a revelation given July, 1830, to Joseph Smith, Oliver, and John Whitmer, they were instructed in the manner of doing church business.

"You shall go to the West, to hold the next conference; then it shall be made known unto you what you shall do, and all things shall be done by common consent in the church, by much prayer and faith; for all things you shall receive by faith, Amen."

This instruction regarding the method of doing church business, was repeated to Oliver in September following, sec. 27.

"Neither shall anything be appointed to any of this church, contrary to the church covenants; for all things must be done in order, and by common consent in the church, by the prayer of faith."

This is conclusive, showing the principle of universal suffrage. "Common consent" is a principle of theocratic law, as revealed and practiced in olden times. In proof, we cite the counsels of the saints at Jerusalem, the laity all voted for the election of Matthias to fill the place of Judas, who by transgression fell. (Acts 1st chapter.) Also in the election of the seven

deacons, the multitude selected and voted them into office. Acts vi. 7.

But it was not upon the election of officers only that the laity voted; but upon doctrinal subjects also. Their sanction was necessary to give validity to the acts of the councils. At the council held to consider the question concerning the abrogation of the ordinance of circumcision, we read,

"The apostles and elders came together to consider the matter, and when there had been much disputing Peter rose up. * * * When all the multitude kept silence, and gave audience to Barnabas and Paul. * * * Then it pleased the apostles and elders, WITH THE WHOLE CHURCH, * * * and they wrote letters by them after this manner. The apostles, and elders, and the brethren send greeting." Acts 15th chapter.

Not only were the entire laity permitted to vote in olden time; but upon certain occasions, the women were numbered with the leaders of the people. Witness Miriam the sister of Moses and Aaron, and Deborah, who judged the house of Israel for twenty years and upwards—conclusive evidence of their capacity, also their acknowledged rights before the Lord. Judges 5 & 6. And so manifest was the wisdom of Deborah through the grace bestowed upon her, that the leaders in Israel's camp feared, and refused to move without her, and through her faith and guidance, they attribute the victory.

These quotations are conclusive that the entire church of Jesus Christ, in olden time as in the latter day, voted in the councils and conferences of the elders; universal suffrage was the rule.

My own experience teaches me that it is a wise principle, a safeguard to the church.

Deprive the laity of the exercise of the expression of their opinion in the conferences, and you take away the interest which the discussion of the various questions elicit from them. Debar them from voting, and you prevent the manifestation of the judgment and intelligence of many who think deeply upon the various questions brought forward for consideration in the assemblies of the saints.

But this question, like others which have been moted, is based upon false premises, the singular hypothesis, that the seer did not understand the revelations given unto him for the government of the church, which the Lord by his agency brought into existence; for from the first day of its organization until the present, the laity have always voted, and, I doubt not, will continue so to do. But not by virtue of the "precedent established by the general conference," but in virtue of the special decree of the lawgiver, who ordereth all things according to the counsel of his own will.

ANSWER TO "WHAT IS THE CHURCH?"

BY ELDER JAMES C. CRABB.

Under the above heading I find a lengthy article, in *Herald* No. 7, Vol. 18, in which Br. "An Elder in Israel" makes a great many statements that might be termed truth; but he would do well to take the advice of the Apostle to Timothy, "Study to show

thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We may differ with the brother in previous positions taken by him; but the first we will quote, reads:

"Some claim that the officers and mem-

bers of the church are equal—that one holds no greater right than another by virtue of any call or ordination—that there is no authority but that derived from the will of the body.”

I was not aware there was a member of the church so ignorant; as much as to say, that a member can baptize as well as an officer; but “that there is no authority but that derived from the will of the body,” when taken in its proper light is evident. By what law? By the law of common consent, and by the law of order.

We will say that the Reorganization, as it now stands, with all its officers is accepted of God; but there is still need of more officers, How do we get them? Some by revelation through the Presidency, (as the brother has stated), and some by their having a “desire to preach,” but in all cases they are to be “acknowledged by the body” as was Paul and Barnabas, and Matthias, that there be no confusion. If every officer, as soon as called, would start out preaching, without any further “sending,” where would be the church organization? If we have to receive every one that comes to us claiming a call from God to preach the gospel, without our having any say in the matter, we are certainly living beneath our privilege, when the Lord says that:

“The inhabitants of Zion shall judge all things pertaining to Zion; and liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.” B. of C. lxiv. 7.

But according to the brother's theory, he might suppose the church would reject one that God had called, but we do not consider the case supposable; for if God calls one by his Spirit, and the conference or branch has the same Spirit, (which they have the right to), the voice of the people will always acknowledge the call of God, “and if they have not his Spirit, they are none of his.” Therefore the absence of the Spirit of God would be

the only reason why the church would reject one of his appointing, and if that be the case, their acts are of about as much consequence as an elder's preaching would be without the Spirit.

“Thus in our district and general conferences there is no discrimination between officers and members, each has one vote. * * * This seems to be correct policy.”

Here the brother takes the position that this “policy” is not correct, and in order to prove it brings up the law governing the several quorums and then supposes that in case these several quorums assembled should give their decision, and that decision should be presented to conference, and “some worthy individual” should object to that decision, and by his influence the conference should vote said decision down, which had been made by “God's appointed,” the “decision becomes valueless.” This is another groundless supposition, and is accusing not only the members, but the officers, with gross ignorance. According to this theory, we have a decision made by the “assembly” of the highest authorities in the church, from which the law says there can be no appeal. (See B. of C. civ., latter clauses of paragraphs 11 and 35.) And “yet two elders” or somebody else, presents this decision to conference, and the president lets it enter, when it has already been disposed of according to law, and the whole thing is upset. I would not like to think for a moment that the heads of this church were not better posted. It is true that in case one of the members of a quorum was tried by his quorum, and he would not repent, that it would be necessary in order that he might be expelled from the church, that his case be laid before the church; but in that case there is no “ifs nor ands about the matter,” but “they shall lift up their hands against him.” In no other case can we see the propriety of laying the decisions of all,

or either of the councils referred to in the above section, before the conference, to be acted upon by it.

"Viewing this matter in the light that reason affords, can it be consistently claimed that a man or woman of a day's, a week's, or a month's experience, has an indefeasible right to vote on questions, without the pale of their privileges."

No! But here lies the question, What is their privilege? The brother gives them no right to vote in conference. We do, on condition of their voting understandingly. How often do we hear it said, "I did not vote, because I did not understand the question." This shows an honesty of purpose, and we are inclined to think if Br. "An Elder in Israel" should vote in conference, without having his mind made up, according to the principles of honesty, that it would not be acceptable to the Giver of all Good. We become accountable, and he has the sole right to judge whether we vote understandingly or not.

"The members composing the council, who voted in the name and for the church, in appointing the above named councilors, were forty-three, as follows: nine high

priests, seventeen elders, four priests, and thirteen members." B. of C. xcix. 3.

Now this body was acting "in the name of the church," and we see no distinction made between officers and members, so far as voting was concerned; and not only in this case, but in all the conferences of the church, in the first organization, it was generally understood that the members all had the right to vote—not only so, but if I be correctly informed, the "Martyred Prophet" urged the necessity of "all voting," considering that the members were just as much interested in the welfare of Zion as the elders, having no fellowship with the terms, "obey counsel," "obey your superiors."

We have not time, neither do we presume the *Herald* has space to enter into a minute examination of all the objectionable features in the brother's article; but will sum the matter up by saying, that the face of the article smacks too much with priestcraft for us to receive.

I would like to see a full investigation of the subject, before there is any further action taken in the premises.

PARABOLIC TEACHING OF THE THINGS OF THE KINGDOM

BY ELDER THOMAS W. SMITH.

(Continued from page 229.)

It came to pass, therefore, that they laid hands upon one of the witnesses, and killed him, and put another in prison, whom the Lord delivered by one of the messengers of his presence; and they also slew one of the seven men chosen to serve the poor—who also became a proclaimer of the message of the Son. But it came to pass that that which they intended for evil, the lord of the province determined for good, for he sent his son to appear to one of the foremost of these opposers of his people, who had been doing much harm to them, and had scattered them from the chief city. But the principles of the new government were disseminated in many new places by this means, and it came to pass that the son appeared to him in great glory, which blinded his eyes for three days, and the son informed him that

he should become a great proclaimer of his message, and instructed him to go to a certain city to receive further orders. And it came to pass that the son sent one of his servants, called a prophet, who laid his hands upon him, that he might receive his sight and be filled with this great "power" of which we have spoken. And when this prophet came to the man, he commanded him to be washed from his sins, and call upon the name of the Lord.

It furthermore came to pass that one of the messengers of the Lord's presence appeared unto a certain good man who belonged not to the nation, but who had received these great things. Yet, inasmuch as he was a devout, and a good man, the lord accepted him, and his good deeds; though he had not become adopted into the family of the lord, or become a citizen of the new government; therefore could not be received into the presence of the lord and the son, or rule over the province in coming days. It came to pass therefore that he was told to send for Cephas, and he should be told how to become a citizen of the government, and receive adoption as a son; for it should not be forgotten that it was needful in every case that the principles which govern the new order of things should be heard and understood, and that all should be washed from sin, by their obedience and faith; through one of the servants, who should afterwards lay his hands upon their head, whereby they could receive the "power," and be sealed as heirs of the province. Therefore he sent for Cephas, who instructed him.

Now it happened that although the son had told these servants that all nations should partake with them the blessings of the new government, yet they seemed to be selfish and desired to confine the blessing among themselves; for their nation had always despised all other people, and even

counted them as dogs. Therefore to convince them that their lord was no respecter of persons, and that his government might extend to all nations, which was his command to them through the son before he returned home, he sent upon this good man the same power that he did upon them at the day when they spake in other languages, for the especial purpose of convincing these servants, and removing this national prejudice, and he also gave this power unto this good man and his friends before they were washed from their sins. Cephas, however, considered it very necessary for them to be washed, so he commanded him and his family accordingly. Neither did their possessing this gift prevent Cephas from laying his hands on them after they were washed, to confirm the bestowment of the gift, and for its continuance, as it was necessary for it to be sealed by the accredited servants of the son.

And it came to pass that when the other servants heard that Cephas went into the house of the Gentile, for so he was called by them, that they murmured against him, and censured him greatly; but when he told them how he had been sent by a messenger from the lord, and how the son had bestowed a similar gift on the Gentiles to that he had bestowed upon them, they were satisfied, and rejoiced that the lord had done so.

But to return to the young man who on a visitation of the son had become blind. It came to pass that after he was healed, and washed by the prophet, he went and proclaimed the message of the son, in company with another, and the message was received by many.

Afterward it came to pass that they were at a certain city, where a company of the children of the lord were banded together, among whom were certain ones called prophets, and instructors, of whom this young man was one, also his former fellow traveler

and servant, and that through the prophets the voice of the lord was heard by the "power," of which we have spoken, and the band were commanded to separate this young man and his companion, and send them forth to declare the principles of his government abroad in all the land, and to far off nations, and they complied with the word of their lord, and sent them forth. Being sent forth by the command of the lord, he sustained them, and confirmed the word or message which they declared, by giving wonderful powers or gifts to those that believed their teaching, fulfilling a promise of the son before he went back to his father, that those who believed their message and were washed from uncleanness, should have certain blessings conferred upon them, whereby they would realize his kind care and protection over them, while it would preserve them from evils, and the power of wicked men, and also confirm the fact that these servants were sent by him, and the message which they declared was true. They should have power to cast out evil spirits which might come upon them or their children; and if any would besick, by the laying on of their hands, the power in them should heal them; and if their enemies should seek to destroy their lives, by giving them poison, it should not hurt them; or if they should, in gathering their sheaves or wood, or otherwise unknowingly take up a serpent, it should not have power to harm them; they should also speak in other languages which they did not know, which would be new to them. This promise was also fulfilled in those who believed the preaching of these servants, and all who had the authority to proclaim the principles of the government, and seal the power upon those who believed, and had been washed, by the laying on of their hands.

And it came to pass that the servants went everywhere and proclaimed the

principles of the government, and organized branches of a local character in many cities, and among different nations. These branches were perfect in their order and organization. They had officers for every duty and work, and when any thing should arise that required much wisdom, or more than they had, if nothing was said on the subject among the writings which they had among them, which contained the instructions of the lord, given from time to time, through his prophets, and his son, that they would then obtain this wisdom from their lord, by prayer, which he could hear although they could not see him, and through the power operating upon some one of their number, by revealing or making known to their minds, or by using their tongues, they would be led to speak whatever was given them or put into their mouth by this power sent by their lord. And this was according to the teachings found among their writings, that if they lacked wisdom they should ask their lord, so that they need not be left in uncertainty as to how to govern their branches in any matter that might arise—for the inspiration given them from their lord was always of a certain and wise character.

The general government had also its appropriate officers and powers, such as the lord had himself given, as it pleased him; and they were known by his children, or the citizens of his government. First apostles were given, that is those who were sent or commissioned; for in the establishment of the government the son chose his servants, or apostles. The forerunner, or messenger that went before him was also sent, and was in this sense an apostle. And the son also was one, for the father sent him. Then prophets, or revealers of the mind of the lord, by this inspiring power. As soon as officers were needed for any work, these prophets revealed it, or

spake as the power told them, as in the selection of the seven, and also in the appointing of the two called Paul and Barnabas. Then teachers. After teachers, came miracles; then gifts of healings, and as necessity called for them, helps, governments, and diversities of tongues, as they were needed in carrying the message into new countries.

So the government became in due time complete—every part in place, and working harmoniously. These different officers and powers are called the members of the body of the son; for these adopted children were called, collectively, the body. The different members of this body, were all necessary to the existence of the government; for should any be lost, a part of the moving power of the body would become defective. The work could not move on, the machinery of the government, as the different laws, and regulations and officers may be called, would be disarranged, and its design, and influence, and power interfered with.

While the members of the body, or government were willing to be directed by the laws or rules written for them, and obey the voice of that hidden, mysterious power given them, they continued to prosper, and grow in the favor of their lord, and their names were written in a book.

But when they began to transgress his laws, and mix the doctrines of the nations who would not accept the gracious offer of the lord nor obey his word, with the pure law he had given, and began to practice the filthy practices of the nations, he withdrew his inspiring power from them. And it came to pass that certain wicked men came into the government, pretending to believe and reverence the lord. Also some who had been true subjects of the government listened to the voice of the prince of evil spirits, and lost the great power of the lord, and

led away many of the children, and so the tares, as we may call these evil men and their false and wicked doctrines, sprang up and choked the wheat or the children of the lord; for behold they taught numerous strange and sinful things; and many followed their pernicious ways, and by it the laws of the lord and his son were evil spoken of.

So rapidly grew the evil that, not long after the chosen servants finished their labors, but few were found who held to the pure principles of the government, or retained the power; and in process of time those who did either fell asleep in death, or yielded to the seductive influences of false teachers. And it came to pass that the lord gradually withdrew his power, till it was altogether taken away, and there were no more prophets, nor inspired teachers or spiritual gifts—and none were left in the province who had authority to declare the principles of the government, or administer the laws thereof, or adopt any one into the family of the lord.

And the nations having destroyed the servants, and others of the children of the lord, it came to pass that his government ceased to exist in the province. And behold, these wicked and perverse men who came into the government before it entirely ceased, changed its laws and ordinances, the names of its officers, and the name of the government, so that it was not like what it had been in any respect, while the witnesses were living. Yet these men who overturned the government of the lord, all presumed to act in the name of his son. Yet the son recognized them not, for he did not give his power, nor sanction their work by giving the signs to those who united with them.

And it came to pass that this rebellious government united itself to a form of power which the son had been very particular to warn his servants against, a power that forced its ene-

mies into subjection by the sword, and sought power over men to get gain, and be as lords, so that it became like unto the governments of the nations who always had rebelled against the lord, and would not acknowledge the son; and it thenceforth sought to take away the lives of all who would not submit to their perverted laws, and the new rules of the false government. Instead of the lamb-like spirit of the government as established by the son, it became a dreadful, revengeful power; one that all men feared. And thus was it the enemy of the father and the son.

Even Apollyon rejoiced at his work, for said he, I have destroyed and overturned this government that caused me to fear exceedingly, and I will see that it never rises again." But behold he knew not the counsel of the lord; for he had said, even thousands of years before his son came to the province, that the authority and power to proclaim the principles of the kingdom, and to adopt men and women into his family through appointed servants; should be in the province in the days preceding his son's return to the province. Yea, he said this even to the first man who inhabited the province. And, furthermore, when his son was in the province, he said to his chosen witnesses, that the message which they declared should be proclaimed again to all people before he should come again. And inasmuch as

none could proclaim this unless he received command from the son, or from some one sent by him; therefore it must needs be that the same power and authority to proclaim it as his former servants had, and authority to organize his government must be had again in the province; and inasmuch as no one had this authority, for the reasons we have written, how should it be had, save the son should come and appoint servants as before? But this could not be, as he would not come till he came to destroy his foes, and reign with his brethren in the province. But, behold, a way is found among the writings which continued to be kept by the corrupted government, (although they took out many plain and precious parts, by which many erred in judgment and doctrine), that a messenger should come from the father before the son returned, and bring the proclamation to be preached in the province; and inasmuch as the work of declaring the principles of the government is committed to men, and not to the messengers of the lord's presence, it would be needful that he commission some men to do the work. If the messenger could have done this work of adopting men and women into the family of their lord, would not that one have done so, who came to the Gentile of whom we have spoken, instead of instructing the Gentile to send for Cephas?

[TO BE CONTINUED.]

THE great point to be held in dread is the *first culpable irregularity*, which, among criminals who have hitherto occupied a respectable position in society, is invariably the first downward step to an abyss from which it is difficult indeed to return.

A good deed is never lost. As under currents influence a vessel, so does habit our character, and whether they speed us on the way of our wishes or retard our progress, their power is not the less important because imperceptible.

HE that in his studies wholly applies himself to labor and exercise, and neglects meditation, loses his time; and he that only applies himself to meditation, and neglects labor and exercise, loses himself.

THERE is stupidity and pride in doing too little, but in overacting it, there is objection and *hypocrisy*.

CHRISTIAN GRACES.—BROTHERLY KINDNESS.

BY ELDER THOMAS W. SMITH.

The phrase "brotherly kindness" occurs but once in the Bible, in 2d Pet. i. 7. It is translated from the Greek word *philadelphia*, which is itself a compound of *phileo*, love, and *adelphos*, brethren, and brother. So *philadelphia* means the love of brethren, or brotherly love. *Phileo* occurs but twenty-five times in the New Testament, and is rendered variously, as "love," "loved," "lovest," "loveth," "that loved," "that loveth," "that love," "have loved;" twice, "shall kiss," and once, "to kiss."

From an examination of the passages and connection, I am constrained to think that the word *phileo* generally means no more than *care for*, *friendliness*, and does not convey the idea of a full and perfect, or intense affection, as we generally understand the word *love* when applied to that state of feeling existing between the Father and the Son, or God's love for his people, or the pure, warm and strong affection existing between husbands and wives, between lovers, and between parents and children.

The word in the original which conveys the accepted idea of love is *agapee*, and which is translated "love," and also "charity." And the word used by the Savior and his apostles, in exhorting the saints to "have love for one another," or to "love the brethren," and the love which God has shown toward us, is *agapao*, and these are the terms which express that affection which should exist among saints, while *phileo* would mean a lesser degree of affection, or, as is translated in our text, "kindness," or *care for*, interest in, friendship. This idea is sustained

by the fact that Peter says, "add to brotherly kindness charity;" or *philadelphia—agapee*, which would hardly sound well to translate "to love for the brethren, add love for the brethren," or "to brotherly love add brotherly love;" but, as he evidently means, add to a spirit of kindness, amiability, and friendliness toward, and care for your brethren, that of charity, love, true Godlike affection.

The word *adelphos* from which the words brother and brethren are translated occurs three hundred and forty-one times in the New Testament, and is rendered brother one hundred and eighteen and brethren two hundred and twenty-three times, and these terms signify both the consanguineous, and fraternal relationship, but most generally refer to the fraternal bond. So we cannot gather from the general sense in which *adelphos* is used, any stronger meaning for the compound *phileo-adelphos*, or *philadelphia*, than simply a kind, fraternal regard.

The four other places where *philadelphia*, (as a common noun—for it is simply brother's love or kindness), occurs, it could just as well have been rendered brotherly kindness, as in the case of 2 Peter i. So the conclusion I arrive at is that the apostle meant by the phrase "brotherly kindness," simply a kind, benevolent, humane, sympathetic and fraternal feeling; which if allowed to be exercised, would lead to the recognizance of the rights and privileges of each other, and to the seeking of another's good and prosperity as well as our own, and consequently to the heeding the advice of Paul: "As we therefore have op-

portunity, let us do good unto all men, especially unto them who are of the household of faith;" and "Let no man seek his own, but another's good."

Brotherly kindness teaches that "if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." "Bear ye one another's burdens, and so fulfil the law of Christ." "Let him that is taught in the word, communicate unto him that teacheth in all good things." It instructs us that "Putting away lying, speak every man truth with his neighbor; for we are members one of another." And "Let all bitterness and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

It will enable us to "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving if any man have a quarrel against any, even as Christ forgave you, so also do ye."

It would cause each one "to know them which labor among you' and are over you in the Lord, and admonisheth you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." And to "warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men."

Brotherly kindness would prevent us from seeing a brother or sister naked, or destitute of daily food, and say to them, "depart in peace, be ye warmed and filled;" notwithstanding we gave them not those things which are needful for the body.

It would prevent it being said of us: "Behold the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth;

and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth."

It would prevent us from taking our "brother's garment," and tell us that, "Thou shalt pay for that which thou shalt receive of thy brother."

It would forbid us charging double rates of interest on the money we lend our brethren, and tell us that "Thou shalt not lend upon usury to thy brother."

It would prevent us from injuring our brother or sister in property, honor, good name, spiritual growth, influence, or in any way, and would lead us to seek their greatest good, temporally, mentally, morally and spiritually.

It would lead us to return whatever we borrow, as good measure, if not better; to pay our honest debts; to encourage every good, and humane and laudable enterprise.

It would teach us to circulate no slander against our brother; to look charitably on each other's weaknesses, and help them to overcome them.

It would instruct us to teach every just and righteous principle.

It would lead us to discourage the manufacture, and sale, and use of all intoxicants, or spirituous and fermented liquors, and tobacco.

It would direct us to vote for such men only as those who would favor a strict prohibitory law, and such who would punish those who, for the sake of filthy lucre, would traffic in liquid fire, and rob our brothers, sons and fathers of their property, their honor, and their souls, and make mad men and demons of those who otherwise would be generous brothers, obedient sons, affectionate fathers, upright, law-abiding citizens.

It is not an act of brotherly kindness for me to permit the manufacture and sale of intoxicating liquors, whereby my weak brother is ruined, soul and body, and becomes a damage,

a danger, and a disgrace to the community, a reproach to the church, a candidate for the drunkard's grave and a drunkard's doom. If I can exert an influence to save him by seeking by every lawful way to put a stop to the accursed traffic, to stop the inhuman business, the gallows-deserving trade of selling alcoholic poison, called wine, beer, whiskey, gin, brandy, I ought, as an act of kindness to my brother, who may have acquired or inherited a passion or love, an appetite, for the death-producing drink, to exert that influence. If I am safe through a settled principle of dislike, or disgust for the stuff, or by virtue of a strong mind able to escape the tempter's snare, yet if I can get others out of the snare who are fallen therein, I ought to do it. If I can get him to sign the pledge of total abstinence, by setting him the example, brotherly kindness would not hesitate, nor refuse to throw round him all the influences that temperance, conversation, music, associations, and exercises can exert to keep him "out of the fire."

Paul would not eat meat if it caused his brother to offend. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth; lest I make my brother to offend." How much less would he then encourage the use of that which more surely would cause his brother to offend both the law of God and man—to violate the sacred pledge to love, cherish, and protect his wife, to use abusive language to her, or to give her inhuman blows; to offend the ear of the pure with indecent words, and the eye by disgusting acts.

Paul affirms, "It is good neither to eat flesh, nor to drink wine, nor any thing, whereby thy brother stumbleth or is offended, or is made weak." And it is good to prevent selfish, ungodly, and hard-hearted men from making and selling for sordid gold, or greenbacks, that which offends me, and

makes my brother stumble and fall. And "To him that knoweth to do good and doeth it not, to him it is sin."

And upon this point brotherly kindness says, Use your ballot for the benefit of men who are avowed enemies of the rum traffic, and who will not legalize murder, arson, rape and profanity, sabbath-breaking and other crimes, under the miserable plea of giving rum-sellers the right to sell whatever the people choose to buy. Vote for men who will seek to make rum-sellers accessories to every criminal act done under the influence of the poison they have administered with their own hands. Make rum-selling a crime, as much as that for poisoning wells, or that for introducing contagious disease in a community.

Brotherly kindness says on this point, seek the cot of the debauchee; bring him under pure and temperate influences; watch over him; surround him with a different class of associates than the human vultures who are eating his substance. Seek to save him by obtaining his pledge to never touch, taste or handle the fiery poison again. Seek to save the falling and the fallen; the one who is beginning the downward course, the one who has been sometime in the road, the one who is about finishing the fatal journey. "Do good unto all men, especially they of the household of faith."

"Brotherly kindness says, "visit the widows and orphans in their affliction;" "remember the poor;" care for those entrusted to your care by absent husbands and fathers, as ye would for your own. Be jealous of their honor and good name. Make glad their hearts by seeing that every needed want is supplied, and do it ungrudgingly. Be patient with each other's short comings. Bear each other's burdens. Heartily sustain every movement made in accordance with the law for the advancement of the cause. Subscribe and pay for the

Herald and *Hope*, if you can. Pray for those who are in the field, far from home, preaching the word, and see that they are cared for. In short, its

lesson is, "Therefore, all things whatsoever ye would that men should do unto you, do ye even so unto them; for this is the law and the prophets."

CORNELIUS.

BY ELDER THOMAS DUNGAN.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts x. 34, 35.

This appears to be a favorite chapter with almost all classes of christians, and the above *text* is made applicable to the wants and conditions of all sects and denominations; especially those that can find no command in the Scriptures to enjoin upon them the necessity of attempting to obtain justification or reconciliation to God by works. Paul says,

"By *grace* are ye saved, through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. Eph. ii. 8, 9.

By *grace*? What is *grace*? We understand it be favor. Then it is by favor and help of Almighty God that we expect to obtain salvation. Through what, Paul? Through faith. Ah, what is faith? A motive power, a moving principle, the principle of action, to cause to act, to do; to work. "For as the body without the spirit is dead, so faith without works is dead also. James ii. 26. Again Acts xvi. 31, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Here it is urged that all that was required of the jailor, was to "believe on the Lord Jesus Christ," and salvation was promised to him and his house. But trace the history to its conclusion, and you will find the infer-

ence false and untenable. Verse 33, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Indeed, the promises of salvation, wherever they occur, are conditional; that is, where a promise is given without condition *expressed*, we find it is always *implied*. "But," says the objector, "if Peter's declaration be true, that in every nation he that feareth him, and worketh righteousness, is accepted with him," we see no reason to doubt our being accepted on these conditions; therefore, all we have to do is to fear God, and work righteousness, and we shall be saved."

Let us now enquire, what the condition of this good man Cornelius was. At the commencement of his history, as given in this chapter, he is represented as being a devout man, one that feared God with all his house, one who gave much alms to the people, and prayed to God always. Where is the christian in our day that can present a better record, a more pious, christian-like walk, and withal receive a better evidence that his prayers and his alms had come up for a memorial before God, and who has had the visitation of a heavenly messenger to further instruct him what to do.

Mark you, he *had* faith in God, feared him, and worked righteousness. We seldom hear of occurrences of this kind among our christian friends in this generation. Why? Is it because

God has changed, so that he will not hear the good man's humble petition now as he did in the days of Cornelius? Or is it because we do not exercise that faith possessed by Cornelius? Surely the cause must exist in some way.

Paul says,

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6.

We understand this faith to be simply the kind exercised by Cornelius. This appears clear and plain from the nature, or purport, of the message received.

"And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." Acts x. 5.

Here is a direct command of God, by his messenger, to this good man, to go to work, to do something he had not yet done, neither understood how to do before.

Was this an unnecessary commandment? Would this good man continue to have stood justified in the sight of God, if he had considered this counsel to be unnecessary? We believe if he had refused to comply with the message, he would have fallen short of an inheritance in the kingdom of God.

Mark, will you, with what anxious expectation he awaited the arrival of Peter. He had called together his kinsmen and near friends. He knew that Peter was a servant of God, sent to administer the words of eternal life, for the messenger had told him so, and he was fully prepared to receive and obey his message. Verse 44, "And while Peter yet spake these words, the Holy Ghost fell on all them which heard the word." This we believe is the only case on record, where persons received the gift of the Holy Ghost before baptism. This was the opening of the gospel dispensation to the Gen-

tiles in that generation; and it required a miracle to convince the Jews that God would visit and take a people out of the Gentiles.

Yet, notwithstanding all the favors and blessings of God toward Cornelius and his household; though he had received the ministration of an angel, with the assurance that his services were duly accepted by his Heavenly Father,—though he had followed the counsel of the messenger fully; and had received the gift of the Holy Ghost; still he lacked, still his claim to heirship was not attained. We know that many regard this view of the matter as being extremely narrow. They argue that God is too merciful, too generous, not to accept all, and save all that fear him and work righteousness. If this position be tenable, then we surely have Cornelius and his household all in a saved condition, enjoying all the rights, privileges, and blessings vouchsafed to the children of God. But "to the law and the testimony, if they speak not according to this word, it is because there is no light in them." Isa. viii. 20. "Then answered Peter; can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" What does this argue? Does it really seem to indicate that the parties were not in a saved condition? They surely stood justified before God up to this time. Then why require the observance of this humiliating ordinance; for modern *divines* tell us that it is "*only an outward sign of an inward work of grace upon the heart.*" But hear what Peter says, Acts ii. 15, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." How was it at the beginning? Acts ii. 4, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." A peculiar method of manifesting the gift of the Holy

Ghost in every gospel dispensation. Then the most rational conclusion is, that baptism is an ordinance of God's house, a decree of Jehovah that must be observed in order to be inducted into the kingdom. This the Savior plainly taught 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 you hath he quickened, who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we all had our conversation in times past. Eph. ii. 1-8.

Paul was writing to the saints at Ephesus, and was reminding them of their former condition before they had obeyed the law of adoption, that they were by nature the children of wrath, even as others, himself with them. Again, "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son." Col. i. 13.

"For as many of you as have been baptized into Christ have put on Christ. * * * And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 27, 29.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. iv. 6, 7.

Here lies a sad mistake with the religious world. They believe if they only serve the Lord faithfully in spirit, according to their tradition, they will be eternally saved in his celestial kingdom. Although the Lord said he must be worshiped in spirit, and in truth. Here the inference is quite natural, that we might worship in spirit, and yet not in truth. And although aliens and foreigners from the commonwealth of Israel, they expect through service to obtain an everlasting inheritance in the kingdom of God, forgetting that

legal heirship alone entitles any one to an inheritance; and heirship can only be obtained by legal birth; or through the law of adoption. Hence the necessity and propriety of Peter's question. "Who can forbid water?" Who can justifiably forbid the application of that purifying element, when the evidence is at hand that the subjects are in a suitable condition to be benefitted by obedience to that holy ordinance of God's house.

We say holy ordinance, because Jesus said it was necessary for him to obey it in order to fulfill all righteousness. Would Jesus have been qualified to fill the office of Mediator without it? Could he have pointed to his own course as the way without it? We think not. For we understand that he sat in the grand council that concocted the plan, that it was a fixed ordinance, a decree of Jehovah with the full assent of the council. Inasmuch as it was typical of his death, burial and resurrection, and humiliating in its nature, it is really so, and is required of all men as indicating submission to the will of God. The means through which the world obtained the first announcement of Christ's worship.

Peter also says, "The like figure whereunto even baptism doth also now save us." 1 Peter iii. 21. Attaching to it the ultimate of salvation. Ananias said, "And now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16.

Paul was very pious, very religious, according to the strictest rules of the most popular sect, the Pharisees. Withal he was an example of honesty, with a sincere heart, full of integrity, so much so that the Lord declared he was a chosen vessel. After he was converted from the error of his way, he said that he had walked in all good conscience before God up to that day. Yet with all his sincerity and zeal, his religion was in opposition to the reli-

gion of Jesus Christ; and had his mind been left without the enlightening influence of the Holy Spirit, his religion would only have served to make him an opposer, a persecutor of the truth as long as he lived.

These are scriptural facts, which we presume no Bible believer will deny, facts which clearly establish, in our mind, the absolute necessity of all men abiding the law of God. This is the conclusion forced upon us from the very interesting history left us of God's

dealing with Jesus, Paul, Cornelius and his household, that without obedience, man cannot inherit celestial glory.

And now, gentle reader, if this history affords us satisfactory evidence that the course pursued by these good men was pleasing in the sight of God, and secured to them that hope that is like an anchor to the soul, both sure and steadfast, that reaches within the veil, would it not be desirable for all to seek to secure the like precious assurance, by doing likewise?

EDUCATION.

BY ELDER WILLIAM ANDERSON.

Education is the hope of our church.

A useful education includes a knowledge of the principles, governments and sciences, whether religious, social or political.

It gives strength, vitality, and stability to a government, and forms a true basis for religious, political, and social happiness. Therefore a general diffusion of knowledge demands the attention, and is worthy of the regard of every person interested in the work.

It should be the first object of all to properly educate the youth, for upon them depends the prosperity of our religion and the happiness of its subjects, as well as the perpetuity of our republican government. Ignorance and liberty cannot long exist together; and if ignorance be encouraged and fostered, liberty will eventually degenerate into license, and our institutions into barbarism and despotism. Education must be united with religious principles. The minds of the youth should be early impressed with the principles of peace.

How much education has been neglected! My frame fairly shudders

at the thought, when I consider that the facilities are so great and numerous. Every one to whom these facilities are available, who fails to acquire a reasonable amount of it, must receive censure from a guilty conscience, and bear the stigma of ignorance, maintained through stupidity and slothfulness.

The safety of our nation depends upon education. The maintenance of the principles of right, and the safety of our church depends upon the intelligence, stability, diligence, and honesty of those who form the body.

The laws of God demand that we should approximate to the highest degree of mental and moral culture, as by so doing, being guided and dictated by the Holy Spirit, the source of all truth and light, we will prepare ourselves for the associations of the ancient worthies, and of Jesus our Elder Brother.

In view of these truths, I am strongly in favor of a school of the prophets, and an institution for scientific instruction, where we may all be taught the same doctrine, and all understand the same law; where we may learn to be

one in principle, power and understanding. I feel to lend a helping hand to aid any project of this kind that will be adapted to our necessities. The time will come when man will not have to teach his fellow man, saying, "Know ye the Lord?" May it hasten on!

As one who desires peace, truth, love, intelligence, and honesty, I would exhort all true sympathizers to encourage and insist upon some plan for a general diffusion of knowledge

throughout the entire church.

Let the youth be instructed in their duties as members in society, and as free citizens of a free government; to regard the public welfare of the church as of the highest value, and greatest interest, and learn to be individually responsible for their moral and religious influence, and we will be safe. Let us be good, and we will be happy, and will stand as enduring witnesses to the truth, that man can be governed and yet be free.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., MAY 15TH, 1871.

WE AGAIN call attention to the following:

Whenever any one sends for the HERALD or the HOPE, we do not expect to be required to sit down and write an acknowledgment of the receipt of the money; but when such money is received and the paper is sent, the time when the subscription runs out will be stamped upon the wrapper if the paper is sent singly; or upon the paper if it is sent in a package. Every time a subscriber receives his or her paper, the time when it will stop is before them, and they ought not to wait till a week or a month passes by after the time expires, and then write to know WHY their paper is stopped. They ought to renew their subscription at least two weeks before it runs out.

Again it looks very foolish to us when a man sends us money for a paper, and we put his name on the list, and send his paper to him, for him to write and ask us whether we received the money. If he was not taking the paper before, why should we send it unless we received the letter and the money. If he has been taking it the change of the date upon the paper or wrapper is a certain indication that we received the letter and the money for renewal.

Not long since we received a letter ordering the HERALD, containing a Post Office Order for one dollar and fifty cents, on Oswego, a Post Office nine miles away from us. We had to go at the cost of a half day's drive there and back, or send it by mail for collection. If we sent for it to be returned by express it would take three cents for postage and twenty-five for expressage.

If we had it sent by registered letter, it would be six cents for postage, three there and three back, and fifteen cents for registering. If we sent for it to be returned by mail without registering, the cheapest way possible for us, it costs three cents postage there and three cents back, making six cents actual cost to get the dollar and fifty cents so that we could use it; as we cannot sell such orders. We have advertised so frequently not to send any Post Office orders on any except the Chicago, Ill., Office, that we think it quite time our patrons remembered it.

Another curious thing we "remark, and it seems quite plain;" that is that we are constantly receiving orders for *tracts* and *books* which are not advertised for sale by us, and have long been out of print; notwithstanding our constant request and notice, "Do not send for any work not advertised."

We call attention to one more curious thing. The advertised terms of the HERALD and HOPE require that the subscription should be paid "invariably in advance." We are striving to live by these terms; but find it very difficult sometimes, and one of the difficulties is as follows.

Some good men, who like to read the HERALD and like also to sustain it and the HOPE, are peculiarly sensitive; and when by neglect, indifference, want of thought, or carelessness, their subscription is not renewed, and the paper is stopped they feel hurt because they think we are afraid to trust them; that we doubt their honesty; that we think they wish to swindle the office out of the pay. Some while they are thus hurt refuse to renew, and the office loses their support.

We have also made many mistakes in mailing, in not receipting for money, in not rightly understanding orders, and in other things, which has resulted in discouraging some, and this has been in the way. We are now getting into such ways as we trust will obviate the necessity or possibility of these mistakes occurring; and as soon as we get those already made rectified, which we are doing as rapidly as we discover them, we shall go more steadily forward.

Any one becoming angry with us for stopping his or her paper, is angry with herself or himself; for they are just as materially interested in the success of that paper and in the principles it is intended to sustain as are we, or at least they should be if they are not.

It is very curious that so many do not understand the plain statement that the price of the Hymn Book as given in our price list *does not include the putting on the name or a clasp, and that these must be paid for separately.*

No name will be put on any book that is not paid for.

To illustrate, there are some who have ordered a Hymn Book the price of

which is given at one dollar and thirty-five cents. They have sent the price, one dollar and thirty-five cents, and request that their names shall be put on. Now, they should have sent fifteen cents more, making one dollar and fifty cents, for such a book with name on.

To the advertised price in all cases add fifteen cents for name, and twenty-five or fifty cents for clasp. If you do not, no attention will be paid to the request for name or clasp.

ANY ELDERS passing near to Mound City, Kansas, are requested to call on George E. Cox, five miles west of Pleasanton, and two miles east of Mound City.

By calling they will confer a favor, and possibly be able to preach the word there to good effect.

Correspondence.

INDEPENDENCE,
Jackson Co., Mo.,
April 22d, 1871.

Bro. Joseph:

Having obeyed the gospel as it is preached by the Latter Day Saints, and which we believe is the only true gospel, we obeyed the call to come out of Babylon and come to Zion. We came from Sacramento to Omaha in eight days, on the emigrant cars; from there we proceeded to Kansas City, where we enquired for saints, but found none. We were informed that there was a branch of our faith in Independence, for which place we started, and were much surprised on our arrival here to find none of our faith; but another division of the old church, who style themselves the primitive church, and are led by Granville Hedrick; also another church, calling themselves the church of Christ, who are headed by Dr. E. McLellan. There is only one family of the Reorganized Church here besides ourselves; but as the Lord has directed us here, we will remain here,

hoping more saints will come soon. If any of the ministry pass through here, we would be thankful to have them call on us. We live ten miles east of Independence, on the Spring Branch road. Land is high here, ranging from ten to fifty dollars per acre, according to improvements.

If any saints wish to come here, or near here, from California, they will do well to purchase a through ticket to New York, and sell it at Omaha, or somewhere this side, as they will gain by it. Your brother in Christ,

E. ETZENHOUSER.

MIRABILE, Missouri,
April 8th, 1871.

Bro. Joseph:

I am happy to inform you of the good work that is being done in this part of God's moral vineyard. It has been about eight months since we first heard the gospel preached here, and I am happy to say that there has been much good done since that time. I went to hear the first elder that came here to preach, not expecting to believe a word he should say; but I went to hear him, and I did hear and believe. It was but a short time after that that

I and one of my brother Campbellites went to the water, and were baptized by a Latter Day Saint elder. Since then nine more have obeyed the gospel; and the result was the organization of a branch here, at Old Far West, in Caldwell county, Missouri; therefore it is called the "Far West Branch of the Church of Jesus Christ of Latter Day Saints." You may believe that I am proud of the name of our branch, and I thank God for what he has done for us, and to him I give all the praise, and pray that he may continue his good work with us. In all, we have twelve members in our branch, and a good prospect for more. I think there are two or three ready for the water now. May they put their trust in God, and look to him for aid; and that the time may soon come when all the honest in heart will come out from among men, and put their trust in God, and serve him who made the heavens and the earth, and all things therein, is my prayer.

Since I began to write this letter, we have had a meeting in our branch, and the Spirit of God was with us, and we had the gift of tongues. The branch thanks God that the signs *do* follow the believer; for I have seen and heard them myself.

Yours in Christ,

M. M. BALLINGER.

DECATUR, Michigan,
April 21st, 1871.

Bro. Joseph:

The *Herald* for April 15th is received this evening; but it reveals a pang of sorrow for me, and it is owing to a lack of wisdom on my part.

I discover in the piece written by me, on page 249, an air of egotism that I despise in any one; and yet I had no intention of boasting when I wrote it. Nay, it was foreign to me, and if the readers of the *Herald* look upon it as such, I hope they will for-

give me, for it is not intentional. Also, I should have qualified some things therein stated; for instance, where it speaks of their sending "for two champion ministers, one being Himes," should have said Mr. Himes, and I should have said that I was told so; and other things spoken of where I should have used the same qualifying term.

H. C. SMITH.

TINNEY'S GROVE, Ray Co., Mo.,
March 23d, 1871.

Messrs Editors:

We have a branch of the church in Tinney's Grove, Ray county, Missouri, which was organized March 13th, 1871, with eleven members; E. W. Cato, president; J. W. Johnson, clerk. I had the privilege, last Sunday, of baptizing one more member into this branch of the church of Christ. There are others in this part in the faith. I hope they will soon unite with us. The work in this part of the vineyard is prospering. The Lord is blessing his people.

Yours in the cause of Zion,

J. W. JOHNSON.

ROCK CREEK, Illinois,
April 17th, 1871.

Bro. Joseph:

I returned from school a short time since, expecting to teach during the summer. But it was so late in the season before I was able to look after a school, that I was disappointed and did not obtain one. I can be spared from home this summer, and am willing to labor in the ministry in connection with some *good elder*. I was ordained an elder last fall—have been attending school most of the time since, so my experience as an ambassador for Christ is very little. I desire to labor; and I am willing to spend the summer, and probably part of the fall, if an opportunity should offer. If you know of a favorable opportunity, you

will please remember my weakness and inexperience. Please excuse me for not writing before the Conference, as I had not then come to this conclusion.

I remain your brother in Christ,

JOSEPH R. LAMBERT.

[WE will take the brother's offer under advisement].—Ed.

Annual General Conference.

(Continued from page 288.)

SUNDAY, APRIL 9TH.

MORNING SESSION.

At 8:30, quite a number repaired to the water, where Mrs. H. Emerson and Mrs. E. Wilson were baptized by President Joseph Smith.

At 10:30, services commenced. Prayer and reading of Scripture by Elder J. Ells. The sisters baptized were then confirmed by President J. Smith and Elder J. Parsons, assisted by Elder Forscutt.

President Smith then delivered the 29th lecture of the series being delivered in Plano, subject "The Three Glories." His lecture was well-conceived and ably delivered. Congregation large. Benediction by Elder Sheen.

AFTERNOON SESSION.

At 2:30, fellowship and sacrament meeting. Opening services—prayer by Bishop I. L. Rogers. Elder Ells presided over the meeting, and gave an excellent exhortation. An excellent feeling prevailed, and much of the Spirit was felt and manifested—though not in tongues or prophecy. An excellent spirit accompanied the administration of the Sacrament. A child of Br. and Sr. Vermilyea was blessed by Elder Ells, assisted by Brs. A. M. Wilsey and E. Banta.

EVENING SESSION.

At 7:30, opening services. Prayer by Elder J. Ells. Reading of Scripture by Elder H. A. Stebbins. The 30th and last lecture of the series was delivered by Elder M. H. Forscutt. Subject, "The New Earth." Congregation large.

Benediction by Elder Stebbins.

MONDAY, APRIL 10TH.

MORNING SESSION.

At 10 a. m., opening services. Prayer by Elder A. M. Wilsey. Minutes of Saturday and Sunday's meetings read by Sec-

retary, and after some corrections, approved.

RESOLUTIONS.

By *Elder W. Hazzledine*, seconded by *Elder Forscutt*. That *Elder Thomas P. Green*, of *Wayne Co., Illinois*, be ordained to the office of *High Priest*; this on the recommendation of the *High Priests' Quorum*. Carried.

By *Elder I. Sheen*. That *H. P. William Hazzledine* be authorized and instructed to ordain him.

By *Bishop I. L. Rogers*, seconded by *Elder D. Powell*. That this conference send out no elders to labor or represent this church except they are out of debt, or make satisfaction with their creditors, and this to be a precedent to act upon in the future. Carried.

By *I. L. Rogers*, seconded by *P. Wixom*. That the *Bishops* have no right to take accounts from elders who have collected money as tithing, and have used the same without being authorized by the *Bishops* to do so.

By *E. Banta*, seconded by *J. S. Patterson*. That this conference considers it very improper for branches to ordain men not belonging to their branch or district, and more especially when it is done without the knowledge or consent of the branch to which they belong, and that we hereby condemn all such action as unwise, and request all churches to be governed by the spirit of this resolution in the matter of ordinations in the future. Carried.

By *Elder J. S. Patterson*, seconded by *Elder Banta*. That an appeal from the decision of a branch to a *Quarterly District Conference* of which said branch forms a part, is proper, and should be had previous to an appeal to the *High Council*, and that such appeal gives the *District Conference* the right to examine, and, if necessary, re-try all questions that may be so appealed. Carried over some negative votes.

The *Secretary* then read the two following resolutions which he had prepared, and which were moved, seconded, and carried unanimously.

By *Elder J. Ells*, seconded by *Elder J. Parsons*. Whereas *Granville Hedrick* has a name on the record of the *Reorganized Church of Jesus Christ of Latter Day Saints*, and has left the church, and assumed to be the leader of a separate body, having no connection with said church, and opposed to it, be it resolved that this conference does hereby instruct the *Secretary* to prefer a charge against him for having separated himself from the

church, and notify him to appear before a court of Elders to be appointed at the next Semi-Annual Conference to try such cases as may properly come before them.

By Elder *I. Sheen*, seconded by Elder *J. Parsons*. Whereas Ebenezer Page has a name on the record of the Reorganized Church, and has left the church, and affiliated himself with Sidney Rigdon, be it hereby Resolved that this conference instruct the Secretary to prefer a charge against him for having so done, and cite him to appear before a council of his quorum at the next Semi-Annual Conference.

The president called Elder *J. Ells* to the chair, when the following communication from him was read by the Secretary.

Having become responsible to Br. Sam'l Williams and others for means to secure the erection of the meeting house in Plano now belonging to the church, to an amount of nearly \$2,000, a part of which now remains unpaid. I hereby request the conference to take such action as will enable the Bishop to pay such amount as may be found due for such building purposes not exceeding the sum of \$2,000, and at as early a day as possible, out of any church fund, which may properly be so applied.

By Elder *I. Sheen*. That the request be granted. His motion was opposed as not being sufficiently specific, and on being presented was lost. Question laid over for next session.

The Elders of First Quorum were notified to meet at 1 p. m.

Benediction by Elder *Ells*.

AFTERNOON SESSION.

At 2 p. m., *J. Ells* in the chair. Prayer by Elder *J. Snively*.

Question affecting debt assumed by President in behalf of church again considered. The resolution of General conference of 1866, authorizing the building of the house was read, and the following offered.

By Bishop *I. L. Rogers*, seconded by Elder *M. H. Forscutt*. That this conference does hereby authorize the Bishop to liquidate the debt assumed by President *Joseph Smith* in building the meeting-house at Plano, according to resolution passed at the General Conference of April, 1866, he being personally held liable for said debt. Carried unanimously.

The following report of the Chairman of the committee of Board of Publication was then read by the Secretary, and report received.

To the Saints in Conference assembled greeting:—As Chairman of the committee

on Board of Publication, I submit the following for your consideration:

The Committee having been unable to organize and become incorporated; and knowing that they must be sustained and continued, or discharged, I respectfully ask that the committee be discharged; assigning as my reason therefor, that there is an objection in the minds of some of the committee, one of whom is the chairman, against such part of the resolution under which the committee was appointed, as provides who shall be the President of such Board when incorporated.

Feeling assured that this objection existing will impair to some extent the successful working of said Board when it shall become incorporated; as chairman of the committee chosen by you, I respectfully ask that the committee be discharged: and I would further suggest, if it shall be thought wisdom to perfect the incorporation of a Board of Publication, that the resolution be so far modified or changed as to leave the selecting of the President of the Board to the choice of the committee to be appointed by you at their organization. And as in duty bound, I remain

JOSEPH SMITH,

Chairman of Committee.

April 10, 1871.

By Elder *P. Cadwell*, seconded by *E. Banta*. That the Committee on Publication be hereby discharged. Carried.

The following report of the Editor of the *Herald* and *Hope* was read by the Secretary, and report received.

To the Saints in Conference assembled:—As Editor of the *Herald*, *Hope*, and other publications in charge of the office of publication at Plano, I submit the following:

It was intended to present a statement of condition of office affairs in writing to the Board of Publication which it was expected would take charge of the office ere this, that they might report to you. But owing to failure to organize, such report was not made. I therefore await such organization to turn over all the office affairs, books, papers and fixtures to them, I am

JOSEPH SMITH,

Editor Herald, &c.

The following reports of the 1st and 2nd Quorum of Elders were then presented, and accepted.

To the Saints in Conference assembled:—Secretary's report of the First Quorum of Elders. As far as is known to the Presidency and Secretary of the First Quorum of Elders, there is, with a few ex-

ceptions, at least a satisfactory, and to quite an extent, a healthy and active state throughout the Quorum. Since the assembling of this session of the General Conference, the Quorum has assisted in the permanent organization of a second quorum of ninety-six men, taken from the body of elders.

The Quorum has entertained the subject of the recommendation of suitable members of the Quorum for ordination into the Quorum of Seventy, and herewith present the name of John H. Lake as worthy of such ordination, by the unanimous vote of the Quorum.

The Quorum has also considered the resolution referred to it by the General Conference, said resolution reading:

Resolved, That John Shippy has acted contrary to the decision of the last Annual Conference, by preaching and baptizing.

After some discussion and the examination of evidence pertaining to the above resolution, it was adopted, and also the following preamble and resolution:

WHEREAS, it having been proven to us, that John Shippy has been preaching and baptizing contrary to the instruction given him at the last Annual Conference, therefore be it

Resolved, That we consider him guilty of contempt of said conference, and as such present him to the conference for further action in his case.

The Secretary also presents herewith the names of elders, in the First and Second Quorums, who have given in their names upon the call for men to take missions.

Of the First Quorum—John H. Lake, Thomas Nutt, William Powell.

Of the Second Quorum—D. H. Smith, Carl W. Lang, L. B. Scott, Thomas E. Lloyd and Jesse Broadbent.

The above items of business constitute our report to the conference assembled.

E. BANTA, *Pres. First Quorum.*

H. A. STEBBINS, *Sec'y First Quorum.*
Plano, Illinois, April 10, 1871.

Report of Second Quorum of Elders. The First Quorum of Elders having previously met, and in accordance with a resolution of the General Conference passed April 7th, 1871, the President of the First Quorum having appointed a President *pro tem.* for the Second Quorum, and an enrollment of names having been made for said Second Quorum, there was an adjournment of the Quorum to meet at 1 p. m., April 8th, 1871, to finish their organization.

Quorum met pursuant to adjournment, with Br. J. S. Patterson, President, *pro tem.*, and Henry A. Stebbins, acting Sec'y.

Prayer by Br. Thomas France.

The enrollment of names was continued until the number of ninety-six was attained, when the President announced that the Quorum being full, no more names could be received. The next business being the choosing of officers, there was presented for President the names of Br. D. H. Smith, and Phineas Cadwell. On motion it was resolved to make the choice by ballot. The majority of votes were cast for Br. D. H. Smith, as President of the Second Quorum. The President chose Phineas Cadwell as his counselor, which was ratified by the Quorum.

On motion, the Quorum proceeded to ballot for Secretary. Jesse Broadbent was elected.

A vote of thanks was tendered to the officers of the First Quorum for their assistance in helping to organize the Second Quorum.

D. H. SMITH, *President.*

JESSE BROADBENT, *Secretary.*

On motion of Elder Sheen the recommendations made by the Quorums were carried.

Br. John H. Lake desired his name to be stricken out as a volunteer for the missionary field, as his pecuniary liabilities would prevent his filling a mission, under the rulings of the conference in relation to debt. On motion of Elder J. S. Patterson his request was granted.

The case of John Shippy was taken up. A motion to "cut off" failed—ruled as being out of order. A resolution to appoint a committee to correspond with John Shippy in relation to the matter, was made by Br. Dille, seconded by Br. Hicklin, and defeated.

A motion of Br. Ells to defer the consideration of this question till to-morrow morning, was seconded, and defeated.

By Elder *Forscutt*, seconded by Elder E. C. Briggs. Whereas Br. John Shippy has been found guilty of contempt of conference by the Elders' Quorum, it is hereby Resolved that the President of this conference demand his license, and the church be notified through the *Herald*, over the signature of the President and Secretary of the church that Br. John Shippy is silenced as a minister of the church, until a general conference of the church shall otherwise determine.

During the discussion on this resolution, the following substitute,

By Elder *D. H. Smith*, seconded by *H. S. Dille*, was presented. Resolved that *Br. Shippy* be cited to a proper tribunal to answer for contempt of Conference. On calling for the question the substitute was lost. On voting for the original resolution, it was unanimously sustained.

By Bishop *I. L. Rogers*, seconded by *Elder P. Cadwell*. That this conference proceed to appoint a publishing committee of five to carry on the printing and publishing department, and that this committee shall proceed to organize and commence business as speedily as possible, according to the law of the State of Illinois. Carried.

By Elder *J. Ells*. That Bishop *I. L. Rogers* be one of that committee.

By *Bishop Rogers*. That President *JOSEPH SMITH* be one of that committee. Carried.

By Elder *J. S. Patterson*. That *Elder MARK H. FORSCUTT* be one of that committee.

Elder Forscutt desired that instead of the latter nomination the conference would consider the following motion. That President *Joseph Smith* and Bishop *I. L. Rogers*, as the heads of the two departments of the church chiefly concerned, nominate the remainder of the committee. Carried.

By Elder *I. Sheen*. That the resolution passed last Annual Conference touching the Publishing Board be reconsidered. Carried.

By Elder *Forscutt*. That the first resolution of last annual conference as touching the officers of the Board of Publication be amended by striking out the clause in parenthesis, "who shall be the President of the church," leaving the Board to elect its own president. Carried.

By Elder *J. S. Patterson*. That the resolution as amended be affirmed. Carried.

The President requested the brethren elected to the Presidency of the Elders' Quorum to come forward for ordination. A hymn was sung, the President engaged in prayer, and appointed apostles *J. Ells* and *E. C. Briggs*, Presidents *A. M. Wilsey* and *E. Banta* to ordain the brethren. *Elder Ells* then ordained *David H. Smith*, President of the Second Quorum of Elders; and *Elder Briggs* ordained *P. Cadwell* Counselor to the President of the same Quorum.

A young man from *Rochelle* named *Hagar* gave in his name for baptism—*Br. Powell* was requested to attend to the ordinance. Benediction by the President.

EVENING SESSION.

At 7 p. m., opening service. Prayer by *Elder M. H. Forscutt*. The appointment of the remainder of the committee of Publication was made, the President assigning to *Bishop Rogers* the first right of choice. *Bishop Rogers* then selected *Br. Dancer*; the President selected *John Scott*; the Bishop selected *Elijah Banta*, thus completing the number, and the nominations were all confirmed by vote.

MISSIONS; RELEASES AND APPOINTMENTS.

On motion of *Elder J. S. Patterson*, *Elders J. H. Lake* and *J. S. Snively* were released from the mission assigned them last annual conference.

On motion of *Elder J. Ells*, *Elder Thomas E. Lloyd* was appointed to take a mission under the direction of *Elder J. Ells*.

On motion of *Elder Forscutt*, *Elders T. Nutt* and *Wm. Powell* were released from their appointment to the British mission.

On motion of *Elder Forscutt*, *Elders T. Nutt* was assigned to the *Fremont District*, to labor under the direction of *Elder Wm. Redfield*.

On motion of *Elder Dille*, *Elders Alex. H. and David H. Smith* were sustained as laborers in the vineyard under the President's direction.

On motion of *I. Sheen*, *Elder C. W. Lange* was appointed to labor under the direction of the President.

On motion of *Elder Dille*, *Elder Jesse Broadbent* was appointed to labor under the direction of the President.

On motion of *Elder Forscutt*, *Elder J. Snively* was appointed to labor under the direction of the President.

On motion of *Elder Patterson*, *Elder A. M. Wilsey* was released from his *Iowa* mission, and assigned to labor under the direction of *Elder J. Ells*.

On motion of *Elder Sheen*, *Priest Hans Anderson* was appointed to labor under the direction of the First Presidency.

On motion of *Elder Lake*, *Elder L. W. Babbitt* was appointed to labor under the direction of the President.

On motion of *Elder Patterson*, all elders appointed by General Conference not released from their missions during this conference, are hereby sustained therein.

On motion of *Elder Forscutt*, *Elder G. M. Rush* was released from his mission to *Scotland*.

On motion of *Elder Forscutt*, The recommendation of *John H. Lake* to the *Seventys' Quorum* from the *Elders' Quorum* was confirmed.

On motion of E. C. Briggs, Elder John H. Lake was appointed to preside over the Canada mission. (Amendment to assign him to Eastern Iowa and North East Missouri failed.)

On motion of Elder A. M. Wilsey, Elder Lake was ordained to the office of a Seventy. He was ordained by Elders E. C. Briggs, J. Ells, and A. M. Wilsey.

The resolution for St. Louis Sub-District, No. 2, recommending Elder J. E. Betts for ordination as Bishop, was called up, and the following substitute for Br. Hicklin's resolution was presented and sustained.

By Elder Sheen. That the ordination of Br. Joseph E. Betts as Bishop of a Sub-District of the St. Louis District, is impracticable, the law in Book of Covenants, sec. 104, par. 8, requiring a Bishop to be "called and set apart and ordained unto this power by the hands of the presidency of the Melchisedec priesthood."

The written report of Elder Wm. Kelly, touching his labors, was then read by the Secretary, and approved.

A letter to the Secretary from Brs. Jas. G., John A., Moses R., Harbert and David Scott, and J. S. Constance, of Scottsville, Indiana, was read by him, in which they urged him to impress upon the conference the necessity of an elder visiting them this summer. The president promised to endeavor to supply the call at the earliest opportunity.

Benediction by the President.

TUESDAY APRIL 12TH.

MORNING SESSION.

At 9 a. m., opening services. Prayer by Elder Stafford. Minutes of preceding day read, corrected and approved.

On motion of Elder J. Ells, resolved that Br. Edmund L. Kelly be ordained a Priest, and labor under the direction of Elder E. C. Briggs, the Spirit testifying to his call in the ministry.

Br. Kelly was ordained under the hands of Elder E. C. Briggs, I. Sheen and E. Banta.

SUSTAINING OF OFFICERS.

On motion of different brethren, the following names were presented with results specified.

Joseph Smith sustained as President, Prophet, Seer, and Revelator of the Church.

William Marks sustained as Counselor to the President.

Jason W. Briggs sustained as President of the Quorum of Apostles.

Zenos H. Gurley sustained as a member of the Quorum of Apostles.

Wm. W. Blair sustained as a member of the Quorum of Apostles.

Samuel Powers sustained as a member of the Quorum of Apostles.

Reuben Newkirk was presented as a member of the Quorum of Apostles; but failed to receive support.

E. C. Briggs sustained as a member of the Quorum of Apostles.

Josiah Ells sustained as a member of the Quorum of Apostles.

Isaac Sheen sustained as President of the High Priests' Quorum.

Joseph Parsons sustained as Counselor of the High Priests' Quorum.

The High Priests' Quorum sustained as a body.

A. M. Wilsey sustained as President of the Seventys' Quorum, and the Quorum as a body.

E. Banta as President, and J. S. Patterson as Counselor of the First Quorum of Elders.

D. H. Smith as President, and P. Cadwell as Counselor of the Second Quorum of Elders.

The Elders as a body were sustained.

Israel L. Rogers sustained as presiding Bishop of the church. Wm. Aldrich sustained as Counselor to the Bishop, and a recommendation passed that he be ordained at the next Annual Conference.

The lesser priesthood as a body, and the members of the church, male and female, were voted to be sustained.

M. H. Forscutt as General Church Sec'y.

I. Sheen as General Church Recorder.

Joseph Smith sustained as Editor and Mark H. Forscutt as Assistant Editor of the *Herald* and *Hope*. The latter tendered his resignation both as Secretary and Assistant Editor, expressing an opinion that contingencies would probably arise that might render it necessary for him to leave the office, and he did not wish to do so unless honorably released. The President thought the contingencies apprehended by the Secretary would not arise, and he hoped the brother would withdraw his resignation; but should they arise, whatever they might be, he felt that all parties would be exonerated in the matter; and with this understanding, he asked the brother to continue. Elder Forscutt expressed willingness to remain under these conditions, and paid a high compliment to the senior Editor with whom he had labored without any misunderstanding and with much satisfaction.

On motion of Br. J. S. Patterson, a vote of thanks was tendered to the brethren and sisters of Plano and vicinity for their kindness and hospitality.

On motion of Br. Lake, a vote of thanks was tendered to the Secretary of the conference and his Assistants.

On motion of Elder E. Hulmes, seconded by Elder Forscutt. Resolved that as the Sunday School Cause forms an important feature in the great work of the last days, the officers and teachers thereof are hereby sustained in their calling to care for the lambs of Israel's fold.

The Secretary presented to the conference the suggestion of Hymn Book Committee that a committee on music be appointed to compose tunes and form a Music Book adapted to the peculiar character of our hymns, which suggestion he recommended to the conference. He also recommended the appointing a committee for the purpose of preparing a Book of By-Laws, Rules and Regulations to govern the church in all its legislative assemblies, that the members might become familiar with the rules proper to govern them, the better expedite the business before them, free the President from the unthankful task of having to so frequently call them to order, themselves the humiliation of being so called, and make of themselves, as Israel, a body of legislators worthy their high destiny.

The following resolution was presented, which, with the recommendation of the Secretary, were, by unanimous vote, ordered to be placed on record for the action of the next General Conference.

By Br. Ells. Resolved that this conference does hereby reaffirm the decree of the grand council held in Kirtland, in 1835, Joseph Smith, jr., presiding, which council asserted the exclusive jurisdiction of all branches, regarding the right to labor only by permission within their own recognized limits, and which rule, so reaffirmed, as a sequence, applies with equal force to Districts also.

On motion of Elder Banta, Resolved that do now adjourn.

In rising to present the motion, the President took occasion to thank the brethren and the conference generally for their wise and earnest co-operation, and to ask if in his rulings or policy he had in any wise done wrong or hurt the feelings of any, he might be forgiven. His speech was such as the conference had not expected—it made children of men, and taught us all that the Savior's words had found a living

exemplification; that the one highest in station among us was the humblest of all. The brave men wept, the strong men could hardly suppress the sob which the unclosed fountain of the heart's deep well forced upwards and outwards. But not until a motion was presented "That a vote of thanks be tendered to our beloved President for the efficient manner in which he has presided over this conference," and the President arose and meekly said, "Rather give thanks to God," was the climax gained; and when the Secretary put the motion, the response was indeed a witness to God, to the holy messengers in attendance, and to men, how much of gratitude Israel felt that God had again restored to him the house of Joseph.

Hymn 229, of the new Hymn Book was sung, and well indeed did it express the deep feelings of the heart, and the blessed influences surrounding us at the close of our glorious conference.

Benediction was given by the President.

The office had printed three hundred copies of a selection of fifty-five hymns from the new Hymn Book, twenty-five of which were original, for the use of the conference, and very efficient help was rendered by the Plano choir, assisted by Brs. Cadwell, D. H. Smith, T. Lloyd, E. Hulmes and others; Brs. Norman W. Smith, David H. Smith, and M. H. Forscutt presiding at the organ, or leading the music, as mutually agreed upon by them.

The High Priests' Quorum, the First and the Second Quorum of Elders, each held two sessions during the conference, and it is hoped and believed much good will result.

JOSEPH SMITH, } *Presidents.*
WM. MARKS, }
MARK H. FORSCUTT, *Secretary.*
EDWIN STAFFORD, *Assistant,*
JESSE BROADBENT, *Reporter.*

Question to "Leonidas."

"Hereafter I will not talk much with you. For the Prince of this world cometh, and hath nothing in me."—John 14: 30.

Does this mean Christ, or Satan?
Who is the accuser? S.

WHEN you doubt between words, choose the plainest, the commonest, the most idiomatic. Eschew fine words as you would rouge; love simple ones as you would native roses on your cheeks.

Miscellaneous.

NOTICE!—Special attention of the saints in the Michigan District is called to the conference appointed to convene, Saturday, June 3d, at Galien, Berrien county, Mich. With the help of Brn. E. L. Kelley, Joseph Smith and perhaps others from abroad, it is hoped much may be done for the furtherance of the good work already begun among us, to which may our prayers be directed.

E. C. BRIGGS, *President.*
JOLIET, Ill., May 1st, 1871.

NOTICE TO THE HANLEY BRANCH.—The branch of the church at Hanley, England,

is hereby notified that the course of those who despise authority cannot be recognized. The law of God is paramount in the church, and by it alone, and not opinion, can any difficulty or misunderstanding which may arise be settled. And unless they proceed in the case as they have been directed by the President of the English Mission, they will be disfellowshipped.

JOSIAH ELLS, *of the Twelve.*

CORRECTION.—On page 212, present volume, instead of Evening Star Branch, it should have been Santa Rosa Branch, Florida, as Conference was adjourned to the latter place.

C. G. LANPHEAR, *President.*

QUARTERLY STATEMENT OF BISHOP'S ACCOUNT

With the Church of Jesus Christ of Latter Day Saints, given pursuant to a resolution of the April Conference, for 1870.

Church of Jesus Christ in Account with Israel L. Rogers, Bishop of said Church.

		Cr.	
Jan. 1st, 1871.	By Balance, per <i>Herald</i> , January 15th, 1871.		\$585 25
“ 25th, “	“ Sale of Meeting House in Ohio.—Cash remitted by } John Evans		100 00
Feb. 27th, “	“ Tithing from Oliver Hayer		20 00
“ 27th “	“ “ “ John Hougas.		1 00
Mar. 29th, “	“ Offering from Emeline Tucker and Maria Naiden ...		10 00
“ “ “	“ Tithing from Eli Wildermuth		65
Apr. 16th, “	“ “ “ Sr. R. W. Kendall.....		3 00
“ “ “	“ Premium on \$250 in gold, received from Br. Stephen Wood, and previously credited.....		25 00
“ “ “	“ Premium on \$200 in gold, received from T. J. Andrews, and previously credited.....		22 00
“ “ “	“ Premium on \$227 in gold, received from Bro's Kinley, Andrews, Hart, and McClane, previously credited		24 97
“ “ “	“ Error in <i>Herald</i> account, in omission of Christian Anderson		10 00
“ “ “	“ Error in <i>Herald</i> account, in omission of Mad Powlson		5 00
“ “ “	“ “ “ “ footing, August 1st, 1870.....		05
			\$806 92
		Dr.	
Jan. 9th, 1871.	To paid J. W. Briggs (English Mission).....		\$75 00
“ 11th, “	“ E. Banta (for poor of Sandwich)		26 00
“ 20th, “	“ W. C. Lanyon		15 00
“ 25th, “	“ T. W. Smith (Southern Mission).....		50 00

Jan. 25th, 1871.	To paid Joseph Smith (for poor of Plano)	50 00
Feb. 4th, "	" Z. H. Gurley (Ministry)	7 82
" 4th, "	" Mary Sevier	6 00
" 24th, "	" D. J. Wetherbe (Ministry)	10 00
Mar. "	" W. C. Lanyon	10 00
" 16th, "	" Z. H. Gurley (Ministry)	40 00
Apr. 1st, "	" E. Banta (for poor of Sandwich)	63 75
" 4th, "	" J. H. Lake (in the Ministry)	10 00
" 4th, "	" James Woolams (Board of Mary Sevoir)	8 00
" 11th, "	" Wm. H. Kelley (Indiana Mission)	50 00
" 11th, "	" D. H. Smith (Ministry)	15 00
" 18th, "	" Josiah Ells (Eastern Mission)	30 00
" "	" Error in <i>Herald</i> , overcrediting N. N. Hazleton	50 00
		516 57
" 20th, "	Balance left in Bishop's hands, to date	290 35
		<u>\$806 92</u>

Church of Jesus Christ in Account with Bishop Israel L. Rogers, on Emigration Fund.

Cr.

	By former Balance in Bishop's hands	\$28 35
Apr. 6th, 1871.	" Cash returned by John Watkins, for passage-money loaned him	50 00
" 11th, "	" Cash from Pittsburg Branch	15 00
" 20th, "	In Bishop's hands to date	\$93 35

NOTICE.

TO PRESIDENTS AND CLERKS OF MISSIONS AND DISTRICTS WHO ARE NOT MEMBERS OF QUORUMS.

Whereas it would be more satisfactory for you to have licenses issued by the Church Authorities General, than from your mission or district conferences, where as President and Clerk you would have to certify to your own authority, you are hereby notified that licenses will be issued to you by the President and Secretary of the Church, on your making a proper request for them to the undersigned. When practicable, a resolution should be passed in your Mission or District Conference, recommending you to the President and Secretary of the Church for a license, and stating for what reason. The following form would suit the purpose:—

WHEREAS Brother _____ is President (or Clerk), of the _____ Mission, (or District),
 Resolved, That we do hereby recommend him to the President and Secretary of the Church as worthy a _____'s license.

Following this, the brother desiring the license should give *always* the following particulars:

- 1st. NAME *in full*.
- 2d. NAME *of office*.
- 3rd. BY WHOM *ordained*.
- 4th. WHERE *ordained*.
- 5th. WHEN *ordained*.
- 6th. *Date and place of conference* when and where resolution recommending him was passed.

These items are all required for the Secretary's book, and *must*, if possible, be furnished.

A letter is before me now, from the President of a District, stating that the conference over which he presided recommended him for a license; but the brother, and an excellent man he is too, has forgotten to state what office he holds, when, or where, or by whom he was ordained; consequently, I must either write him a special letter of enquiry, or he must wait, and perhaps not without impatience at what he may think to be the tardiness of the brethren, until he reads this notice.

Where there is a *mission* organized, as

the PACIFIC SLOPE MISSION, which comprises several districts, the Mission Conference should grant licences to the District Presidents and Clerks, and the District Presidents and Clerks to the other officers of the District.

Where the mission holds but one conference, its President and Clerk should receive their licences from the President and Secretary of the Church.

The Presidents and Clerks of those Districts which are not organized into a mission should receive their licences from the President and Secretary of the Church.

SUB-DISTRICT Presidents and Clerks should receive their licences from the Presidents and Clerks of the District to which the Sub-Districts belong.

Five cents should be enclosed for each license and return postage.

MARK H. FORSCUTT,
Church Sec'y.

MARRIED.

At the residence of the bride's mother, Union Mills Branch, Buchanan county, Mo., April 2nd, 1871, by Elder William Summerfield, Br. ROBERT A. MARCHANT to Sr. MARY BURNAM.

May the Lord this couple bless,
Their life be peace and happiness.

At the residence of W. Powell, Sweet Home, Nodaway county, Mo., March 24th, 1871, by Elder W. Powell, Br. THOMAS HEALI to Sr. MAGDALINE FISHER.

At the Saints' Meeting-House, Gravois, Mo., on April 26th, 1871, by Elder John Sutton, Mr. MELCHISEDEK YATES to Miss MARTHA WAGSTAFF, both of Gravois.

"Give him the power to guard and shield
This helpmate of his future life;
While she by softer passions yields
The solace of a virtuous wife.

"And when their mortal course is run,
May still this bond of love endure,
Till they, celestial honors won,
Live with the loving and the pure."

DIED.

At Henniferville, Summit county, Utah, on the 8th day of April, 1871, aged 63 years, Br. PHILLIP L. THOMAS.

He was born in Wales on the 14th of May, 1808; received the gospel in the year 1850. He emigrated to Utah in 1861, and was baptized into the Reorganized Church in January, 1870. He was a faithful witness for Christ. He predicted the hour of his death, 9 a. m., and precisely at that hour fell asleep in Jesus, bearing a faithful testimony to the truths of the Latter Day Work. He is mourned by all who know him.

At Cameron, Mo., April 15th, 1871, after a lingering disease of three and a half months, DANIEL ELBERT, son of

Alexander J. and Sarah S. CARO, aged 1 year, 8 months and 20 days.

At Cwmynyssyfiog, Wales, July 23d, 1870, of inflammation of the brain, SAMUEL, son of John and Sarah EVANS, aged 6 years, 8 months and 2 weeks.

Selections.

Enormous Exhibition of Power.

The "Country Gentleman" says: A paragraph has been recently going the rounds of the press, in which it is stated that the greatest blast on record was recently made on the proposed site of a fort in San Francisco harbor. Twelve tons of powder exploded at once, dislodging eighty thousand tons of rock. So far as the quantity of powder exploded is concerned, this is probably true, at least in regard to ordinary blasting and mining operations. The greatest exhibition of power of which we have any knowledge was the blast at the Round Down Cliff at Dover, England, January 26th, 1843. The cliff was three hundred and seventy-five feet above high-water mark, and as a projection of it prevented a direct line of the South-eastern railroad being taken to the mouth of the Shakspeare tunnel, it was resolved to remove the obstruction by blasting. Three galleries three hundred feet long, were excavated in the chalk rock. Nine tons of powder were placed in the bottom of the shafts, arranged in three separate charges, which were fired simultaneously by means of powerful voltaic batteries. As soon as the current was sent through the wires, a low, faint, indescribable subterranean rumble was heard, and immediately after the bottom of the cliff began to bulge out, and then, almost immediately, about five hundred feet in breadth of the summit began gradually but rapidly to sink. There was no roaring explosion, no bursting out of fire, no violent and crashing splitting of rocks, and comparatively speaking, but very little smoke. For a proceeding of mighty and irrepressible force, it had little or nothing of the appearance of force. The rock seemed as if it had exchanged its solid for fluid nature, for it glided like a stream into the sea, which was at the distance of one hundred yards from its base. By the blast one million tons of rock were removed, which would otherwise have required the labor of thousands of men for upwards of twelve months.

Climatic Changes.

THE Texas journals notice important climatic changes in that State. Formerly the rain-fall of Texas was so slight as to make agricultural pursuits exceedingly uncertain. Even in the most favored regions there was an insufficiency of rain, except during rarely recurring seasons.— This fact has hitherto been a great drawback on the prosperity of Texas, and has made it a herding, rather than an agricultural country. The peculiar grass with which the State abounds makes its prairies the best natural pasturage region in the world. But even grass will not grow without rain, and cattle will die if their thirst cannot be appeased. Frequently vast herds have perished on the parched-up prairies because the clouds refused their blessed showers, and no sufficient supply of water could be obtained by any natural or artificial process. But since the change in the course of the Gulf Stream has been noted, water-bearing clouds continually float over those portions of Texas which were before so dry as to prevent agricultural pursuits from being profitably conducted. It is now stated that if the change in the rain-fall prove permanent, periodical overflows will have to be provided against, and higher lands, heretofore held to be of but slight value, will come into request.

Church Action on Tobacco.

THE State M. E. Conference at Leavenworth, adopted the following resolutions in relation to the use of tobacco, from which "according to law," in the future when you see a man chewing, smoking or snuffing, you may at once know that he is not a well disciplined Methodist:

"The committee on the use of tobacco submit the following report:

"WHEREAS, The use of tobacco is a great and growing evil, a waste of money, deleterious to health, poisonous to the system, filthy and disgusting practice, unbecoming a Christian, much more a minister; therefore

"Resolved, That we will by precept and example, discourage its use among our people, and preach against it as against any other sin.

"Resolved, That as a Conference we reassert our determination not to admit upon trial or into full connection among us any man who indulges in its use in any form.

"Resolved, That every member of this Conference who uses it, is under obligation 'to cleanse himself from this filthiness of the flesh.'"

H. D. FISHER,
Chairman.

J. H. LEARD, Sec'y.

HE that applies himself to virtue has three enemies to combat, which he must subdue; incontinence, when he is as yet in the vigor of his age, and the blood boils in his veins, contests and disputes, when has arrived at a mature age; and covetousness when he is old.

Address of Elders.

- T. W. Smith, Milton, Santa Rosa Co., Florida.
Thomas Taylor, 10 Haydon-st., Bulsall Heath, Birmingham, England.
Thomas J. Andrews, No. 436, Brannan Street, San Francisco, Cal.
John D. Bennett, care Chas. Sheen, Anamosa, Jones co., Iowa.
H. Fulk, Kirtland, Lake co, Ohio.
C. G. Langhear, Milton, Santa Rosa co., Fla.
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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.*

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No. 11.

HAVE THE LAITY A RIGHT TO VOTE.

BY ELDER JAMES C. CRABB.

This is a question of some importance, and needs to be answered correctly. Without answering the several objectionable points in Br. A—'s article in the *Herald* on the above subject, as I have not the article before me, I will proceed to take the affirmative of the question.

"The several elders composing this church of Christ." Is it possible that the church of Christ is composed altogether of elders? We think not. Still the word of God declares it so far; but read, "are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint, and said conferences are to do whatever church business is necessary to be done at the time."

Now, the meaning of the above, in our opinion, is that in the same proportion the elders stand to the church, they likewise stand to the conference; that is, if they lead, guide and direct the affairs of the church, they in like manner direct the affairs of conference, but the deciding power lies in the members, which we will attempt to prove by good evidence.

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"Until after you shall go to the west to hold the next conference; and then it shall be made known what you shall do. And all things shall be done by common consent in the church." B. of C. xxv. 1.

If it can be established that the "elders alone compose the church of Christ," their vote would fill the above law; but as there are members and officers besides, we conclude their vote would be necessary also; but says the brother, the members have already delegated their power to the elders, and brings up the figure of a legislative body to prove it. We fail to see the likeness. One is elected and ordained for life, the other is only for a term of years. One is under the watch-care of the Supreme Being, who reserves the right to make known his own laws, while the other is a law-making body.

A part of par. 11, sec. civ., reads, "Of the Melchisedek priesthood, three presiding high priests, chosen by the body, appointed and ordained to that office."

By whom are they chosen? By the body, (the church), and is this a part of the business of conference? Most

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assuredly, because that is the only place where the whole church, (the body), is supposed to be represented.

Does Br. A—— vote in General Conference by virtue of his being an elder? or is it by virtue of his being a member? Let us see. Suppose A—— should go to a branch or district conference where he does not belong, would he have any vote in said branch or conference? No, because he is not a member; but inasmuch as he is a member of the church at large, he has a right to vote in all meetings of the church at large; for in par. 5, sec. civ., I find that a high priest has a right to officiate as "*member*," which right, I claim, he is exercising while voting in a branch and in conference, both district and general, *If not, where is he?*

"But he or she shall be condemned by the mouth of two witnesses, and the elders shall lay the case before the church, and the church shall lift up their hands against him or her, that they may be dealt with according to the law of God." Sec. xlii. 22.

Now the "church" above referred to, is evidently "the body of Christ," whether its members be composed of high or low, rich or poor, black or white, male or female; all have equal rights, so far as voting in church capacity is concerned.

But says the brother, This applies to a branch. So it does. But does it not apply also to a conference? Suppose a conference wishes to try a brother who does not belong to any branch, is there any other law by which it can be done? If so, I have not yet discovered it.

After having said so much from the Book of Covenants, we will now

examine the New Testament Scriptures.

"And not that only, but who was chosen of the churches to travel with us." 2 Cor. viii. 9.

It is evident from the above text, that a number of the branches had got together in conference, and sent that brother on a mission, as we find it was their manner of doing business, by reading Acts vi. 5:

"And the saying pleased the *whole multitude*; and they chose Stephen."

And again; Acts xv. 22, 23:

"Then pleased it the apostles, and elders, with the *whole church*, to send chosen men of their own company to Antioch, with Paul and Barnabas; * * * and they wrote letters by them, after this manner; The apostles, and elders, and *brethren* send greeting."

Paul, in his letter to the Galatians, ii. 6, calls the last named assembly a "conference."

Notwithstanding the apostles and elders came together to hear the matter of dispute between the brethren, Paul and others, when the matter was finally determined, "it pleased the apostles, elders, and *brethren*;" therefore, in order to find whether it did please them, they must have voted on the question.

I will say in conclusion, that this subject has been one of the causes why our district conferences have dwindled from a general attendance to a mere few, that is on Saturdays, when the business of the conference is expected to be done.

I hope the brother will carefully weigh the above arguments, and consider that "it is as near from him to me, as it is from me to him."

A little four-year-old had been intently watching the process of corn-popping on a stormy day in the beginning of winter; happening to turn to the window, she observed, for the first time, the falling snow. Amazed and delighted, she ran to her father and exclaimed, "O, papa! do look at the funny rain; it's all popped out white!" Can any older head describe snow more graphically?

Life is a great poem; and religion, love, and music are the sweetest of its stanzas.

A SKETCH FOR NEWSPAPER BORROWERS.

Henry Honest was an industrious man, and honest as the world goes. If he cheated anybody, it was more likely to be himself than any body else. Henry always meant to be economical; but, somehow, results did not always answer his intentions. The manner in which he was brought to a realization of one of the grand mistakes of his life, we shall proceed to show.

Mr. Honest, one evening in autumn after he had eaten his supper, sat down by the table and began to overhaul the few books which lay thereon. He wanted something to read. Having read all the books through and through, he found nothing to satisfy his mental hunger. At length a new idea struck him—old in fact, but new for that occasion. Turning to his son, who was busy at work for his mother, he asked, "Peter, isn't this the first of the month?"

"Yes sir," replied the boy.

"Then you just run over to Mr. Head's and ask him to lend me his paper. Tell him I'll send it back to-morrow."

Thus bidden, the boy left his work, and went on his errand. Soon after Mrs. Honest came into the room.

"Where is Peter?" she asked, when she saw the corner vacant.

"He has only gone over to one of the neighbors to borrow a paper—that's all," answered Henry.

"I'm sorry you sent him away."

She was certainly disappointed.

"Henry," she said, in a subdued tone, working away all the while, "I wish you would not make so regular a practice of borrowing your neighbor's paper. I know they do not like it."

"What do you mean by that? If it puts them out, why don't they say so?"

"Do you always tell your neighbors when they bother and fret you?"

"But so trifling a thing as a newspaper?"

"And yet not so trifling a thing but that you feel a great desire to read it. And seeing you like to read it so well, would it not be better to subscribe for it at once, and thus have it for your own—have it to read just when you want to?"

"The paper cost three dollars a year," said Mr. Honest, with solid emphasis. "Just you remember that three dollars don't grow on the trees."

"In about half an hour, Peter returned with the paper, and Mr. Honest commenced his literary feast. On the following morning he arose later than usual, and ate his breakfast hurriedly, as he had quite a distance to go to his work. The morning was quite cold and blustering. When he arrived at his work, he found he was half an hour too late, and as he was engaged in doing the stone-work of a building, and working by the day, it was necessary that he should make good his hours. Having lost half an hour in the morning, he ate his dinner in a hurry, and was preparing to resume his labor, when Mr. Head accosted him.

"Mr. Honest, did you bring my paper over with you this morning?"

"Upon my word," exclaimed the unfortunate man, "it slipped my mind entirely."

"I am very sorry for that," said Mr. Head, seriously, "my wife is going from home to-morrow, and I promised her that she should have the paper to take with her."

"O well," returned Mr. Honest, she shall not be disappointed; I will have the paper at your house before she starts."

"But you forget, my dear fellow, that my wife is not the only reader in

my family. Some of the rest of us wish to read the paper this afternoon and evening. I trust we shall not be disappointed."

Mr. Honest's face fell. He saw by Mr. Head's manner that the paper was not only wanted, but expected; and his own common-sense told him that he ought to go and get it. So with thoughts far from pleasant, he left his work and went homeward.

About two hours afterwards, Mr. Honest arrived, paper in hand, at the house of Mr. Head. Receiving an invitation he went in to warm himself by the kitchen fire. In the meantime, Mrs. Head went into an adjoining room where her daughters were. "Oh! you've got our paper back again," cried one of the girls. "I wish father would do as he said he would," said another.

"What is that," said the mother.

"Why, not lend our paper any more. I should think people who are so fond of reading might——"

Henry Honest did not stop to hear the rest. He rushed out into the storm, chilled through, and shivering from head to feet. A little deliberation told him that he had better go home. He spent a restless night, and was sick two or three days. During that time he reflected and moralized. He resolved the first money he got that he could spare, he would send it imme-

diately to the editors of the paper, and he did so.

On Friday, Mr. Honest was able to go to work again. Saturday, after his day's labor was done, he went homeward around by the postoffice, and enquired if there was a paper in the office for him. A thrill of gratification followed, as the man passed out a very neatly wrapped paper, bearing his superscription.

After supper, Henry Honest tore the wrapper from his paper, spread it out before him—his own paper—a paper bought and paid for for a year to come. And as he read the good things, he enjoyed them the more, because he had paid for the right to read them when he pleased, and at his leisure. To-day, Henry Honest is a happier man, because of his paper. His wife is happier, and his children are happier. What a glorious result of good from so small an outlay!

Try it, newspaper borrowers,—try it, and you will be doubly blessed. The paper which is your own will bless you in the proprietorship; and your neighbors, whom you now so much bore will bless you when you cease to borrow and perplex them. Oh! if you could but know the things that are said behind your backs; you would stop borrowing, and purchase.

SPIRIT CONSCIOUSNESS.

The present age furnishes a class of religious materialists and annihilationists, who claim that man has no existence or consciousness outside of the earthly form.

These materialists believe man to be incapable of existence in any other sense than as embodied, and that when the body dies, man is no more, unless by having accepted Christ as

his Savior, and made his peace with him while in the body, he is made an heir of a future resurrection, in which the bodies of the righteous, and they only, shall be called from the grave.

One of the chief bases on which this faith is built, seems to be that of the scriptural prophecies concerning the death of the soul that shall be found in a state of sin; and another

that whereas the scriptures teach that when God "breathed into the nostrils" of man "the breath of life," "man became a living soul," the breath breathed into him was the soul-principle imparted, and that, therefore, apart from the body and the breath within it, man has no soul.

I cannot endorse this theory, and wish to present a few thoughts upon it.

Man was perfect in form and structure before the life was imparted; but, though so perfect, the wonderful mechanism of his organization was dormant. The imparting of life gave powers of motion, but the life given him not only made him a being of motion; but of will—a sentient, rational, intelligent being, not being acted upon merely; but at once possessed of powers to act upon, and assume control of his surroundings.

Was it simply breath which caused this marvelous change?

The advocates of the total annihilation of the greater portion of mankind say "Yes, the breath of life."

Then the breath must be a living and intelligent principle, judging by the effect produced; for we cannot see how the form of an inert man can become a thinking and intelligent creature without an intelligent, living principle being imparted to it.

"But," say the opponents of man's dual nature, "the breath acted on the body, as the winding up of a clock does on the works; as the winding of the clock sets the works in motion, so did imparting breath to man set his heart to throbbing, his lungs to expanding and contracting, and his brain to thinking. Marvelous works for a blast of wind to perform! But it is not a mere piece of human ingenuity that we have to do with; but a work that by its own power is capable of action, independent of any human aid.

Is man a mere automaton, having no freewill of his own? We might believe him to be such, did we not

have to account for a living principle, capable of voluntary action.

If the breath is a living principle, does it die with the man?

The annihilationists say that when the man dies, all dies. Now breath is *part* of man; but we confess we cannot well see how breath can die—we can understand that it may be withdrawn, and death ensue. On a careful examination of scripture, we cannot find anything warranting the idea that it was breath alone which was imparted to man in the creation, in order that he might become a living creature. The words *ruach* in the Old Testament, and *pneuma* (spirit), in the New Testament, are used when speaking of the Spirit of God, and it appears very plain that whenever these words are used, they are used to convey the idea of an intelligent part, distinct from the mere creature, the *nephesh cheyech*, by which it acts and thinks.

Texts such as the following certainly convey this idea: "There is a spirit in man."⁹

"Thou hast clothed me [the spirit] with skin and flesh, thou hast fenced me [the spirit] with bones and sinews." Job x. 11, 12.

"The spirit [*pneuma*] itself beareth witness with our spirit." [*pneuma*]. Rom. viii. 16.

Here the same word is used for the Spirit of God and the spirit of man. Also the following:

"Into thy hands I commit my [*pneuma*] spirit." "Therefore my spirit is overwhelmed within me." Psalm cxlii. 4. "In whose spirit there is no guile." Ps. xxxii. 2.

Many more might be quoted, but these will suffice for the present.

When that which is clothed with skin and flesh, and fenced with bones and sinews, is withdrawn, death ensues.

What is it that dies? We say it is the *creature* man! This changes from

a living man to a dead creature, or man. And this is sometimes called the "soul."

"And it shall come to pass that every *soul* that will not hear that prophet shall be destroyed from among the people." Acts iii. 23.

Here the word people means living souls, hence the soul spoken of shall be cut off from among them; the spirit being withdrawn; death ensues:

"God shall destroy thee forever, and root thee out of the land of the living." Psalm v. 6.

Here something is to be forever destroyed.

"The Lord preserveth all them that love him; but all the wicked will he destroy." "The transgressors shall be destroyed together."

These texts convey the idea that it is a literal death which is meant to the creature.

"He is like the beasts that perish." The beasts are called *nephesh cheyeh* in the Old Testament. Noah was commanded "to take of every [*nephesh cheyeh*] living thing" into the ark. John says, "And every living creature in the sea died."

These and a multitude of other

texts prove that "the soul that sinneth it shall die." This the writer acknowledges; but he fails to see that though the living creature, or body, is called the soul in these places, that it must be admitted that *spirit* and *soul* are synonymous terms; and nowhere do the Scriptures teach that the *spirit* dies with the body.

True we find such texts as these: "For yet a little while and the wicked shall not be;" and "They shall be as though they had not been."

These seem at first sight to teach that the wicked are to be destroyed forever, and so the writer believes they will be, as far as the body is concerned, at the final judgment, when "they who have sown to the *flesh*, will of the *flesh* reap corruption."

The text says "They shall be as though they had not been." In other words, they shall be as though they never had tabernacled in the flesh, had never been living souls; being judged, their bodies destroyed by fire, and their spirits to endure shame, while those who obeyed the gospel in the flesh, shall, in the resurrection, be made living, immortal souls.

AN ELDER.

THE MAN-CHILD.

In *Herald* No. 4, vol. 18, "Leonidas" proceeds to argue the pre-organization of the church. As to the relative implication of the terms, "Build" and "Organize," there is no question with me. The term "I will build," (Inspired Translation), Mat. xvi. 19, and "I will give," 20th verse, are unmistakably used in neither the past nor present tense, but in the future. If the church had been pre-organized, as my brother claims, the text ought to read, "on this rock *was* my church built," in order to make it in the past

tense. Or, if Jesus were speaking in the present tense, he would have said, "on this rock my church *is* built." Hence I feel justified, according to the rules of the English language, in taking the passage as it reads, "On this rock *I will* build," placing it in the first future tense. The language denotes a deed that shall be done or accomplished at some period *future* from that in which the words were uttered.

The same language is used in John xvi. 7, in speaking of the Holy Ghost. "If I depart I will send him," also

denoting a future endowment. A clear proof of this is found in John vii. 39.

I have no disposition to deny "that God did have a church and people long anterior to the advent of the Messiah;" but this church of "the wilderness" seems to have been formed under and governed by a FAULTY covenant. See Heb. viii. 7, 8; but the new covenant consists not in meats, drinks, and carnal ordinances, nor in "the blood of bulls and goats." Hence, Christ being "the mediator of a better covenant, establishing it on better promises," shows conclusively that there must have been an *end of the old*, and a *beginning of the new*. This much then for the added, appendage, or "lesser priesthood," which continued TILL John.

My brother asks, "Was John a member and minister of the church?" and concludes that if I will admit this to be the fact, that his point is gained. I will frankly confess his position to be a correct one, when he shall have shown that John did belong to the church, but this he has failed to do. According to Heb. vii. 11 & 12, the priesthood was changed, not "continued," as the brother would seem to argue.

John says of himself, "I am the voice of one crying in the wilderness." It cannot be supposed that he was preaching in some barren, unpeopled region, but in localities inhabited by multitudes of intelligent beings; whereas in the ordinary sense of the term, a wilderness is supposed to be suggestive of a barren, unproductive region. Since this statement of John's must therefore be spiritually understood, I conclude that he had to "tread the wine press alone," and must have felt as did the saints during the dark and cloudy day, lonely in the world. If this was the case, could John have been a fellow-shipped member of any church? If he was, it must have been of the Jewish church; the legitimate conclusion of which is that John's converts must

have become members of the Jewish polity, he being the porter. But this could not have been the case; for the sheep knew the shepherd's voice, "and he leadeth them out." Out of where? Out of the church? Christ would not lead his flock astray. Did the church ordain John, authorizing him to officiate? If so, then truly he must have been included as a part and parcel of the old theocracy, rather than the reformer of a new era. The Book of Covenants page 225, par. 4, informs us that "an angel of God ordained him" even at a tender age, empowering him "to overthrow the kingdom [my brother's church!] of the Jews," preparatory to the coming of Christ. It seems then that this preparatory work was not to build, (organize), but to overturn this by breaking down the barrier. This mighty "porter" opened the way into the sheepfold of Israel for the Lamb of God who entereth and leadeth his sheep out; preparing the way—making possible the preaching of the gospel to the Gentiles. Luke iii. 6. All this in the day that he shall (future tense) come. 9th verse.

Is it safe then to conclude that John was a member of the church? Where was the organization after John had finished his work? Was John the church? Nay; this could not be, any more than that a member of the quorum of the twelve can be a traveling high council. The old covenant being overturned, Christ became the Mediator of the new, and John being ordained only to a special calling by the angel, had finished his work when he had "opened" the "door of escape," that the "generation of vipers might flee from the wrath to come." There was no necessity that Jesus or any of John's disciples should be re-baptized; for having been baptized for remission of sins, they had only to fall into the ranks and follow the shepherd. Thus we learn that the church of the Mosaic dispensation continued until John was

ordained. I understand that build and organize are synonymous terms; but if "build my church" refers to final triumph, I must conclude that the Savior used a vain repetition when he said, "The gates of hell shall not prevail," or that the English language, even aided by the power of inspiration, is not capable of conveying reliable ideas.

True, although, while Christ was here, he sent certain elders into the field, but the organization of the church was not complete until he had "ascend-

ed up on high," and by the Spirit of Truth "gave gifts unto men for the work of the ministry."

Then I feel warranted in the conclusion that Christ became the architect and builder rather than the offspring of the church.

With due respect to my brother and his opinion, I now leave the question to be decided in the minds of our candid, truth-loving readers, according to the light and wisdom that God has given.

AMICUS.

THE SCATTERING AND GATHERING OF THE JEWS.

TRANSLATED FROM THE DANISH BY ELDER J. THOMSON.

(Continued from page 206.)

In the beginning of the seventeen hundredth year, the Jews first came to Denmark, where they were at liberty; and in 1849, they were given citizen's rights.

In Sweden they are but few.

In Norway they were not received at all until 1851. In the beginning of the year 1700, they commenced to emigrate to Brazil and Cayenne. In Jamaica, in Canada, and in the North American free States, they had full citizen's rights. In Germany, in the year 1600, they were cut off from citizen's rights and honor, and from every chance to make them a home, or a comfortable living.

In 1697, there was, in Wien, a Jewish church; yet they had many troubles for a long time, until philosophy had laid the foundation of a new civilization; and religious and political liberty were recognized as the most holy rights of the children of men.

Although the Jews for hundreds of years have drunk deeply of the cup of degradation and scorn; although they have emptied the bitter cup as it has been presented before them wherever

they have been; still do the sons and daughters of Judah number more than four millions among the nations of the earth.

Germany numbers 336,000, Austria 84,000, Prussia 147,000, Bavaria 58,000, the other Dutch states 100,000, Schwerin 1,100, Italy 47,000, France 60,000, Hungary and Sibenburgen 240,000, Holland 53,000, Belgium 4,000, England 30,000, Denmark 4,000, Sweden 1,000, Russia 60,000, Gretland and Ionian Islands 7,000, European Turkey 300,000; thus there are over two and a half millions in Europe. In Asia 138,000, in Africa 404,000, in America 30,000, and in New Holland 600.

This people have thus been rambling about through all the world, without a prophet, king, or law-giver; yet through all their misery, trouble and trial, they have preserved their identity, their father's language, and the hope of the promises of the Lord, that he who spread the children of Israel, shall assemble them again as a shepherd doth his sheep.

Of the gathering of the Jews, the Lord has spoken through his servants

in many places; we will let it suffice to mention some few verses in the Scriptures to show by his own word, that the Lord will remember his people. "If any of thine be driven unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee unto the land which thy fathers possessed, and thou shalt possess it, and he will do thee good, and multiply thee above thy fathers." Deuteronomy xxx. 45. "And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isaiah xi. 15, 16. "For I will take

you from among the heathen, and gather you out of all countries, and will bring you into your own land. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever; and my servant David shall be their prince for ever." Ezekiel xxxvi. 24; xxxvii. 25; Zach. 14th chapter. "And then all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. Romans xi. 25, 26.

The time is nigh at hand for this the Lord's people to receive the promises and blessings which they are looking for. They know the word of the Lord is true, as well as he himself, and that it will come to pass. Blessed be the name of the Lord God of Israel; all honor and glory be to him for ever.

THE "INQUIRER" AND "TEACHER."

BY ELDER EDWIN STAFFORD.

(Continued from page 271.)

The next thing I desire to notice, is the assertion that the twelve "apostles were the executors of his will or testament."

I notice it for this reason, that a certain vein runs through the whole book, to boost up the twelve apostles, and to make them as something almost more than human. The author makes them the recipients of the Holy Ghost for all mankind after them, *i. e.* that no man received the baptism of the Spirit itself any more, only representatively, through the apostles' words. This is one reason why he has fallen into the error that there was not a complete gospel sermon preached authoritatively before the day of Pente-

cost. He takes the position that the gospel is a "Will" or "Testament," and that the Savior is the bequeather of that will unto the human family.

Webster defines a *testament* to be "a solemn, authentic instrument in writing, by which a person declares his will as to the *disposal of his estate and effects* after his death. A testament, to be valid, must be made when the testator is of sound mind, and it must be subscribed, witnessed, and published in such manner as the law prescribes."

The word *executor* is defined to be "The person appointed by a testator, to execute his will, or to see it carried into effect."

We see by these definitions, *firstly*,

that the will relates to the disposal of his estate and effects after his death; and, *secondly*, that an executor is one appointed to dispose of the estate and effects.

Did the Savior appoint the twelve to dispose of his estate and effects? If so, we must look to them to apportion us our portion of his estate and effects, or in other words, we must look to them for the reward promised for obedience. We read that he is the executor of his own will, the disposer of his own estate and effects.

“And behold, I come quickly, and *my reward* is with me, to give to every man according as his work shall be.” Rev. xxii. 12.

“For the Son of man shall come in the glory of his Father, with his angels; and then *HE shall reward every man* according to his works.” Mat. xvi. 27.

“And he commanded us to preach unto the people, and to testify that it is *he* which was ordained of God to be the judge of quick and dead.” Acts x. 42.

We might multiply passage after passage, but think the candid mind will be satisfied with those produced. It is here plainly shown that Christ *himself* will judge, will reward and punish, and he commanded his disciples to preach that he was ordained of God to do these things. He did not give the power which the Father had given him out of his own hands. He did not give them power to execute his will, that is the instrument. He gave them power to *publish* his will, and this agrees with Webster, that the will, to fulfill the law, must be published.

Mankind by nature were not in a condition to receive the reward or apportionment of his estate, therefore the conditions of eligibility or of heirship to the estate, had to be made known, *published* unto fallen man, showing them how they might become sons and daughters of God by adoption, and then heirs of God and joint heirs with Jesus Christ; and if

faithful to the end, how that then the estate would be divided and the effects of our Lord bestowed upon his children.

He then appointed the twelve officers to subscribe to, witness and publish the will, not to be executors of it. He made other officers to do the same thing. Paul says:

“When he ascended on high, he led captivity captive, and gave gifts unto men. * * * And he gave some apostles, and some prophets, and some evangelists.”

The apostle explains for what purpose these officers were given, and also states, in 1 Cor. xv. 5-8, that Jesus was not only seen by the twelve, but was seen by above five hundred brethren at once, and seen also of himself. Here we perceive there were plenty of witnesses of Christ beside the twelve, and the declaration of Paul in Ephesians, as well as in 1 Cor. xii. 28, shows that he chose others besides the twelve to go and make known the conditions of the will, and promised them that he himself would bestow everlasting life upon all who obeyed said conditions.

There is a passage found in Heb. ix. 16, 17, which “the Teacher” brings as a clinching proof that the Old Testament Scriptures are done away, that the gospel was not preached before Pentecost, and that the twelve were the executors of his will, viz: “For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead.”

“The Teacher” reasons from this, that the gospel being the testament, and the testament not being in force till after the death of Christ, the gospel was not preached authoritatively until after Christ’s death.

This cannot be the meaning attached to this scripture by Paul, for if so, he would contradict his plain assertions of historical facts; viz., of the gospel being preached to Abraham, Gal. iii.

8, and also of the gospel being preached in the wilderness to the children of Israel. Heb. iv. 2.

What then could have been Paul's meaning with regard to the testament being of force after Christ's death? He knew that the estate and effects of our Lord could not be disposed of to his heirs until after the resurrection took place, and that could not take place until he had died, and consequently Paul knew the testament would not be in force until Christ had conquered death and hell. We read that Christ was "the *first begotten* of the dead." Rev. i. 5. "The *first born* from the dead." Col. i. 18. "And that he should be the *first* that should rise from the dead." Acts xxvi. 23.

Paul knew that after the Savior had paid the last installment in the contract with his Father, by his death in the behalf of man, that the resurrec-

tion of the dead was a certainty. Read his reasoning on the resurrection, in 1 Cor. xv.

"And the graves were opened, and the bodies of the saints which slept arose, who were many, and came out of their graves, and after his resurrection, went into the holy city and appeared unto many." Matt. xxvii. 56, 57.

Here we perceive that at his resurrection, the *bodies* of the *saints*, who were *many*, *arose*; and many of the saints alive on the earth saw them. Hence the Savior, after breaking the bands of death, and raising his saints to dwell with him, could execute his will by disbursing some of his estate and effects to them, then the testament would be of force, but that the gospel was not preached anterior to the death of the Savior, the scriptures abundantly deny.

To be continued.

PARABOLIC TEACHINGS.

BY ELDER THOMAS W. SMITH.

Again, it came to pass that it was found written by one of the prophets before the son came at the first, that the lord would do nothing save he would reveal his secret, or intention, to his servants the prophets. So that, inasmuch as the message, and the principles of the government should be again proclaimed, and his government should again be established, it was necessary that it should be made known unto a prophet of the Lord. And that the government should again be established, is evident from a saying of the son, that when he came, he would gather out of his government all that offended or did iniquity.

And it came to pass that after the corrupted or false government before mentioned, had been in existence

for many hundreds of years, and had grown more and more corrupt, that good men revolted from it, and did organize new governments, although differing somewhat, in that they did not have such wicked practices, yet did they not differ much in doctrine. And it also came to pass that from time to time other good men arose who organized governments; and some of them appeared very much like the former government, yet none practiced as the people thereof in all points; and in one very particular and essential point did all differ, namely, that none received those spiritual gifts which were given to confirm the faith of the former children of the lord that they were in the true fold, or government of the lord.

And it came to pass that one arose in the days preceding the return of the son, who claimed that a messenger appeared to him, and commanded him in the name of the son, to proclaim his message and organize his government. And, behold, he did so; for he declared the same words that the former servants did, and those who believed, he did wash, and the lord pardoned them because of their obedience. And this servant laid his hands upon them, and the same power was given them, and the same signs or gifts did follow them, and they were filled with joy; for they now said that they had found the pearl of great price which was lost. And it came to pass that in process of time, by command of the son, who spake to him by this great power, he did fully organize the government which did in all points resemble the former one; and the lord called from time to time other servants, and sent them forth to proclaim his message, which in addition to what was formerly declared contained the awful words, "Fear the Lord and give glory to him, for the hour of his judgment is come."

And it came to pass that a strange commotion arose in the province, for all the officers of the different governments which had been set up by different men combined together to overthrow the government of the son now reorganized in the province; and they killed the servant to whom the messenger had given authority to organize the government, as also others of the children of the lord. And, behold, their behavior could not be accounted for; for they all made loud professions of reverence for the lord and for his son, and claimed to believe in his law, and in the writings of the former servants, apostles and prophets, and to be under the influence of his great power; and yet none of them could prove but what the former government and this latter one were

alike in the principles proclaimed by the servants, and in their manner of adopting the people into the government; in their laws, and in the order of their arrangement, they were the same. They could read all what the latter government officers taught and practiced, in the writings which they received from or through the false or corrupt government of which we have spoken.

But it seemed that a great deal of this opposition arose because the servants of the lord could not recognize their governments as the government of their master, inasmuch as they had not the order, nor faith, nor practices of the true government; and this the officers of those governments knew, and said they were not needed, or were now of no use. Howbeit some approached somewhat nearer the true government in order than others; but even these did not teach nor practice fully; they only practiced the law of adoption nearly like the servants of the lord; they did not have the officers nor power, nor did the spiritual gifts follow any of them. And because of these things, the servants would not recognize their authority to act in the name of the lord nor his son; "For," said they, "they have all got their authority from the false and corrupt government, and do not claim to receive it from the son, nor a messenger, nor a prophet, and none have continued from the former servants who could give them authority to build up governments." And further, they said that one evidence of their having no genuine authority was, that none organized the government as of old, nor practiced as the former servants, nor did the lord give his power as he formerly did; and moreover they said that they all differed, and were opposed to each other, and some of them would not recognize each other as brethren inasmuch as each did consider his govern-

ment right, and all others wrong.

And when any stranger or citizen of the government of Apollyon did seek to become a citizen of one of these of whom we speak, he could not tell which was the true one, for the officers of the different governments did all say that his own was the true one, and that the others were wrong, or false, so far at least as they differed from them.

And behold some of them were very powerful and well established; and their citizens were numbered by thousands; and, strange as it may seem, those that were strongest and the most popular, were those that differed the most from the government of the son as organized when he first came, while those who resembled that government the nearest were weak, and despised by the more powerful and popular ones.

Yet, although the strong ones sought to destroy them, and cast many of them out of their synagogues, and commanded their "defenders of the faith," (as they called certain men who were employed with much money, and fine apparel, to extend the dominion of their government over all the province), to proclaim against them, and they further published against them certain books, and tracts, as they were called; and these weaker governments did stoutly defend themselves, and did proclaim and publish against the popular ones, and did draw away many citizens from them, while the others gathered not so many from them. And the feelings of the weaker ones were very bitter against the others, while the popular ones held them, and some more than others, in derision.

And it came to pass that the servants of the lord went throughout the land, and in meekness and love, and with longsuffering, began to proclaim the news of the establishment of the true government, and began to take the writings that they had among

them, even the record of the teachings, and the ceremonies and the order of the former government of the son, and show what peculiar blessings they obtained in that day, and then to declare that they taught the same message and performed the same ceremonies, and that their government was exactly like the former one, and the same blessings were among them. Behold none could gainsay these things, neither show from their writings that these things were not so, and ought not to be.

And it came to pass that these different governments immediately laid aside their fightings and evil doings toward each other, and their hatred of each other, and joined themselves into a band to oppose and destroy the servants of the reorganized government, for said they, "If these men are the true servants of the lord, and their government is the true pattern of the former one, and the same blessings are manifested among them, and they are recognized by the lord in a manner that we are not, then will our subjects revolt against us, and will leave us, and will give their voice and their influence in support of these men; therefore we must forbid them to proclaim these things, for we cannot deny but that they are teaching strictly in accordance with our own writings, and we cannot gainsay them, for they follow the example of the former government, in its offices, in its form, and in the practices of its members; and although we may call these wonderful blessings which are manifested among them as nothing but deception, yet we cannot prove them to be so, and we cannot prove those of the former government to have been true and these false; for we never saw them, nor are there any that have; but these can be seen, and not successfully gainsayed. Yet we must not admit this to our subjects. Let us issue a proclamation to our people,

saying unto them, "Behold, ye must not go near unto these people, for they are deceivers, and are the servants of Apollyon, and they seek only to draw you away from your homes, and carry you to a strange land, and will take your wives from you, and your fine houses and farms, and your goods, and they will do all manner of wickedness. They are the false teachers; yea, the false prophets spoken of in our writings, which should come in these days, therefore go not near them, neither receive them in your houses, nor give them food nor water, for they must be put down, or else our government will be overthrown. If any will not obey us, but will follow their teachings, they shall be cast out from among us, and their name shall be had in derision; they shall not receive employment from us, and we will see that their life is made unhappy, and their condition as miserable as our skill and abilities can make it. And further, we declare that if this people will persist in declaring their doctrine among you, ye shall close the public-houses against them. By giving them money, or by threatening to take their wages and their food from them, you shall stir up those of vile character among you, to disturb their meetings, to scourge them, and if ye desire ye may kill them, for they are deceivers, and in all this ye will do the service of the lord of the province. Be it known therefore that all who will hear us, shall receive our friendship, and that of the nations of the subjects of Apollyon, as we call them, and we promise them that they shall be carried by the messengers of the lord's presence to a city of gold, and become messengers of the lord. But all who disobey, we will curse, and they shall be sent to the dark abode of the prince of evil spirits, even Apollyon, and shall never escape therefrom."

And it came to pass that multitudes

hearkened unto them, and obeyed their counsel, so that these servants of the son were often shamefully treated by them, and some were even slain; others were put in prison, many were stoned, some were often made to go hungry and to sleep in woods, and in barns, and many were excluded from the houses where the children were taught the learning of the province, and had to proclaim on the corners of the streets. Nevertheless some did consider their own manhood and independence, and their right to hear and judge for themselves, and did hear and understand, and did obey, many of them, the directions or commands given them, and attached themselves to the reorganized government,—but they suffered much in many ways, even as the leaders of these different governments had threatened. Yet they found such peace, and comfort and strength, from the words of cheer found in the writings of the former government and the son, and other holy men, and they did also rejoice in the possession of the blessings promised.

And it came to pass that when the subjects of Apollyon, as these leaders and their subjects called all who did not join them, began to see that the people of the reorganized government did live virtuously, and did keep the laws of the province, and did bear all the persecution of these leaders patiently, and did not retaliate, and that they observed the writings of the former government, to do all that the lord had commanded therein, that they began to pity them, and to feed them, and open their houses for them to sleep in, and to proclaim in, and did often defend them from injury; and behold these things were not hidden from the eyes of the lord, and it was found written in the book of his son, that all who would do this should be rewarded for it.

And it came to pass that notwith-

standing the opposition of these false governments, the servants of the son prospered, and the dominion of the son extended in due time to all parts of the province, and many from among all the nations and languages of the province united with them; and after a time the son came, and they were carried away by his power from off the province; for because of the wickedness of the people he had determined to scourge them, and to the end that they might be punished, he withdrew his government from among them, and as it was considered in the writings, as the light of the province and as the salt thereof, so it happened when it was taken from the province, the inhabitants were left in darkness, and the restraining and preserving influence of the government was taken from among them; and the prince of the powers that are in the air was cast down, and dwelt in the province for a short season, and because thereof the inhabitants were filled with woe. And the people of these false governments were made to suffer greatly, because of their rejecting the message of the servants. And it came to pass that after about three and a half years of great darkness and sorrow in the province, the son returned from the air, for so it was he stopped there on his return from his father's home, and where his servants and his people were caught away by his power to meet him, and to remain while his wrath

was being poured out on the rebellious inhabitants of the province; that after this he came to the province with all of his people, and he took his throne and ruled upon it; and all the nations became obedient to him; but those who had heard his proclamation, and would not hear his servants, nor turn from their evil ways, and be washed from their sins were destroyed from out of his presence, and the people of the son, or "his own," called "the lost sheep," were gathered to their place in the province, and they accepted the son as their ruler. Howbeit two of the tribes thereof were gathered before the son returned, and did repent of their rejection of the son in former days, and were washed from their sins in a fountain opened in the chief city. After this the others were gathered, and they became one nation, and dwelt safely in their land forever. And peace and prosperity were enjoyed in all the province for a thousand years; and at the end thereof, these who had been punished in the pit for their rejection of the servants' message were delivered, after paying the uttermost farthing, or all the debt due the son. Then the son gave the government up to his father, and all became peaceful and happy in all the province. And Apollyon was destroyed, and death was forever ended. Evil ceased to be. And glory, and joy, and peace, prevailed among all the subjects of the lord, in all his dominions.

REDEMPTION OF ZION.

BY J. W. JOHNSON.

In the Book of Doctrine and Covenants, page 285, we read, "Verily I say unto you who have assembled yourselves together, that you may learn my will concerning the redemption of mine afflicted people." The pure in heart are sometimes called

Zion; but in this case there was not much Zion. Par. 2 reads,

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but behold, they have not learned to be obedient to the things which

I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion can not be built up unless it is by the principles of the law of the celestial kingdom."

Now brethren, we see that because of transgression Zion was not redeemed, and is left for us to redeem by righteousness.

Again we read on pages 300 and 301,

"Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, * * * and this shall be the beginning of the tithing of my people; and, after that, those who have

thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood saith the Lord.

"Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy, to abide among you. And I say unto you if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you; it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen."

I hope that Zion will flourish soon. Saints, let us labor in the vineyard of the Lord, ever praying that the will of the Lord may be done.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., JUNE 1ST, 1871.

PREACHING THE GOSPEL.

Query.—Is it consistent for elders to preach only a few times in a place where there are opportunities for more preaching, and then go, leaving their work but fairly begun?

The above question has been sent us for reply, and it would be easy for us to say, No; but this would not be sufficiently impressive for some, while others would think it too emphatic.

No one expects the flowers to spring up under the hand that scatters the seed, nor do any look for the harvest to follow immediately in the footsteps of the sower. Time must pass, while heat, and light, and moisture are performing their tasks of germinating and cherishing the life which has been lying hid within the seed; and after this, the harvest is ready for the reaper, the flower for the hand.

In something of this sense ought the gospel sowers, or the sowers of the word, to understand their mission.

'Tis not the hasty sower who sows most successfully; on the contrary, the careful sower is the one whose labor brings the surest success, and whose sowing yields the best returns.

It is surely the duty of an elder while preaching, to continue his labor while there is a favorable opportunity offered; and unless the circumstances render departure absolutely necessary, he should remain where his labors are acceptable, and wait the springing up of the word sown.

We have known some excellent men, elders in Israel, who have travelled over much ground; but who have in reality sown but little of the gospel seed. And the reason is very plain, they came in haste, and they sowed in haste, and they went away in haste. They could not sow successfully because they did not sow carefully.

We therefore answer the question. It is not consistent with true wisdom, that elders should leave a place after preaching a few times, where the opportunities still remain good.

FOR SALE.—“Indholdet af Troen Og Lærdommene af den Reorganizerede Kirke af Jesus Christus af Desicste Dages Hellige.” Or the “Epitome of Faith and Doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints” in Danish. Price thirty cents per hundred, or five cents per dozen, by mail, prepaid.

As we have no one in the office who is conversant with the Danish language, we can not do more than present this to our Danish and Norwegian saints. If some one of them who is well versed in the grammar of both the English and Danish languages will examine this translation, and advise us, we shall be grateful to them. The accented letters in the words “dode,” “domt,” &c., we have printed in larger type, as we have no type by which we can properly supply the accent. Should there be a sufficient demand to justify our doing so, we will purchase the proper type.

FROM a letter to Br. H. Dille from Br. T. E. Lloyd, dated at Quincy, Michigan, we learn that he is on his way east. He spoke at Batavia, Illinois; at Galien, Michigan; and at Quincy, or the Coldwater branch, a number of times. He is in good spirits and seems to be well received.

WE learn by letter from Br. Z. H. Gurley, Jun., that the work near Allenville, Missouri, the place of Br. Thomas' discussion in March last, is advancing, some having been baptized there lately.

Do NOT order Hymn Books with name and clasp after this date.

Digest of Church News.

The DES MOINES District Conference was held at Pleasant Grove, Iowa, March 4th, 1871. A. J. Weeks, pres.; I. N. White, clerk. Elders Sayers, Longbottom, Deuel, Nirk, Baker, Loar, Atkinson, Weeks, Davis, White, Lloyd, and Meyers reported. Brothers Longbottom and Nirk had each held a discussion. Br. Deuel had baptized fourteen, Br. Loar two, Br. Davis one, Br. White one, Br. Lloyd one—total nineteen. The Newton and Independence branches reported, and reports accepted. Pleasant Grove report rejected, Des Moines not reported. [Four branches represented, and only two reports received—brethren of Pleasant Grove and Des Moines, do not suffer your branches to be thus dishonored.—Eds.] Br. Weeks tendered his resignation as President of the District, and Br. Wm. Nirk was elected. Br's Sayers and Atkinson, to Indian Creek Mission; Br. Loar where the Spirit may direct; were appointed local missionaries. Br. Deuel was appointed to represent District at General Conference. Br's Baker, Atkinson, Sayers, Nirk, Shellhart, Walker, Loar, Meyers, A. White, I. N. White, T. R. White, Davis, Botley, Eastman, and T. E. Lloyd, were licensed by the conference. The general and local authorities were sustained, and conference adjourned to meet in Newton, June, [no date given], 1871, at 2 p. m.

The No. 1 St. Louis Sub-District Conference was held at Brush Creek, Wayne county, Ill., March 4th and 5th, 1871. N. A. Morris, pres.; A. N. Caudle, clerk. Official members present, 1 high priest, 7 elders, 3 priests, 3 teachers, 2 deacons; total 16. Elders G. Hilliard, I. A. Morris, T. P. Green, A. W. Caudle, N. A. Morris and B. Ballowe reported. The Dry Fork, Brush Creek, Elm River, Wabash, and Deer Creek branches reported. No report from Odin and Millshoals. [Zion's children should be examples of promptness, brethren.—Eds.] The fol-

lowing resolutions were adopted: "That the missions given the elders last conference be continued." "That a committee be appointed to examine the legality of the organization of the Odin branch." "That all the branches be requested to recommend those who are worthy to receive licenses at the next conference, and that licenses be renewed every six months hereafter." "That every branch in this Sub-District furnish the Sub-District clerk with a correct record of their several branches before our next conference." "That we establish a District Fund for missionary and other purposes." "That the District Clerk be the clerk, and the District President the treasurer of this fund." "That no elder be allowed to preach in this Sub-District without first showing his license to the proper authorities." The case of Elder Samuel Caudle was called up, a committee of four sat upon it, the following recommendation was presented by the committee, and sustained by unanimous vote:—"We, the undersigned committee, do recommend that Samuel Caudle be suspended for the space of eighteen months, unless the branch becomes satisfied sooner by his godly walk bringing forth the fruits of repentance; then he may be received by the unanimous consent of the branch, and his license be renewed in the same manner. Wm. Thatcher, T. P. Green, B. H. Ballowe and G. H. Hilliard, committee." The word was preached by Elders W. Hazzledine and T. P. Green. The authorities of the church were sustained, and conference adjourned to meet at Deer Creek Branch, 2 p. m., Friday, June 2nd, 1871.

No. 4 St. Louis Sub-District Conference was held at Dry Hill, Mo., March 5th, 1871. Geo. Bellamy, pres., S. Blackie, clerk. Officials present not given. The St. Louis, Dry Hill and Gravois branches reported. Gravois branch reports two baptized. The following brethren reported, G. Bellamy, A. Greer, P. Harris,

S. Blackie, J. Molyneaux, W. Smith, J. Sutton, and through the president, G. Worstenholm. Brethren S. Blackie, J. X. Allen, and J. Anderson were appointed a committee to draw up a plan for local missions. The following suggestions of the president were referred to a committee of four, brethren J. Sutton, A. Greer, W. Gittings, and W. Anderson, and reported by them, were adopted. "That we recommend a man for Bishop of this Sub-District;" "That the president of each branch request all the priesthood of his branch to attend the council meetings, and that they all be put to work as teachers, that the saints may be thoroughly visited;" "That this conference recommends that the local ministers be sent to labor in the vicinity of the District, and not to the branches;" [an excellent move—Eds.]; "That we consider it to be the duty of the presidents of branches to attend to the raising of a mission fund, as passed by vote of the last half-yearly conference." The committee also decided that if a brother be cut off from the church, his coming forward and making full acknowledgment at a saints' meeting, asking forgiveness and the privilege of baptism is not sufficient, that the branch has not the power to forgive him and recommend him for baptism, without it being brought before the council. [We respectfully ask the brethren of the committee to furnish the church a short and concise statement of *reasons* and *law* for this ruling.—Eds.] In the report of the St. Louis Semi-Annual Conference, published on page 59, HERALD, vol. 18, is found a resolution "That the license of Elder C. Hall be received, he having tendered it to the conference." This was reconsidered, and it being shown that Br. Hall had not sent in his license with an intention of resigning; but for the purpose of having it renewed, his license was ordered to be renewed. The "spiritual" and "temporal" authorities of the church were sustained, and conference

adjourned to meet at Mound Hall, St. Louis, June 4th, 1871, at 10 a. m.

The GALLAND'S GROVE District Conference was held at Galland's Grove, March 11th, 1871. T. Dobson, president, R. Jenkins, Clerk. Officials present, 3 high priests, 16 elders, 2 priests, 2 teachers, 1 deacon; total 24. The Mason's Grove, Boyer, [Brethren please let us know what branch this is—it has been reported as Boyer River, and Boyer Valley, and now Boyer—are there three branches, or is there but one? If but one, the name, whatever it is, should be always given in official reports.—Eds.], Salem, and Harlan branches reported. Galland's Grove not reported. Elders T. Dobson, J. A. McIntosh, C. Derry, N. W. Abbott, J. Rounds, — Goff, and G. Montague reported. In the report of Brethren Rounds and Goff, a new branch called the Jordan branch is reported as having been organized. The following brethren were appointed missions :—W. N. Abbott and — Goff to Br. Abbott's last appointment; F. Rudd and J. Rounds to Guthrie, Dallas and Audubon counties. The President, T. Dobson, was elected delegate to General Conference. A resolution granting licenses to all *active* elders in the District passed; also one requesting that the Semi-Annual Conference be held at Harris' Grove. The action of the President of the District in Br. Lawson's case was sustained; and the following resolution passed, "Whereas Br. Lawson, has been charged with declaring that he would not receive any one into the church by baptism, unless they would keep the Word of Wisdom, and whereas he has retracted that statement, and says that he will not make that one of the conditions; but will simply carry out the law concerning the case, therefore, be it resolved that this conference sustain him as an elder." The spiritual authorities were sustained, and Conference adjourned to meet at Harlan, on Friday, June 9th, 1871.

The MASSACHUSETTS District Conference was held at Dennisport, Mass., on the 18th, 19th, and 20th of March, 1871. E. N. Webster, pres.; J. Gilbert, clerk. Officials present, number not given. Elders C. E. Brown, H. H. Thompson, N. Eldredge, E. Joy, J. W. Nichols, T. F. Eldredge, C. N. Brown, J. Howes, A. J. Cowden, S. Butler, W. Pond, G. C. Smith, J. Smith, W. B. Fiske, C. Young, and W. Bradbury reported, also J. Gilbert by letter. Missions given last conference were discontinued. The following branches reported: Boston, (returned to the branch for deficiency), Walton, Providence, and Dennisport, (returned to branch.) Fall River not reported. New Bedford branch report accepted last conference was called up, and resolution accepting it rescinded. A. J. Cowden was appointed to West Brewster and vicinity, H. W. Thompson to labor as circumstances may permit, J. W. Nichols to Newtonia, R. I. Walter and B. Fiske to Central Falls, R. I. Thomas and F. Eldredge to Chatham and vicinity. It was resolved, "That this conference recommend to the several branches composing this district a more extensive distribution of tracts, in and around the vicinity of their respective branches." Also "That hereafter it be required of the branches to purchase the Blank Forms printed by the church for making their reports, and that no reports will be received unless made out on these forms." A vote of thanks for hospitalities was passed. The preaching during conference was done by H. H. Thompson, J. Gilbert, C. E. Brown, S. Butler, and C. N. Brown. A resolution was passed requesting all elders in the district to report at the next quarterly conference, either in person or by letter. The conference was held in the new meeting-house erected by the saints and kind friends outside of the church at Dennisport, to whom the brethren express themselves very grateful. Conference adjourned to meet in Provi-

dence, R. I., July 8th., 1871, at 2 p. m. One branch of this district, the Providence, has raised \$337,38 during the year; expended as follows: Freewill offerings by the sisters \$18,00. Branch fund—hall rent, fuel and lights, twelve months, \$180,62; bulletins, signs, hand-bills and hall-fixtures \$54,26. Tract fund \$3,00. Gifts to elders traveling and conference contributions \$28,00. Gifts to the poor and sick \$37,50. Sabbath school fund—Question Books, etc., \$16,00. Total \$337,38.

No. 2 St. Louis Sub-District Conference was held at Belleville, St. Clair Co., Ill., Feb. 25th and 26th, 1871. B. S. Jones, pres.; G. Kinghorn, clerk. Official members present: 9 elders, 5 priests, 2 teachers, 1 deacon; total 17. The Gartsides, Caseyville, Belleville, Alma, Pittsburgh, and Wood River branches reported. No report from Greenwood or Reib's Station branches. [Brethren, we do not like to see this. An incomplete report is bad enough; but "no report" reads and sounds very strangely.—Eds.] The following brethren reported: J. Thompson, N. Miller, G. Hicklin, J. E. Betts, A. Fyfe, and J. Houston. All who received missions last conference were released. "Elder B. S. Jones tendered his resignation as President of the District, as he was about to remove to the Wayne County District." The resignation was accepted, and the following resolution passed: "That this conference recommend B. S. Jones to the brethren of Sub-District No. 1 as a faithful servant of God, and an exemplary member of the Reorganized Church of Jesus Christ of Latter Day Saints." Br. George Hicklin unanimously chosen President of the Sub-District. Resolution recommending J. E. Betts to be ordained to the office of Bishop for Sub-District. A difficulty had existed between Br's Kinghorn and Beard, which was called up for settlement, and resulted in the expulsion of Br. Beard from church fellowship, done at his own

request. The Reib's Station branch was declared disorganized and its members given into the charge of Elder Hicklin. The President was instructed by resolution to demand the license of Br. W. Izatt for selling liquor. Sister Beard and Br. N. Miller tendered their resignation of membership—cases laid over three months, and president instructed to labor with them. The word was preached by Brethren P. Cain, J. E. Betts, and B. S. Jones; the authorities sustained, and the conference adjourned to meet [place not stated] on May 30th, 1871, at 2 p. m.

* The MALAD Sub-District Conference was held at Malad City, Idaho, on the 25th and 26th of March, 1871. Elders A. Metcalf, president, and H. Bake, clerk. Official members present, 12. Resolutions passed: "That we sustain all the spiritual authorities of the church in righteousness." "That the elders of this conference labor according to circumstances." That a two-days' meeting be held in Cache Valley, on the last Saturday and Sunday in May." The Malad and Cache Valley branches reported. Preaching by Elders Lewis, Metcalf, Bake, Van der Wood, and Williams. One added by baptism and one child blessed in the Malad branch. One added by baptism and three children blessed in the Cache Valley branch. Adjourned to meet at Malad City, on the last Saturday and Sunday in June, 1871.

Correspondence.

STARFIELD, Mo.,
March 15, 1871.

Br. Joseph:

Our last Quarterly Conference opened on the 25th of February. The roads were as bad as they generally get, still there was good attendance. Some of the brethren drove their teams through the mud for fifty miles, and at

the close of the conference said they were well paid for their trip. Saturday was taken up in transacting business, and on Sunday morning Br. D. H. Bays preached an excellent discourse, which was listened to with profound attention. On Sunday afternoon, we met for saints' meeting at four o'clock under the influence of the Spirit of the Lord. The saints enjoyed themselves for about two hours, speaking in tongues, interpretations of tongues, and prophecies were given, and after that, three hours were spent in bearing testimony—this meeting lasted five hours. After about two hours' recess, we met in saints' meeting again, that all might have a privilege to speak their feelings. This meeting lasted till daylight in the morning.

Truly it was a time of rejoicing, and one long to be remembered. There were some twenty-five or thirty unbelievers present to witness the workings of the Spirit, but none of them asked "What shall we do?"

The elders all expressed their desires to do all they could towards spreading the gospel. Br. Blodgett and myself were appointed to go to Bevier, as a committee. We have been. We disorganized the two branches, the English and Welsh, and organized them into one branch. We left them feeling well, and in good spirits. May the Lord help them to keep united.

*There are fourteen branches in this district. Before last conference there were seventeen; but the conference turned two counties over to Br. Bays' district, embracing three branches, as he had organized them, and they wished to report to the Kansas district.

The work in this district is steadily progressing, through the labors of the elders. May the Lord work with his elders, and the honest in heart, till they are all gathered into the fold of Christ, is the prayer of your brother in Christ,

WM. SUMMERFIELD.

TURNEY STATION, Mo.,
March 22, 1871.

Br. Mark:

Would you like to know what the "Mormon preacher" has been doing? If so, then read carefully the following. Our district conference was held in the Starfield branch, Clinton Co., on the 25th, 26th, and 27th of February, 1871. We had a good time, and in our sacrament and testimony meeting, the Spirit was poured out upon the saints in power, and we had a time of rejoicing. In this meeting, the Lord promised his servants that if they would go forth and proclaim his word, that he would go before them to prepare the hearts of the people to receive them—this the "Mormon preacher" believed. So after conference closed, he made his way to Turney, where he preached on the evening of the 28th. He was assisted by Br. T. J. Franklin. On the 3rd of March, he preached in a school-house four miles north of Turney, and this was by request of the people in that neighborhood. On the 9th he preached again in this place, and on the 10th took up the line of march for Kingstown, in Caldwell Co. It was raining when he started, which made it bad walking. He stopped for the evening at Br. Stropes's, where there had been an appointment given for preaching; but there was but one that could face the storm and come out. This one said that "the preacher would be there;" but others said, "No, it rains too hard, he will not come."

Saturday, 11th, Br. Marcus let the Mormon have a horse, and he again took up the line of march, accompanied by Br. William T. Bozarth. He arrived in Kingstown at eleven o'clock. Soon after he was joined by Br. Frost. They found the trustees and got permission to preach in the school-house. Circuit court being in session, notice was given in the court-room, that there would be preaching that evening.

Here prejudice was high, and to hear some talk, a person would think there was a tar-factory close by, as also plenty of surplus feathers; and as for eatables, eggs were freely mentioned also. But the "Mormon," said "If they had a surplus of such things, and wished to make him a donation, just box them up carefully, and send them to Turney, and he would thank them very much. Evening came, and with it a respectable congregation also came to hear what the "Mormon" had to say, and by all appearances there were some "reporters" there too. All appeared to listen attentively; some thought the Mormon made Scripture to suit his own fancy; but on referring to their Testament, they found that the apostles had saved him that trouble. After the discourse was ended, permission was given for question; but all kept silent. Notice was given that there would be preaching at eleven o'clock on Sunday.

Sunday, twelfth.—Again we met at the school-house, for the purpose of hearing the Mormon, when the civil authorities requested him to preach in the court-house, as the school-house was too small for the congregation. This the Mormon accepted, with thanks. So we took a short walk to the court-house, which was prepared for us, and Br. Wm. T. Bozarth and "the Mormon" took the stand for the purpose of bearing testimony in the cause of truth before judge and jury, learned and unlearned, rich and poor, male and female; and there was a large congregation, with some four judges at their head. All paid good attention to the preaching; the presiding judge gave permission for evening meeting to be held in the court-house. The house was made comfortable for the evening by the warmth sent forth by two good heaters, was well lighted and well filled with attentive listeners.

The preacher spoke on the primitive church, or body of Christ, its members

and power, its growth and decay, the cause of the withdrawing of the Spirit; the division and sub-division of the body down to the present day; the restoration of the gospel, and through the preaching thereof, the establishing of the church or body with the same Spirit or life-giving power of the primitive body, its workings, members, gifts and blessings. This took him some two and a half hours. This may seem a long time, but I assure you that the congregation sat as if they were in a trance, for God was with his servant, and he spake as he was moved by the Holy Ghost. After he was done speaking, the judge requested him to explain to the congregation the difference between the Reorganized church, and that under B. Young. This he did to the satisfaction of all. You may think it strange that the "Mormon" did not show this difference in the start, but recollect, the "Mormon" first attends to his Master's business, which is to preach the gospel, then if he has time, he clears up those things which may hurt his character. As for the fear of persecution because of these things, he cares nothing about it. When meeting closed, many came to the stand to shake hands with the "Mormon," and invite him to come and preach to them again; and instead of tar, feathers, and eggs, greenbacks were offered. One man said he had seen a miracle. And when asked what it was, he said he had seen one "preacher" refuse money.

Monday, thirteenth.—Preached near Mirabile, in Mr. Front's house.

Fourteenth.—In Mr. Ballinger's house. Fifteenth.—Baptized five in Goose Creek; held confirmation meeting at Mr. Ballinger's, and after confirmation, organized a branch of ten members. Ruel Frost, President; Marcus M. Ballinger, Priest; George Strobe, Teacher; and M. M. Ballinger, Clerk, to be known as the "Far West Branch." This is coming pretty close

home. In the evening he preached in the Plum Creek school-house.

Sixteenth.—Baptized two more in Goose Creek. Confirmed at night.

Seventeenth.—Went to Cameron, met with the saints of Cameron in prayer and testimony meeting, and had a good time.

Eighteenth.—Baptized two, confirmed them in the afternoon. Preached in the Shutt's school-house, in the evening.

Nineteenth.—Preached again at Shutt's, at eleven o'clock, also in the evening.

Twentieth.—Obtained permission to preach in the school-house in the town of Cameron; in the evening preached to a large and attentive congregation; assisted by Br. A. J. Cato. After meeting, was requested to preach again the next night, promised to do so.

Twenty-first.—Preached again. Good attention was paid by the congregation. This was the first preaching by a Latter Day Saint in this place; and as a consequence many came to see the "Mormon preacher," and to hear what he had to say about "polygamy."

We left the saints at Cameron in good condition; yes, good; willing to serve their Master to the best of their knowledge. We took train for Turney on the 22nd, where we arrived safely; but did not find that box of eggs we ordered to be sent here, though we found others just as good for our purpose, that is they satisfied not others' revenge, but our hunger.

But, you will ask, Br. Lee, what have you been doing all this time while the "Mormon preacher" was laboring? Well, Br. Mark, I will tell you the truth. I have been clerking for the Mormon preacher and watching him; and it is about all I can do to keep track of him.

Give my love to Br. Joseph, and the saints. May God bless you, and all those who labor in the cause of truth, is the prayer of
J. S. LEE.

Santa Cruz Co., Cal.,
March 25, 1871.

Br. Joseph:

I am living at Sogill and have distributed some tracts and memorials, and have had the privilege of holding one meeting. The people are quite interested at present; but they can not stand but a little at a time. The people here have built a very nice meeting-house, with the intent that it should be free for all to preach in; but when I asked for the liberty, the reply was, "If you will hold meetings outside, and can get a congregation, and the people call on you to preach in the school-house you may have it. I did so, and had a good turn-out in the rain, while the preacher had none at all. But time will tell all about it. I am expecting to go to conference, and I shall not hold any more meetings till after conference, unless the people appoint a meeting for me, if they request it. I feel that it will be my duty to let my light shine wherever I be, and I hope that I shall always have the Spirit of my calling. I feel my weakness; but I trust in the Lord.

There has been a great deal of excitement and prejudice here; but it is giving way. I have tried to get some one that was more capable to preach, but I thought as I did not succeed that I would put my trust in God, and try myself. Pray for me that I may ever be true to my trust. Yours truly.

JONATHAN M. NEWMAN.

ELMWOOD, Missouri.

Brethren Joseph Smith and Mark H. Forscutt: Received *Heralds*; thanks. At request of some, preached once publicly; dropping seed silently. The Missionary Baptists meddlesome; challenged them to debate. "Holy ones" in confusion. Sent a deputation desiring me not to say anything. Let the matter drop at their request. Some are enquiring. I am telling them the

truth, and warning the people when opportunity occurs. "I came down here at a sacrifice to sow seed quietly. I am not commissioned; did not ask any one's leave; so if it gives you trouble sending *Heralds* to different directions, pray bear with me, for we will all have to sacrifice. Yours.

ABRAHAM HALLIDAY.

SHENANDOAH, Page Co., Iowa,
April 1, 1871.

Br. Joseph:

Not often seeing a word in the *Herald* from any one in this district, I thought a word from me would not be amiss. I am still trying to proclaim the gospel of Christ, as much as my circumstances will permit. I have been teaching school for the past six months, and preaching on Sundays. Since my school was out, I have had to labor on my farm; like many others, I have to devote the most of my time in trying to make a living. But the calls are so numerous all around us, that I feel that I would be under condemnation, if I did not heed some of them, and whole districts seem to be alive on the subject of religion, and the only lack is laborers. I wish I had the voice of an archangel, and the time and opportunity to herald the truth from one end of the earth to the other; for I feel that the work of the Lord in the last days will not be consummated until the honest in heart have had an opportunity to receive the truth. In my thoughtful moments, I look at the long promised Zion, and think of how her children have been scattered, then I feel to say within myself! "Oh! Lord our God, purify our hearts, that we may be pure, and gather us to the land of our inheritance!"

While I contemplate the glory of Zion, I think again, how little of her law we understand, and how we elders lack in teaching her law. As far as I understand it, to those who receive the

gospel under our preaching, I think we have not done our whole duty when we have presented what we call the first principles of the gospel; because we find many in the world who will endorse these, who will not endorse the glories that are to be revealed in this the dispensation of the fullness of times, when all things are to be gathered in one, and the earth restored, the saints gathered, and a preparation made for the second advent of our Savior.

My prayer is that the Lord will prosper and open the way for those who are working for the temporal as well as the spiritual cause of Zion.

Will we keep pace with the world, and every one of us have the cause of God at heart, and labor as fervently for our redemption, and the redemption of the honest in heart, as the world at large does to establish their creeds and professions?

I go on the morrow to preach on Tarkeo, a place where the people never heard what is called Mormonism until to four weeks since, when I commenced sound it in their ears. A good feeling seems to exist there. May every elder in Israel have at least one appointment for preaching each month.

Yours in the gospel of peace,

J. R. BADHAM.

WESTERVILLE, Iowa,

March 27, 1871.

Br. Joseph:

I am intending to move to Kansas, as soon as I can dispose of my business. I suppose there are some of my friends who would like to hear from me. I first heard the doctrine at Newton, Iowa, my wife's brother being an elder in the church. As soon as I was convinced of the truth I was obedient.

My father was a minister in the M. E. Church, and a physician. I asked him why it was that the power was not given to man to heal the sick. The scriptures teach, "Is any sick

among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick." It was very easy to explain. He said, "It was done away with the apostles." But as soon as I heard the doctrine, I believed it was not so easy to explain it away.

After I was ordained I was not disobedient to my calling. I came home as soon as I had finished my visit, and the news spread "like fire." My friends were all asking if it was true that I had turned to be a "Mormon" preacher. My answer was, "That is what they call us;" but I told them what we call ourselves. I was then attacked on every side, as there had never been any one here to preach the doctrine as Jesus Christ taught it, and it was new to a great many. Whenever they would try to destroy Jesus Christ's doctrine, I would stand up and defend it. Perhaps I have made some enemies, but I thank my heavenly Father that some are falling in with the true doctrines. I was requested to preach by a great many. I preached last night (Sunday) on the gifts following the believer. I told them I would preach on baptism on Thursday night; but, on my way home, some wished to hear me on the gifts again. I will do as the Lord directs. I had good order and an anxious congregation. I think before long some will be obedient.

When I sat down to write, I only intended to order some tracts; but I thought if you saw fit to print so poor a letter, the first I have ever written for a paper, perhaps I might improve in my next, and I might let you know how the Lord is directing his word.

April 4th.—Saturday, April first, I had to stand and face about twenty men, and defend the kingdom of God. Our talk first commenced on the immortality of the soul. While we

were talking, my store was filled with agents from all parts of the country, delivering their advice, recommending their doctrines very highly, and warning me against continuing in the way I was in now, and showing, as they pretended, the destruction that awaits all who follow such doctrine. "Very easy," said they, "to be deceived, as it is only fulfilling the scripture." By this time the conversation became very general. All who were in the house took part against me, and began to bring up every thing they had heard years ago. To confine themselves to the Scriptures would not do, so I had many questions to answer. Every one must have something to say. First one would ask a question on some point of scripture and then another. We went from the immortality of the soul to the spiritual gifts; from that to ridicule by them; from that to the literal gathering of Israel, and resurrection of the saints. By this time it was getting late in the day, and I wanted some dinner. As soon as I came back, I had the same old story to meet. They had obtained a reinforcement by a Baptist. His first question was, What is to be done with the chapter where it speaks of taking all the prophets from earth. The question was asked, and I proceeded to answer it. I gave the explanation I had for it; but it came far from meeting an approval. By the time we got through, it was night. Thus ended Saturday's work, and I had done nothing but talk all day. The next thing I heard was a challenge from an Adventist, to discuss the question of the immortality of the soul. I told him I would not be here long enough, as I had to meet an engagement I had with a Methodist, on prophecy and the spiritual gifts following the believer.

According to contract or agreement, we met for a discussion on the above named subject. We agreed to confine

ourselves to the Scriptures; but before he had spoken half a dozen words, he was giving Clark's opinion. We put in the evening the best we could. After I got him to confine himself to the Scriptures, he could not produce any argument worthy of attention. "Who hath heard our report?" The gospel has been preached here for a witness. When I reach Kansas, I will tell you how I am getting along. More anon. W. S. LOAR.

NEBRASKA CITY, Neb.,

April 4, 1871.

Dear Herald:

As a constant peruser of your pages, that I may obtain the news of the advancement of the work, and as I have been privileged to take part in bearing a portion in declaring the glad news of salvation, I thought that it might not be amiss to give a summary of what my efforts are to do my Master's will, in promulgating the plan of cleansing this generation from the direful evils wrought by the tradition of man. With Br. J. W. Waldsmith, I have done considerable preaching in the Weeping Water Valley; what the result will be we must wait to see.

On the evenings of March thirteenth and fifteenth I preached for the negroes of this city. They expressed themselves well satisfied with the manner and tone of the gospel of Christ. Lately I have given most of my time and attention to preaching the word on McKisick Island. My first visit there, those against the truth used as argument the placing of a small board between two joints of the stove pipe, thereby shutting off the draft, and filling the school-house with smoke. We soon discovered and removed this, and enjoyed a good meeting. On my second visit, a more acute and effectual way was adopted, our Methodist friends slipped in, and anticipated us in our appointments. This caused no good

feelings among the people, and many were the propositions made to retaliate; but I tried to exemplify Christ's command, "Do unto others as you would they should do unto you." This proved the best. I preached during the afternoon, on the true organization of God's church. In the evening I heard the Rev. Mr. Davis preach from these words. "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." It would be impossible for me to give a correct account of the sermon, as it was the greatest contradiction, seemingly, ever uttered. The next evening I spoke from first Cor. xii. 1. The power of the Holy Spirit had full control of both hearer and speaker for over two hours. My last visit was on the 2nd inst. At eleven a. m., I spoke from these words, "Except there come a falling away first." At 2 p. m., assembled at the water's edge, where after making remarks on baptism, we administered the ordinance to Benjamin C. Ellsworth and George K. Petit. The first will be recognized as an "old standard-bearer," in the days of Joseph the martyr. He has hid himself away on an island, to be found by the gospel light of liberty. In the evening at 7:30 p. m., I spoke from Dan. ii. 44. At the close of this meeting, we adjourned to the house of Brother Watson, and held a confirmation and testimony meeting. I believe the time for action has come. May the gospel spread and be sounded in the ears of all mankind, is the prayer of yours in faith.

R. M. ELVIN.

BOOK OF MORMON, IN FRENCH,

Paper Covers, by mail, - \$1,15.

Miscellaneous.

NOTICE.—I would notify the saints of the Northern Illinois District, that the following Two Days' Meetings were appointed by the Quarterly Conference of May 6th and 7th, 1871:

DeKalb, May 20 and 21, 1871.

Rochelle, " 27 " 28, "

Fox River, June 10, 11, "

Triumph, LaSalle Co., June 17, 18,

Wallingford, Will Co., Aug. 19, 20.

Brs. Andrew Hayer and Hans Anderson were authorized to hold Two Days' Meetings at, or near Leland. They have appointed one for May 20, and 21.

HENRY A. STEBBINS, *Pres. Dist.*

NOTICES.—At the Southern Nebraska District Conference, held at Nebraska City, May 8th, 1871, it was *Resolved* that at 7½ p. m., Aug. 5th, 1871, an "Elder's Court" will convene and investigate the charges made against Wm. Hanks. The said Wm. Hanks is hereby notified to appear.

J. J. Cranmer and Hannah W. Cranmer, are hereby notified to report in person or by letter at our next conference, to be held Aug. 6th, 1871, or the conference will take action against them.

Oliver and Elizabeth Bohon, Jas. Chapple, and Edward F. Guinand, can obtain certificates of removal by applying to the undersigned.

ROBT M. ELVIN,

Recorder of Sou. Neb. Dist.

EXPELLED.—Notice is hereby given that on the evening of the 19th of April, 1871, Frank and Sarah Chambers were expelled from the church for apostacy. By order of the branch at Council Bluffs, Iowa. The above parties were received into the church by vote, at the Semi-Annual Conference of 1870.

JAMES CAFFALL, *Pres.*

FREDRICK HANSON, *Clerk.*

NOTICE.—The Des Moines, Iowa, District Conference will convene at Newton, Jasper Co., Iowa, June 3rd, 1871, at 2 p. m.

WM. NIRK, *Pres. of Dist.*

I. N. WHITE, *Clerk of Dist.*

MARRIED.

At the residence of Sr. Roher, Sacramento, Cal., April 11th, 1871, by Elder Wm. W. Blair, Br. MILTON B. OLIVER to Sr. EMMA V. CASTNER.

Love ruled the hour,
Love led the way;
Love be the power
Ruling with gentle sway.

At the house of the bride, at Gravois, Mo., May 8th, 1871, by Elder John Sutton, Mr. CHARLES ROWNEY, of Reib Station, St. Clair Co., Ill., to Sr. GRACE MORGAN, of Gravois.

DIED.

At Plano, Ill., May 13th, 1871, of consumption, Elder JAMES B. HENDERSON, aged 42 years, 3 months, and 27 days.

Br. Henderson was born in Virginia, Jan. 16th, 1829, and was early left an orphan. During a long illness he bore his suffering patiently, and in his last moments bore testimony to the truth, and hailed with joy the hour of his departure.

His funeral sermon was preached by President Joseph Smith.

At Glenwood, Iowa, March 7th, 1871, of congestion of the lungs, WILLIE, youngest son of Daniel D. and Eliza E. BABCOCK, aged 2 years, 10 months, and 7 days.

"Jesus loves me; this I know,
For the Bible tells me so;"

were words he learned and often repeated. His mind was often impressed by thoughts that would become a person of quite mature years. He was at play in the morning as usual, but a little before eleven o'clock, he began to complain, and at thirty minutes after eleven his spirit had fled. His dying so suddenly was a hard blow to us; for we all loved him dearly, he was so affectionate.

At Davenport, Devonshire, England, March 20th, 1871, Sister MARY PHILLIPS BOYNES, aged 62 years, 5 months, and 11 days.

"Blessed are the dead that die in the Lord."

At Aurora, Ill., March 31st, 1871, Sr. ANNA FOSTER, aged 71 years, 4 months, and 16 days.

Sr. Foster was born in Boston, Mass., Nov. 15th, 1799, and became identified with the church in the early days of the Old Organization.

Her home was not with the saints when she died, and for some time before her death she was much afflicted in body and mind; yet a few days before she departed she was visited and administered to by Br. H. A. Stebbins, when she expressed the comfort which she received, and the peace which cometh from above, bearing her testimony to the truth of the great latter day work.

The funeral sermon was preached by Bro. A. M. Wilsey.

At the residence of Mr. Norris, near Lamoyille, Ill., at 4 a. m., May 3rd, 1871, Sister RELIEF WILDER KENDALL, aged 63 years and 6 days.

Sister Kendall was one of those noble women who love to do good to all, and whose light was ever burning with a pure and steady flame. Early in life, a worthy member of the Methodist Church and,

subsequently of the Baptist, she was privileged to enjoy the testimony of the Spirit to the truth of the Latter Day Message, when it was presented by Elder M. H. Forscutt, by whom she was baptized in April, 1870, and by whom, at her request expressed before death, her funeral sermon was preached in the Baptist Church at Lamoyille, (where she had formerly worshipped), to a large congregation, composed mainly of her numerous and respectable family connexions, and those who had met in fellowship with her while she was a Baptist, and whose regard for her sterling worth and loving gentleness of character still retained after she exchanged their church fellowship for that of the Latter Day Saints'. She has gone to her rest; may we so live as to be worthy to meet her where death can no more come. Her constant testimony on her death-bed, "Oh! I am so happy!" justified a letter written by her to Elder Stebbins six days before her death, in which she testifies "I have fought the good fight, I have finished my course, I have kept the faith. The glory be given to Father, Son, and Spirit."

The Other Side of the Picture.

Copy of a letter sent by an Englishman in Utah to a friend in his native land. The name is withheld.

SALT LAKE CITY,
March 30, 1871.

Dear Brother:

I was pleased to receive a letter from you again. I was somewhat surprised to find that you were pleased with the contents of my letter concerning this latter day work, and that you were satisfied with the report given of your future home; but my letter was only preparatory to what I have to relate this time. And as you state that you are fully prepared to hear anything I have to say with regard to the home of the saints, I will now tell you a few things that I should like you and the rest of the brethren to know before you come. I have been here long enough to find out that I did not get a fair representation of Salt Lake—Zion—while I was in England, now I desire to give you an idea of it.

There are two sides to every question. I was shown one side in England by the missionary elders—the other side I have had to learn since I have been here. If they had told me the truth, and shown me both sides of the picture, should I have come here with the expectation of learning the perfect way?

I answer, No! From what they preached to us in England, I expected to find a better people, as a rule, here than anywhere else; but is it so? I tell you, Nay. Dear brother if you would see oppression in its vilest form, and the hireling bound and cheated to a great extent out of his hard earnings on a most gigantic scale, you must come to Utah, and this is all done in the name of Jesus Christ. And when the poor go to get redress for their wrongs, the reply they invariably get is, "*The Lord wants a tried people.*" This is just how the poor have been served, and still are, to a great extent, by those men who profess to be at the head of the kingdom of God upon the earth. I have not the least hesitation in declaring to you, that if ever these men at any time were servants of the living God, their actions have proved that they have apostatized from the true order of heaven. Is not a tree known by the fruit it bears? Will not the Lord be a swift witness against those that oppress the hireling in his wages, or that turn aside the stranger from his right? I tell you the hour of a fearful retribution will fall on these men who know the will of God, and at the same time lead the people into darkness and oppress and deceive them. I referred you to the lifeless condition of our meetings. I felt a chilling influence resting upon me as soon as I came into this valley, and I then did not know how to account for it. The first meeting I attended was entirely destitute of the warming and cheering Spirit. The actions and teachings of this people are the cause of this. Instead of unity, in love, and truth, and righteousness, as I expected to find, there are dissensions, and envy, hatred and malice. Many are united in the meanest selfishness and deception. Do I wonder at my feelings? Do I wonder that the Spirit of God is not in the meetings? Do I wonder that thousands of the saints, would to God they had never known

this valley? No; I have learned somewhat of the other side of the question I before referred to, and I can no longer wonder at any of these things. This seems to me to be one of the most God-forsaken places under the heavens, and I believe you would say the same if you were here, and saw things as they are in reality; not as they were preached up to us by the elders in England.

You will be surprised to hear that some of the worst men that can be found in this territory are often sent on a mission; yea, drunkards and gamblers. I admit that there are some pretty good men in the mission-field; but the best of them will not give a fair statement of things as they are in this valley. No, I had to come here and learn it for myself. I have been considerably about this territory, and this is not my experience alone; but hundreds and thousands bear the same testimony. Go where you will, the same cry of oppression meets your ears. Talk of this being a place of freedom; talk of oppression and tyranny in England; it is nothing to what it has been here. They teach to blind the people, and rob and oppress them in the name of the Lord. The priesthood is turned into priestcraft; or their actions would be different. To save time and trouble, I refer you to a true picture of what this people is to-day in Utah. Book of Mormon, Mosiah, 7th chapter. I have no doubt the elders will try to rebut these statements; but let me tell you as God lives they are true, and many of them know it; but they dare not declare it, and come back again to Salt Lake valley. Do not think hard of me because I am telling you the truth. They tell you one side; I am telling you the other. Now you have a little of the dark side of the picture. I do not like the people to come here blind-folded and gulled, as they all do without any exception. America is the land for the outcast and down-

trodden of all nations; but as to this being the land or place of Zion, I tell you it is not so—there is nothing like Zion here.

I have written a letter that will be surprising to you, but it is the truth, I hope you will not cast it aside.

Your brother in truth.

Original Poetry.

THE BOOK OF MORMON.

The fulness of the gospel shines
With glorious and refulgent light,
The Book of Mormon, words divine,
To save the church from error's night.

This heavenly law to us was given,
To do away all wrong and strife;
The standard law, the gospel leaven,
Which leads us to eternal life.

Judah's writing, Joseph's too,
All false doctrine shall confound;
Thus God's words together grow,
Floods of strife and creeds to drown.

Dispelling mystery and mists
From every honest, truthful mind;
By truth the pure and meek are blest,
The poor its blessed solace find.

The Gentiles shall this ensign seek,
Their peaceful rest be glorious;
Ephraim's sons its joys partake,
By faith and works of righteousness.

All Israel's children soon shall come,
From every land and every clime,
Rejoicing to their ancient homes,
To obey God's holy law again.

Great works of faith shall yet unfold
To all who love this precious word,
More mighty than in days of old,
All glory be to Israel's God.

DEAN SWIFT'S CHARITY SERMON.—“He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again.”

“If you like the security, down with the dust.”

A sanctified heart is better than a silver tongue; a heart full of grace is better than a head full of notions; a man may be a great scholar, and yet be a great sinner.

Selections.

High and Low Church.

In the goodly Quaker city of Philadelphia, a contest is now going on in one of the Episcopalian churches (St. Clement's) between what is generally known as high and low church factions, which promises great scandal to religion, fat fees for the lawyers, and trouble in the church.

Some fifteen years ago the parish of St. Clement's was organized in the north-west section of the old city—Twentieth-street, above Arch. It was a new field of labor for the Episcopal denomination, and was open to missionary work. The parish was new, the church weak, and the clergy poor, the faith like that of the old church at Philadelphia which St. John told of in his vision. After going in debt, having no money, being visited by the Sheriff for liabilities, changing its pastors, it was found that St. Clement's was sinking into the deep waters.

About two years ago H. G. Batterson, D. D., and W. H. N. Stewart, LL.D., were invited to take the church and run it on their ideas of regeneration, both as to the church as a corporation and its members as spiritual sheep. They did so with certain conditions, among which were that salaries were of no moment, provided the vestry, which was of no account either as to faith, brains, or cash, would let the pastors alone. Anything to save the church building from a forced sale for debt was agreed to, and these reverend doctors went to work.

Dr. Stewart is a learned, earnest scholar, and most able speaker. Dr. Batterson is a great administrator, and soon the services of St. Clement's were put on the High Church basis. Choral services, processional and recessional hymns, banners, and “holy guilds,” and daily services, and weekly communions, and fine preaching, and good singing, made the church a great success. It was filled at all times by the most thinking and influential and leading citizens of Philadelphia, as well as by families of earnest churchmen. The vestry became amazed that no room was to be had by the people coming to church. Some of the vestry never went there to church, some were not communicants, some never were baptized. All were of that sort of folks who thought everything that was not common was unlawful. The

vestry began to open their eyes, then their ears, and the puritanical element in the Episcopalian church, like Luther and Hess, raised a fuss about the nothings in forms, which, in this case, grew into nothings in anything—faith, belief, system or doctrine. So it was at St. Clement's. The vestry, which was composed of men who formed no clear idea of the spiritual significance of their faith, had no fixed opinions as to the forms which taught their faith under the symbols which reveal it. The clergy had both. The contest began in the weak "resolutions" offered at vestry meetings, and ended on Easter Sunday last at the vestry election. Some of the city papers were filled with articles by churchmen, parishioners, and outsiders, discussing the "fun and forms" of St. Clement's. One side charged that the clergy of St. Clement's advocated auricular confession, penance, absolution, prayers for the dead, and what they in the true Christian spirit tried to stigmatize as "Romish errors." The clergy side denied the charges, but insisted that all the teachings were found in the Prayer Book, all of which they intimated some of the vestry never read, or, if they did, could not understand. The fight became furious, the bulletin boards of the press contained the latest news from the scene of this "Church-militant" warfare. The vestry laid their case before the Right Reverend Bishop, who delivered an opinion on a one-sided case, to which the rector, Dr. Batterson, replied with much spirit, and, according to the almost universal opinion, had the best of the dispute. At the balloting all sorts of questions were raised, contesting votes and objecting to votes. It was a rich scene—the vestry with its lawyers, and the clergy with their lawyers.

The female question was the first. Pew-holders are members of the congregation by charter. Some of the pews were held in the names of married women. The vestry denied a female, married, had a vote, though she had a seat and a soul. The single women voted. The non-resident male pew-holders voted, but against the clergy. The votes stood on the count—17 for clergy, 19 for vestry, with several of the vestry's votes contested. The vestry were then the High Church party, for the members elect were in high glee over this great victory of two votes. The clergy side were confident in the law as they were confident in their gospel.

Information in the nature of a *quo warranto* will be filed in the Supreme

Court against the vestry. The vestry say they will close the doors of the church. The clergy party will go into the church at all risks.

Dr. Batterson and Dr. Steward will not recognize a tainted title, as they claim the vestry-elect hold, and so a dead lock is on at St. Clement's as at Albany and Harrisburg. The clergy party will break the lock if it is put on the door.

These doings are rather "high" and rather "low" for a religious body, but the clergy are thus far sustained by those who have carefully and calmly considered the whole case.

Verily, Philadelphia taketh the lead in these little ecclesiastical "set-tos," and the inhabitants thereof are vainly endeavoring to solve how this last question will do for "high."

THE OPEN DOOR.

Within a town of Holland once
A widow dwelt, 'tis said,
So poor, alas! her children asked
One night, in vain, for bread.
But this poor woman loved the Lord,
And knew that He was good;
So, with her little ones around,
She prayed to Him for food.

When prayer was done, her eldest child,
A boy of eight years old,
Said, softly, "In the Holy Book,
Dear mother, we are told
How God, with food by ravens brought,
Supplied His prophet's need."
"Yes," answered she, "but that, my son,
Was long ago indeed."

"But, mother, God may do again
What He has done before;
And so, to let the birds fly in,
I will unclothe the door."
Then little Dirk, in simple faith,
Threw open the door full wide,
So that the radiance of their lamp
Fell on the path outside.

Ere long the burgomaster passed,
And noticing the light,
Paused to inquire why the door
Was open so at night.
"My little Dirk has done it, sir,"
The widow, smiling, said,
"That ravens might fly in and bring
My hungry children bread."

"Indeed!" the burgomaster cried,
'Then here's a raven, lad;
Come to my home, and you shall see
Where bread may soon be had."
Along the street to his own house
He quickly led the boy,
And sent him back with food that filled
His humble home with joy.

The supper ended, little Dirk
Went to the open door,
Looked up, said, "Many thanks, good Lord,"
Then shut it fast once more.
For though no bird had entered in,
He knew that God on high
Had hearkened to his mother's prayer,
And sent this full supply.

Dighton Rock.

A correspondent of the *Taunton Gazette* says the inscription upon this somewhat famous rock, which, by the way, is situated in the town of Berkley, and not in Dighton, is slowly disappearing, owing to the effect of ice upon its surface during the winter. The solution of this singular inscription has given rise to much speculative inquiry, and a great diversity of opinion. It has challenged the attention of many scholars learned in antiquarian lore. Mr. Harris, the learned orientalist, thought he found the Hebrew word *MĀLEK*, King, in the inscription. Col. Vallancy considered it of Scythian origin.

The Rhode Island Historical Society caused a carefully prepared drawing of the rock to be sent to the Royal Society of Antiquarians of Copenhagen, by whom it was submitted to Prof. Rafn, the eminent Runic scholar, and his learned associate, Prof. Finn Magnusson. A part of the inscription they declared to be in the Runic character, and to read: *On this spot landed Thorfenn with one hundred and thirty-one men.*

Various drawings have been made of the rock and its inscription, from that of Cotton Mather to the present day, all of them differing in essential particulars; but last summer a successful attempt was made to photograph the rock with a large plate, as well as stereoscopic size and the inscription may now be critically studied by the antiquarian.

Co-operation in England.

* Co-operative stores, it is stated by the *London Times*, have within the last few years sprung up in almost every city, large town, and village in England, and many have become powerful and extensive organizations, revolutionizing the old modes of dealing. Another important change has also been introduced. Formerly the stores obtained their goods from merchants, who also supplied the trade. Now, however, the greater number of the co-operative stores are members of the North of England Co-operative Society, established at Manchester, with salesmen and buyers at all centres of supply. The object of the society is to supply goods by the wholesale to co-operative societies and stores becoming shareholders, and to distribute quarterly the profits of the wholesale business. The North of England Society has a membership of 209

minor societies, representing 89,880 individuals, and owns a share capital of \$95,075, at the rate of \$1.25 a share. Among the largest shareholders are the Rochdale Society, who own 6,823 shares; Halifax, 6,000 shares; Manchester Equitable, 3,268 shares; Manchester Industrial, 2,200 shares; Bolton, 2,383 shares, and other societies 2,000 shares each. The sales of the Grand Society, in 1870, amounted to \$388,785, being an increase of \$852,590, or 34 per cent over 1869. During 1870 the butter sales reached 50,742 firkins, and the business done in tea and coffee during the last quarter amounted to \$74,375, and the net profits during the same period amounted to \$9,655.

COURAGE—Keep courage and you will win all your battles. It is not the first fight that decides the fate of an individual, but rather a succession of battles, in many of which he may be worsted, but if he only keeps his courage, he will win at last, and come off conqueror. How much more noble it is to keep up such a spirit than to despond at the first reverse! A good cause may be apparently lost, but if a brave people support it, the battle is ever won in the end. Therefore in all your transactions through life keep up courage, and go to work manfully. A man that goes into a fight with pluck is half winner ere he strikes a blow, while the backward and cowardly are whipped before they receive any punishment. Courage is the one necessary adjunct of success, and the two are seldom if ever found apart.

An elderly gentleman, returning home one Sunday from church, began to extol the merits of the sermon to his son. The following short dialogue tells the story: "I have heard, Frank," said the old gentleman, "one of the most delightful sermons ever delivered before a Christian society." It carried me to the gates of Heaven." "Well, I think," replied Frank, "you had better have dodged in, for you will never have another such a chance."

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THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEAR REIGN, 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.*

Vol. 18.

PLANO, JUNE 15, 1871.

No. 12.

CHRISTIAN GRACES.—GODLINESS.

BY ELDER T. W. SMITH.

The principal grace that we are exhorted to "add" to that of patience, is *godliness*, and I must confess my inability to present any reflections that could do justice to such a theme.

The word may be defined as the quality, or nature of being *godly*, which in its primary sense may be said to be "relating to God," or of the nature or character of God—as that which is of heaven is heavenly, and that which is of earth is earthly; so that which is of God is Godly, or of God-like character.

The opposite of this state or condition is that of impiety, of sin, or ungodliness.

We will look at the places where the word occurs, and see if we can arrive at the proper idea of its signification, as expressed by the apostles.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all *godliness* and honesty." 1 Timothy ii. 1, 2.

"The pillar and ground of the truth is, (and without controversy, great is the mystery of *godliness*), God was manifest in
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the flesh, justified^o in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16.

"But refuse profane and old wives' fables, and exercise thyself rather unto *godliness*. For bodily exercise profiteth little; but *godliness* is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Timothy iv. 7, 8.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to *godliness*, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is *godliness*; from such withdraw thyself. But *godliness* with contentment is great gain." * * * "But thou, O man of God, flee these things; and follow after righteousness, *godliness*, faith, love, patience, meekness." 1 Tim. vi. 3, 4, 5, 6, & 11.

"Having a form of *godliness*, but denying the power thereof; from such turn away." 2 Tim. iii. 5.

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after *godliness*." Titus i. 1.

"According as his divine power hath given unto us all things that pertain unto life and *godliness*, through the knowledge of him that hath called us to glory and virtue," * * * "And to knowledge, temperance; and to temperance, patience; and to patience, *godliness*; and to *godliness*, brotherly kindness, charity." 2 Pet. i. 3, 6, 7.

"If then all these things shall be destroyed, what manner of persons ought ye to be in holy conduct and *godliness*." 2 Pet. iii. 11.

In all these places the *Greek* word is "*Usebia*." In Acts iii. 12, it is rendered *holiness*, which is the only time it is so translated.

In 1 Timothy. ii. 10, "But (which becometh women professing *godliness*) with good works." The word is "*Thosebia*," which literally rendered, would be the "godliness of God," properly "professing to worship, or be obedient to God."

From an examination of these texts, a condition of purity, holiness, truth, and humility; or in short, a divine character seems to be indicated, implying an imitation of divine principles, or a state of being like unto God. Holiness of heart, purity of intention and action, to be truthful and self sacrificing, trustful and obedient, seems to be all implied in the profession of *godliness*.

He who maintains the quality of being godly—or like God—is one who must live near God, holding constant communion with him, and drawing from the fountain of purity and holiness, inspiration and strength; and who by constant intercourse or communion with the Divine Mind receive light and intelligence that will reflect the divine nature, and exhibit in a benign, and pure, and exalted life, the power of heavenly influences, showing an increasing approximation to the character of God.

It has been said that men become more or less assimilated to the character of the object they worship, and I may suggest also that men seek to worship

that to which they assimilate most. An unholy being feels no affinity to an holy and divine one, but contrawise; and will seek association with characters more in consonance with his own; while holy and heavenly beings will seek fellowship with those of corresponding character. Association with like minds tends to an increase of the governing principle. The weaker or less developed will draw strength and increase from the more fully endowed. The less is blessed by the greater in relation to holy influences—or cursed, if the stronger mind be the embodiment of vicious principles.

The pure and heavenly-minded seek for association or communion with the fountain of purity and celestial graces. And the exercise of a conduct and life inspired by the power of heaven, the Spirit of God, brings its reward of peace and joy, and the favor of God, which is realized in the bestowment of more of the divine energy, and in evidences of the divine approbation and pleasure represented in the bestowment and enjoyment of spiritual graces and blessings, termed spiritual gifts. The ability to perform or exercise a condition like that we are examining, viz: *godliness*, depends upon the enjoyment of the Spirit of God, as it is simply an exemplification of his own character.

Those only who have become partakers of the divine nature through obedience to the truth, can live godly in Christ Jesus; and in proportion to the measure of the Holy Spirit enjoyed, can an individual exercise the principle of *godliness*. Hence whatsoever hinders the reception and retention of that Spirit, so far prevents the person from obeying the injunction to add *godliness* to the other christian graces.

The exercise of *godliness* concerns the physical as well as the spiritual man; consequently we hear the exhortation of Paul,

"I beseech you therefore, brethren, by

the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what that good, and acceptable, and perfect will of God is." Rom. xii. 1, 2.

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. vi. 19, 20.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, 17.

In view of the fact that an individual, in voluntarily yielding himself to the service of God, becomes the servant of God, he becomes no longer the controller of body or spirit, to use them in selfish gratification, or in serving the world, or the devil either, as Paul argues:

"Let not sin therefore (in view of certain preceding truths) reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For in so doing sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace. God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye are not the servants of sin, for ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh; for as ye have in times past yielded your members servants unto uncleanness, and to iniquity unto iniquity; even so now yield your members servants unto righteousness unto holiness. For when ye were servants of sin, ye were

free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. vi. 12-22.

From the reasoning of the apostle in the several quotations made, we can justly draw the following deductions, or conclusions. That we yield ourselves (*i. e.* voluntarily) servants to obey God. That this offer of service includes both body and spirit. That such service is reasonable in view of the mercies of God, and the sacrifice by Christ of his own blood to redeem us from the power of sin. That in making this offer, we become servants to God, or pledge ourselves to devote the powers and functions of body and spirit to the service of God, which requires obedience to every righteous and pure principle. That it is God's purpose that the Holy Spirit should dwell or abide in the body which he calls "the temple of the Holy Ghost." That this temple must be kept holy, or it is not acceptable to him. That having been consecrated to his service and use, if defiled, the polluter becomes a transgressor, and subject to God's displeasure and judgment. And therefore no saint has any permission of God, or privilege, or right, to engage in any physical or spiritual pleasure, or pastime, or act, that will in any wise disqualify his or her body or spirit for the full and perfect use and purpose of the Holy Spirit. And that any act, fashion; habit, indulgence, or movement, that interferes with the proper performance of the various functions of the body, that disfigures the form, poisons the blood, enervates the system, muscular or nervous, that stupifies the brain, excites the passions, blunts the sensibilities, or interferes in any sense with the normal condition of the human organism, that debases, and keeps fettered, and imperfect, the powers, and energies, and attributes, of the spirit-

ual nature, is all criminal and wicked, and does and will bring the merited condemnation. Hence, I infer, that the use of tobacco in its varied forms, of chewing, smoking, and snuff-eating and breathing, all alcoholic drinks, or that which contains the inebriate principle termed alcohol, which is found in all fermented juices; all narcotics, such as tea, coffee, opium, &c., and all poisonous drugs, and unhealthy articles of diet; all unbounded sexual indulgences, and passions, and in a few words, everything that can, and will, and does defile the temple of God—I repeat, that I infer from the premises of the apostle, that these deductions are legitimate, and if so, if they are reasonable, and common sense conclusions, then a further continuance in these habits will bring the condemnation that invariably falls to the lot of him “who knoweth his Master’s will and doeth it not”—even that he “shall be beaten with many stripes.”

Again, “To him that knoweth to do good, and doeth it not, to him it is sin.” “He that continueth in sin is of the devil.” We are met with a supposed argument, which however cannot be lawfully applied here, viz, that “there is nothing from without a man, that entereth in him can defile him.” The Savior has reference to a defilement of the heart, and not to the physical system, as is evident from the connection. But he explains *what* it is, that entering cannot defile, and he says, “which is *food*.” Hence it remains for the defenders of “ungodliness and worldly lusts” to show that their various favorite habits, and indulgencies, constitute “food” for the body. And when they have exhausted their fund of argument, the testimony of the Spirit of God is that “strong drinks are not for the belly,” so of course *will* defile if they enter the body. “Tobacco is not for the body, neither for the belly, and is not good for man.” If it is not good, it is evil,

—chemical science declares it is injurious.

“Mortify therefore your members which are upon the earth; fornication, uncleanness—(tobacco using, filthy habits of various kinds)—inordinate affection—immoderate or excessive desire, or love,—restrain the animal passions)—evil concupiscence—(lust, carnal desire) and evil covetousness, which is idolatry. Col. iii. 5.

“And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed,” (shall take Dover’s powders, Bateman’s Drops, Mrs. Winslow’s Soothing Syrup, Ayer’s Pills, Swayne’s Panacea, Coe’s Balsam, Jayne’s Alterative, quinine, &c., &c.) “but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy.” Book of Covenants, sec. 42.

There are but few M. D’s, but are enemies to the practices of the saints, for it endangers their craft. If the practice or faith of the church of Christ should ever become the prevailing faith and practice, the hope of their gains will be gone.

The principle of godliness is the principle of holiness and purity, of self abnegation and crucifying the lusts of the flesh.

“If any man will come after me, let him deny himself, and take up his cross and follow me. And now for a man to take up his cross, is to deny himself all *ungodliness*, and every worldly lust, and keep my commandments. Break not my commandments for to save your lives; for whosoever will save his life in this world, shall lose it in the world to come.” Matt. xvi. 25–27.

Jesus taught his disciples to teach those who obey his gospel “observe all things whatsoever I have commanded you;” hence the exhortation and injunction of the apostles of Christ in the first and nineteenth centuries, and in every other century when he had

any, on the earth, on the subject of obedience to the law of godliness, and consequently of disregard to the claims and influence of ungodliness and worldly lust—assume the form of Christ's commandments, which none can break to save their lives, how

much less—how infinitely less—is the privilege to break them to serve the world, the flesh, and the devil thereby? "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

OBEDIENCE TO COUNSEL.

BY H. BAKE.

There are many conflicting opinions relative to this subject, as to how far obedience is required, and whether it is obligatory on the saints to be obedient to those in authority in the church, or in other words, the priesthood. Some contend, as do the authorities in Utah, that unquestioning obedience is required; others, that obedience to the counsel of men is contrary to the gospel.

How shall we decide this matter? It is very evident that both opinions cannot be correct. We say "to the law and to the testimony." The authorities in Utah believe and teach unquestioning obedience, both in spiritualities and temporalities, thereby depriving their followers of self-agency, which deprivation brings them into the most abject bondage that can be conceived. Surely the Spirit of Truth has measurably departed from them, for that Spirit revealed that "The inhabitants of Zion shall judge all things pertaining to Zion."

Others, who take the opposite extreme, will quote the following words: "The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh." B. of C. i. 4. Now, says the extremest, is not that plain doctrine?

We will make another quotation, and try and harmonize these views.

much less—how infinitely less—is the privilege to break them to serve the world, the flesh, and the devil thereby? "For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish."

"And if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken unto my voice, nor unto the voice of these men whom I have appointed, they shall not be blest." B. of C. ciii. 13.

It is very clear by the last quotation, that the saints were required to listen to the voice (counsel) of those whom God had appointed and endowed with the priesthood. But from the first quotation, we learn that the man who has not been appointed, who has not the priesthood, shall not counsel his fellow man. The counsel that must be obeyed is that which is given by the Spirit of God.

"And now, behold, verily I say unto you, I the Lord am not pleased with my servant Sidney Rigdon, he exalted himself in his heart, and received not counsel, but grieved the Spirit." B. of C. lxxiii. 14.

"But," says one, "how are we to know whether the counsels of those holding the priesthood are always given by the Holy Spirit?" Every Latter Day Saint ought to be in possession of that Spirit which leadeth into all truth, and then they can easily discern truth from error, and righteousness from unrighteousness; for no man can understand the things of God except by the Spirit of God.

"But if the counsels given are not according to the law of God, should we reject them?" Certainly;

should we reject them?" Certainly;

for remember we are self-agents, and accountable to God for all our actions. It is the duty of the saints to be faithful and dilligent in the discharge of every known duty, and not wait to be always counseled, "for behold it is not meet that I [the Lord] 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 freewill, and bring to pass

much righteousness, for the power is in them, wherein they are agents unto themselves."

I believe, therefore, that God has the right to counsel his saints through his servants, and that it is the duty of the saints to obey God's counsel thus given; but I do not believe that his servants have the right to compel obedience, either directly or indirectly. It is needful that we should counsel one another, "for in the multitude of counsellors there is safety."

SATURDAY NIGHT MUSINGS.

BY ELDER J. RUBY.

Saturday night again! Kind words. Speak them often, you who may chance to read this chapter. They cost little, and may be productive of much good.

Kind words have gladdened many a lonely heart that was absent from home and from friends, and hungering for sympathy. There are many such hearts wanting the sympathy which you can easily bestow; and by extending it to only one such heart, you would thereby write your name in living characters upon the memory of one.

Kind words have inspired many a heart with new hopes, which before were shrouded in the gloom of despair!

Many a man has been saved to himself, saved to society, saved to some good work by a kind word, fitly spoken, giving evidence that some one had confidence in him, and thought him worthy of notice and encouragement.

Many a man dates a new life from a kind word that was spoken with good intent—with a desire to help a fellow-being to bear his burden along the rough road of life.

"Kind words never die." They are the step-stones by which we mount to the inner temple of the heart. They are rungs in the ladder by which we may climb to a higher plane of life, where we shall have more influence and greater opportunities for doing good.

"'Tis sweet to be remembered;" and 'tis pleasant to remember kind words, and those who speak them. With kind words welcome the stranger that circumstances may have brought within the circle of your influence; bid him welcome to such cheer as you may have to share, and he will forever hold your name in grateful remembrance! He will know that all hearts are not cold—that all have not become strangers to the better feelings of nature, and he will be encouraged, and will strive for the right that he may feel himself worthy of the confidence of such as are good and true.

To-night, I look back through the week and its varied experiences, and I see much for which to feel glad and thankful. In the week, I was lonely!

The hours were long. I was alone! The presence of loved friends would have given wings to time; yet I was glad indeed, because I knew those friends to be true. God bless them! Theirs were kind words when I was with them, and their welcome was a heart welcome; making a sunny spot in life—a bright scene in the picture of my existence that I recalled with pleasure while I was absent, and which is brighter still this Saturday night.

How many of those who may read this chapter, will have added to the happiness of another than themselves by kind words or acts, during the week which ends with this night?

Look back through the record of seven pages now about to be folded and borne back to Him who gave us time, and tell me what you have accomplished for good. How many have you given cause to remember you as being kind to them? How many homes are brighter because you have visited there, leaving evidences of your love and sympathy? Think: is there one whose burden you might have made lighter, or helped to bear, but have neglected? If so, make haste to correct the mistake, that your treasures be not tarnished with rust!

When your cheek touches the pillow on Saturday night, resolve that the new week shall find you armed for the contest between right and wrong—between truth and error; and battling for the principles of justice, mercy and truth.

There is much to be done, and there are few who have the moral courage to dare, and the spiritual strength to do! But there are a few. They are laboring for God's approval, and they are earnest in their work. Shall we second their efforts, or shall we sit idly by and

see them struggling against odds that we might help to overcome?

There are many who need your kind offices: many who lack what you are able to supply. Many are looking to you for sympathy, for counsel, and for a good example. Will you turn them away empty?

Remember that the weeks are hurrying by, and that lost opportunities never return! "Work while it is to-day!" Find those who are hungering for sympathy—speak kind words—add to the pleasures of some one between Monday morning and Saturday night, and you will feel that you have not wasted the week nor come short of the reward promised unto "Whosoever will give a cup of cold water unto one of the least of these my brethren, shall not lose his reward."

Dear *Herald* readers, mine is a glad heart to-night. The week has brought blessings to me that have cheered and gladdened my heart. Kind words have been spoken by loved friends: I hear their echo yet! May our Father's best blessings abide with those whose warm hearts prompted kindness, and may this be to them a glad and a happy Saturday night.

I write this chapter at home. Loved ones are here, and we are glad.

Hark! "Come Jerome," and I obey.

The summons was to a table where some one had prepared refreshments. Together we sat down to partake. It was pleasant, and this is my excuse for telling it here. I hope that all my readers have been as happy to-day and to-night as I have; and that their happiness may continue throughout all the coming weeks—that others may be, as this has been, a happy Saturday night.

The chief secret of comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let our eyes see.

Give a child his will, and a whelp his fill, and neither will thrive.

A TOUR THROUGH UTAH.

Where the overland mail-route used to intersect the western boundary of Utah, is a settlement that forms the western out-post of the latter day dominion. Two patriarchs with their wives and numerous progeny, make up the colony. They have lived there many years in peace with their Indian neighbors, whose good will they have retained by protecting them from aggression, furnishing them with food when their pine-nuts failed, and teaching them to cultivate the soil.

The settlers were quite hospitable, and talked freely of their faith. One old lady—a mother in Israel—who had been raised among the world's people, and who in earnestness, was just like any other pious old lady, told me of her dreams about the troubles coming on the earth.

These settlers had good farms, large stacks of hay, bins full of grain, and yards full of cattle and fowls. It would be a picture of Arcadian simplicity and contentment, but for their love of whiskey, and the sharp look-out they keep for green-backs. They have chosen ignorance and isolation for their portion, and conservatism whispers, "Disturb not their dream."

Leaving this place of "The saints' secure abode," the road passes eastward over a wooded mountain ridge, where, close by the road, I saw a ledge of quartz in which the bright sulphuret of silver was conspicuous. The mountain districts of Utah have been as yet but little explored for precious metal, and I doubt not they will some day be dotted with mills and mining towns.

East of this mountain, lies a tract of country known as the Desert. It is eighty miles in extent, and is an herbless, waterless waste. It was

formerly the southern part of the bed of Salt Lake; when that body of water was four or five hundred feet higher. Half way up the sides of the mountains that bound it, is a parallel road that marks the ancient shore, "where the rocks beat back the billows," a "long time ago."

Crossing another pine-covered ridge, the traveler descends into Rush Valley. Here I stayed over night with some Gentile residents, who spent the evening telling horrid tales about the Mormons, such as "make the hair rise," and leave one in doubt whether he be in a civilized or Christian land, or among gorillas.

At the eastern extremity of Rush Valley is Stockton, a Gentile town, built by men interested in the silver-bearing leads in the vicinity; but now deserted, and unlike "Sweet Auburn," remains unhonored and unsung. Its inhabitants have stampeded to Sweet Water, and vacant walks and tattered signs, give a grave-yard aspect to the place. I had traveled all day in a storm, and I thought the town looked just like the latter end of a winter day's journey.

Tooele City is but seven miles from Stockton, and the difference between them was as great as between other towns four thousand miles apart. They represent different races and religions, different pursuits and pleasures, different morals and manners, different systems of civilization. In Stockton was neither well, spring, nor stream; neither shrub, tree, nor flower; hall, church or school-house. Tooele has all of these, and laughs, even in mid-winter, amid the beauties of flowing streams, thickly studded trees, and well fenced fields.

In the desert regions over which I

had passed, women and children were as rare as the beauties of nature, but here was a bounteous region.

We—two traveling companions and myself—called for breakfast, and ate amid a perfect uproar of infantile voices, laughing, shouting, crying—a perfect babel of confused notes. I felt as if I had come down in the snow, then falling, could not realize the situation. And as females dressed in cross-barred woolsey served the table, with great smoking potatoes and diluted coffee, I studied up that line of Burns':

"The busy housewife plies the frugal meal;"

but could not make it fit the case, and it would outrage the measure and the meaning to use the plural number, wives.

Tooele is situated on a sloping plain that borders the Great Salt Lake; and in the summer, when the vines are bearing, and the peaches ripe, and the trees and fields are green, I can imagine that it is one of the favored spots of the earth.

The lake is walled around by high snowy mountains, and has mountains rising in its midst. It is so vast that the sky and water meet in the distant horizon, as if one looked out upon the sea. All around its shores are beautiful farms and towns; but in the winter, the view is cheerless. The cold white mountains and monotonous wastes blight the sight. Dense snow-clouds brooded over the scene, making the lake look dark, as I stood listening to the breakers on the rocky shore.

As up from the midst of the waters vast,
Come the waves with their crests of spray;
So memories come from the depths of the past,
And break on the shore of to-day;

I stopped for the night at a house near the lake kept by a wife who had with her a hired man, and her family of five children. She is nearly related to some of the dignitaries, and is a representative of the better class of Utah women. The house was finely finished and the grounds well

improved. Her children were occupied during the evening with school books; and she with dress making. I drew her into conversation in which she defended polygamy, dancing, and Brigham Young's policy.

"When at Council Bluffs the elders were debating who should lead, an audible voice that shook the house, said, 'Let my servant, Brigham, step forward and lead my people,' and that's why we follow Brigham. Joseph prayed to know when the Lord would come, and was answered, 'If you live to be eighty and four years old, you shall see my face.'"

Part of the Mormon's wealth is in his wives. He stations them at his different farms or places of business, and each manages her respective department while he is itinerating; and so he is able to carry on business extensively at small cost; and when the boys and girls are half grown, they are properly employed.

If there be a silent grief at the heart, I could not detect it in the looks or actions of this woman. In other lands, it is an accepted saying that "there is a skeleton in every house," and it may be so here; rumor says it is so; but the passer by has no right to an opinion contrary to what appears. It is reasonable to suppose that excessive suffering is experienced mostly by those who are not thorough in the faith. Women can endure much when they believe that God wills it; and that is what they are constantly taught.

Some of the elderly ladies make the plurality doctrine their speciality, and preach it with enthusiasm. And the young women take to it with surprising alacrity; and the apostles sometimes find the old men so successful in matrimonial enterprises, that they have to preach to them to let the girls alone, and give the young men a chance.

The women of Utah, so far as I saw, are of a pious, practical turn of

mind, rather than poetical. If there were a touch of romance in them, it would be like fire in their brains, and polygamy would fall. If a man should make love to them in the ordinary way, they would think he was speaking a piece; but the story of Leah and Rachel gleaming down to them across the centuries, has a charm for them that makes them glad.

The men I could not speak as much for. A great deal of their conversation was tinged with a profanity which, though not so gross, so low, or so ribald as that I had heard among the rough miners around them, was yet very unbecoming those claiming to be religious lights in the world. Many of them are no doubt honest, and very sincere; and many, of them fine, intelligent men; but the majority lack the culture that marks the religious classes in the East.

I traveled considerably in the Territory, and found everywhere a strange

admixture of license and liberty, of truth and error, of virtue and vice.

While in the Territory, I went to an unfenced graveyard by the roadside. Graveyards are common-ground, where human kind, regardless of creeds, mingle in common devotion. In the catacombs of Rome, where the primitive Christians secretly conducted their forbidden devotions, are shelves in the rock where they deposited their dead, and metallic plates that served instead of tombstones, to perpetuate the memory of the departed ones. On these plates was usually inscribed some phrase or text expressive of their faith. I had some curiosity to know if these modern revolutionists adhered to the time-honored custom of commemorating the dead, and if the disciples of Brigham Young died with the same faith in a hereafter as the converts of Peter and Paul did. On the first stone I read, "She is not dead, but sleepeth." More anon.

TRAVELER.

LAW OF THE LORD.

"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."

"Tell him his fault between him and thee alone; and if he shall hear thee, thou hast gained thy brother."—JESUS.

Although we are all brothers and sisters remotely by the flesh, and many are brothers and sisters immediately by parentage, we understand the relationship here indicated to be that which we enter into by faith. "Ye are all the children of God by faith in Jesus Christ, and if children, then heirs; heirs of God, and joint heirs with Jesus Christ." A most eminent relationship indeed!

How highly ought every member of such a family to esteem each other!

Children of God! Sons and daughters of the Creator of the Universe! Heirs of all things! Entitled to an inheritance incorruptible, undefiled, and that fadeth not away. Surpassing in excellence the powers of conception of the human mind. Even now such special favorites of their Divine Parent, that all things are made to work together for their good, and as much as possible in accordance with their desires, and always so when their desires are chaste and holy.

Yet we learn from the language we have selected from the New Testament and the Book of Covenants, that the members of God's family are not only liable to misunderstand each other, but to *trespass against* each other; that it

is possible for one brother or sister to infringe upon another brother or sister's rights; or to sin against each other. We learn too that it becomes the duty of the party offended to take the offender *alone*, or "go to him or her *alone*;" to tell no one else of it; to let it be a profound secret between the offended and the offender. Tell it to no one—not even to the Teacher, nor the Priest, nor the Elder, nor yet to the Apostle, nor even to the Prophet; and, what is more, tell it not to thy God—lest thou be classed with him who is called "the accuser of the brethren;" because he accused them before God. Yet thou shalt lift thy heart to God for grace to fulfill thy duty.

But do you ask, "Why keep it such a secret?"

It may be the offender is not as guilty as you imagine; or he or she may be entirely innocent; or it may be an error of the head only, and the heart may be all right, in which case, a little secret talk may put the head right.

If he or she have really trespassed against thee, will not acting as the law of the Lord directs, be the most likely way to induce repentance and confession? And then "thou hast gained thy brother. Oh! what a reward! GAINED THY BROTHER! Gained his confidence, his esteem, his affections, an interest in his most fervent prayers. And what is very probable, thou hast gained his soul; saved a soul from death, and hid a multitude of sins.

But the greatest of all reasons why the offender should be consulted alone is because the Lord has *commanded* it, and not to do it is therefore to break the commands of the Lord. And that is as really a sin, or transgression, as the sin of the transgressor against thee, and greater; for while thy brother or sister has sinned perhaps but against thee, if they have even sinned at all, *thou hast sinned against God*. Their sin, too, might have been a sin of ignorance, but thou canst not

plead ignorance, thine is willful sin. Who in the church of Christ can plead ignorance of this divine command? Who among us does not understand this law? I do not ask who has not read it; but who has not been made acquainted with it? Who has not felt its force when spoken by the Spirit in our meetings; and through the visiting officers? Who has not quailed sometimes beneath its influence, when it has brought their sins to remembrance?

The Lord says:

"Thou shalt not speak evil of thy neighbor, nor do him any harm; thou knowest my law concerning these things is given in my scriptures."

Can the person who hazards the reputation of a brother or sister by telling that brother's or sister's faults to any one else, instead of going to him or her alone, be otherwise than under great condemnation? O tremble, ye professed Latter Day Saints, who are guilty of this great crime! *Remember that this is one of the laws concerning which the Lord hath said, "HE THAT DOETH THEM SHALL BE SAVED, AND HE THAT DOETH THEM NOT SHALL BE DAMNED, IF HE CONTINUE,"*

We said *great crime*. Yes, a much greater crime than Adam's in partaking of the forbidden fruit. Doubtless that was induced by *love for Eve*; but to speak evil of any one *cannot* be induced by *love*; on the contrary, it is often the effect of pride, of envy, of hatred, of malice. And this is often betrayed in the *gesture*, the *features*, and the *tone of voice*; for they betray the approval or dislike more than the words employed. And even when the traducer interlards his reproaches with expressions of pity for the accused, pride or envy, hatred or malice may be seen. All may sometimes be seen in the eyes, heard in the voice, manifested in almost every gesture.

But it may be that some of you are guilty of not fulfilling this law, though you have spoken evil of no one. You have been offended. A brother or sister has trespassed against you; but you have not gone to him or to her, nor taken him or her alone as the law directs.

And why?

Is it *fear*? Are you afraid the offender will out-talk you? Is he considered clever, full of words, and naturally contentious? Remember the path of duty is the path of safety, and in discharging your duty in this particular you may find the tongue of the offender, if he really be one, so held that it may not utter against the dictation of the Holy Spirit in you.

Is it *indifference*? Are you substituting carelessness for patience, to the neglect of so important a duty?

Is it *pride*? Is the offender, though a member of the church, so much beneath you that you feel to treat him or her with silent contempt; even to disobey your God, whom you profess to love and fear? Is he or she so ignorant, so base, so poor, that you dare risk the consequences of disobeying the Lord, rather than condescend to deal with him or her as a brother or sister, by going and telling the fault between him or her and thee alone? While you can be free with the educated, the polite, and the affluent, O remember that "God resisteth the proud," and abhors their pride; but giveth more grace to the humble, and makes them his abode.

Is it *bashfulness*? Are you so timorous as to allow cowardice to keep you from obeying the Lord Jesus? We are commanded to be "strong in the Lord, and in the power of his might;" and inasmuch as we are invited to come to the throne of grace with *boldness* to obtain mercy, and "find grace to help us in every time of need," bashfulness is no excuse.

Is it the spirit of *revenge*? Have

you made up your mind to be revenged, by treating the offender with silent contempt? If so, you have reason to tremble for yourself. Whatever may have been the fault, or faults, of your brother or sister, your duty is to *go and tell* the offender his or her fault *alone* and *in the spirit of love*, hoping to gain thy brother or sister, or win them over to righteousness.

Is it *sloth*? Is there a lion in the way? Are you so idle as to feel it a burden to do what heaven has enjoined upon you? We are commanded to be vigilant, or up and doing, pressing forward, active, to awake to righteousness, not putting off till to-morrow what belongs to, or ought to be done to-day. The slothful rob themselves of much enjoyment, for they enjoy not that continual supply which always follows industry, and which is to the diligent a continual feast of happiness.

Is it a dislike to *contention*? This at first view seems to bear the semblance of a reasonable apology, especially if the offender is known to be contentious, inasmuch as the Holy Scriptures teach, "Leave off contention before it be meddled with." But it must be borne in mind that you are not going to your brother or sister to *debate* with him or her; but simply, in the spirit of meekness, to discharge an important duty which the Lord has enjoined upon you, and that duty for your brother or sister's *good*—not because you forgive not; but to assure them that you have forgiven them already, and that it is for their benefit you have sought their society. And if you succeed not in getting them to confess, you are not to stay contending with them; but you may kindly remind them that it will be your duty to fetch one or two more, that in the mouth of two or three witnesses every word may be established; in case the offender will not be induced to confess the wrong, after you have acted in accordance with the spirit and the letter

of the law, that there may be sufficient evidence to convict him or her when the case shall be brought into an elder's court, this is required of you. But if the offender will confess, "thou shalt be reconciled."

It may be that you will have to tell it unto the church—not to the lay members, but to a court of elders, and your witnesses will have to testify that you have fulfilled the law. And if the offender will hear them, or confess the wrong, you will have to be reconciled. "But if he [or she] will not confess, let him be to thee as an heathen man

or a publican,"—as an unconverted sinner. But even then we should let our bowels yearn over him; and spare no pains to convince him that our love is stronger than death.

It is evident that the spirit of the law is LOVE! If your brother trespass against you seven times in a day, and seven times in a day shall turn again, and say "I repent," you are to forgive him; and for his trespasses, seventy times seven.

Oh! for that love that thinketh no evil; that seeketh not her own, but others good. HENRICUS.

J E A L O U S Y .

BY H. BAKE.

Jealousy is so generally diffused among mankind, that a few words relative to it will, perhaps, be interesting.

Jealousy is an evil that the human family, in the various walks of life, have to contend against, and also, to suffer from its effects. We find it existing equally as much in the higher, as in the lower circles of society; in the halls of legislation, as in the family circle; and in fact, in every organization of society.

The origin of jealousy is that of the source of all evil, and it has many votaries.

It is a lurking poison, seeking to do injury, plant discord, and disunite the lovers of peace and order. Its effects are very obvious to all discerning minds, and should be avoided by all those who profess to be saints of God. It is closely allied to hatred, malice, and pride, and if harbored to any extent will bring more or less condemnation.

It is an evil that is sometimes possessed by those in authority, and prevents

that sociableness and friendliness that we all ought to possess. How often in our experience have we seen men deprived by those in authority of those positions they were qualified for, simply, because an evil report was circulated, or, their appearance was not congenial, or, rivalry was feared.

Again, how often have we seen individuals reviling and speaking evil of those in authority, because they had the spirit of jealousy, and wished to usurp authority, or, because they were not placed in some certain position.

If we consult history, we will find that jealousy has been one of the great causes that has dismembered Empires, Kingdoms, and Republics; and if we take a glance at the present condition of the world, we can see clearly that the legislators of the nations are full of anarchy, discord, and confusion, through the prejudices and jealousy that exist amongst them.

Sometimes jealousy may be engendered within us through evil imaginations, thereby causing the possessor of it much trouble and disquietude.

Love which cometh through the Holy Spirit, is the only sure antidote, or cure. With that, we will not imagine evil, or seek the injury of our fellow-man; nor will our judgment be unjust. The prophet Moroni said, "See that ye judge not that which is of God to be evil, and that which is evil, to be of God."

Again, prejudice will sometimes produce jealousy; and indeed, they are so closely connected, or, the similarity between them is so great, that to uproot the one we must necessarily uproot the other.

Instances of jealousy may be observed in young people, particularly through the fashion of dress. How often have we heard the remark, "I don't think that that dress, or that bonnet becomes Miss A,—she thinks

she is all the go." We should judge by the expression that there was a *little* jealousy existing there. Its baneful effects are seen in the family circle between husband and wife, often causing a violation of the sacred marriage vow, by divorcement, and indeed, homicides are not unfrequent through its workings. "For jealousy is the rage of a man; therefore he will not spare in the day of vengeance." Prov. vi. 34.

Brethren and sisters, let us shield ourselves from its poison, by cherishing a spirit of love, which is the best antidote. Let us remember the words of the apostle Paul,

"If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted."

THE SAINTS' HOPE.

What is more powerful in its influence than hope?

It is the hope of the harvest that cheers the husbandman in his toil. The exile is sustained in his wanderings by the hope of once more beholding his beloved country. It is in the hope of revisiting his native shores, that the mariner ploughs the deep, and braves the storm. The merchant is stimulated by the hope of gain. The warrior, by the hope of conquest, and it may be of spoil. Take away from these the hope of securing the objects they severally pursue, and all motive to exertion or endurance is withdrawn. Rob that mother of the hope of her children being happy and esteemed, whether she shall live to see it or not, and what do you leave to support her amid her daily and nightly anxiety and toil?

Ah! it is thus that, even in this world, hope goes beyond the limits of

the individual's life, and leads men to live and to act for the future well-being of their offspring, when their own career on earth shall have come to a close.

Hope, even in respect to things of this life, sweetens the bitterest cup, and sustains under the heaviest load of present calamity and grief; but if the present thus invariably fails to satisfy, and if hope, on which the heart lives and feeds, be bounded by the present state of existence, when the possession of those things which have been hoped for is found to be as unsatisfying as all else, how solemn then—as the light of eternity shines into our hearts—how solemn is the conviction which presses upon us that not only has one's life been wasted in pursuing that which satisfies not, but worse than wasted, as having been spent in sin and rebellion against God.

Through the goodness and mercy of

God, we have had the gospel delivered unto us, therefore, dear saints, we, at least, have something to anchor our hope upon. Should the question be asked, "What is the object of your hope?" The answer would be, "Eternal life." We read in the word of God, of "the hope which is laid up in heaven." Col. i. 5. We read of being "begotten again to a lively hope by the resurrection of Jesus Christ from the dead, to

an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." 1 Pet. i. 3, 4. Most true it is that eternal life is our hope. We look for the return of Jesus to raise the sleeping saints, and change those who are alive, that both being caught up to meet him in the air, we may thus, in bodies like to his glorious body, be forever with the Lord. H. N. S.

P E A C E .

Taking up a paper the other day, in which was an article from the *Israelite*, a New York paper, edited, I believe, by a converted Jew, I was forcibly struck by the views of the writer on war.

The writer enumerates nearly all the leading wars that have taken place from the early ages until the present time, and calls before us the terrible amount of suffering of the wounded, and mangled beings, of those made widows and orphans by the ravages of war, and concludes by saying that the church has been the chief instrumentality in the hands of rulers, dignitaries, and designing priests, of bringing about this untold suffering; that it has aided, abetted, and held up the hands of strife, that it has been one vast recruiting office, and finally, that as a means of bringing peace, the church is a failure.

That it has failed to sufficiently inculcate and lead to the practice of peace, which it was the Savior's mission to teach, I cannot doubt. The "glad tidings" proclaimed on the morning of the birth of our blessed Lord, was "On earth peace, good will to men." It is very generally acknowledged that the principles which Christ strove to promulge were those that

would bring about as perfect peace and happiness in the relations of man with man, as can be had in this sin-cursed world, and would tend to a higher and better state.

If we follow the spirit of the gospel, we shall not strive one with another, much less shall we imbrue our hands in the blood of our fellow creatures; nor will ambition lead us on to wrestle unlawfully for positions of emolument, honor, or fame, or power, or wealth.

If the churches, which have been in existence for many centuries, are indeed a failure, wanting the spirit of the gospel of peace, how is it with the Church of the Latter Day Saints? the church that claims to be the exact pattern of the apostolic church; a church claiming to have the oracles of God by revelation, not at a set or specified time only, but daily, by the manifestations of the Spirit of the living God.

Is there anything like failure in this church? Is it living in, and disseminating the perfect spirit of peace in all its bearings; or are strifes, envyings, jealousies, distracting its membership, crippling its energies, and making void its best efforts? Are we willing, as individuals, and as a church, to strive, to labor, to sacrifice our

feelings to promote peace, that his kingdom may come, and his will be done on earth as it is done in heaven.

When he came among men, he brought peace and good-will, and when he went away, his parting words were,

"My peace I leave with you; my peace I give unto you." Oh! may this glorious, heaven-born principle take root in the heart of each and all the saints of God, and bring forth abundantly to his honor and glory.

CHARITY.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

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D U T Y .

Most men are willing to do what the law of the land requires of them, what association with their fellow-men in the social compact makes necessary, and what is clearly pointed out in the church covenants. There seems to be, however, a lack of performance in some parts of the church organization; which lack is by some attributed to the want of desire to do what appears to be plain duty.

We have occasionally been asked to point out what the *duties* of the several officers were. We have from time to time attempted to do this. But from the peculiar condition of mind into which the saints have naturally fallen, or at least a great number of them, which seems to have induced them to believe that they are to be teachers and not to be taught, we have found the defining of duties a very difficult task.

When, in the presentation of an article in which the duty of an officer is defined, we quote from the Doctrine and Covenants, it is abundantly criticized; and one of the criticisms to which it is subjected, is that "We all know what the language of the law is, can read it at any time; but what are our duties under that law?"

When, to comply with the foregoing inquiry, we essay to point out one by one what we believe to be the duties appertaining to certain officers, that essay meets with the very characteristic rebuff, "Where's your law for that?"

So, whether we quote the law, or attempt to define its unwritten provisions, respecting the active performance of duties under our church organization, as contrasted with the unpraiseworthy desire to passively receive

the favors of a kind Father, unblest by the faithful endeavor to merit them fully, we are met with what we think to be unfair repulsion. Were our desire for the general good of the cause less than it is, we should be willing to let the matter rest upon the plain statement of the law itself; suffering every man to demean himself in accordance with his especial predilections, those predilections being created and governed by the circumstances without, and the spiritual increase within the man.

But our desire for the general good is of that sort, that we are quite ready to give our *opinion* of the proper construction to be put upon the declarations of law not sufficiently plain of themselves; and also the proper applications of those constructions, and that law, to the actual life, temporal and spiritual, of those professing the light of the Latter Day Work.

There is but little written in the Book of Covenants specifically defining the duty, or duties of a deacon; yet every body supposes that there are duties properly belonging to the office of a deacon; those which are peculiarly and specifically to be performed by a deacon, by virtue of his calling; those which may be performed by men holding another office, but *should* be the special province of a deacon.

The office of deacon must be of some importance in the economy of the church, or it would not have been provided for; and the duties of the man ordained to that office must be necessary, or there would have been no appointing him, or any consideration of him or his duties had, in the history of the church.

Of what the duties of the deacon may consist, may properly be considered; and we shall present a few thoughts upon the subject of the duties of the deacon.

In a Bible Dictionary published in 1811, the word "Deacon" is said to signify chiefly; "An officer in the church, whose business it is to serve in distributing the elements at the Lord's table, and to provide for, and duly distribute provisions to ministers and to the poor." *

Dr. Buck says that "The office of deacons originally was to serve tables, the Lord's table, the minister's table, and the poor's table. They took care of the secular affairs of the church; received and disbursed moneys, kept the church accounts, and provided everything necessary for its temporal good. Thus, while the bishop attended to the souls, the deacons attended to the bodies of the people: the pastor to the spiritual, and the deacons to the temporal interests of the church." Acts vi.

The Scriptures have not much from which to draw instruction upon this point.

Paul and Timotheus addressed an epistle to the saints at Philippi,

* Bible Dictionary, by Brown, page 385.

† Buck's Dictionary, page 110.

including the bishops and deacons; but nothing is stated about the duties of either bishops or deacons. * Phil. i. 1.

In Paul's letter to Timothy, he gives a sort of general sketch of the qualifications necessary for the office of deacon, but as before does not specify their official duties. † 1 Tim. iii.

There is frequent mention made of High Priests, Elders, Priests and Teachers in the Book of Mormon; but it appears that there was either no necessity for the deacon, or the office was not of such a character that it would be mentioned in such a history. We can not draw conclusions from this record as to what deacon's duties are.

Deacons, as officers, and the office of deacon are referred to in the Book of Covenants, pages 96, 97, 225, 231, 243, 294, and 296 of the present edition; and from the statements found in that book we may possibly derive some instruction.

There are certain duties expressly stated in par. 11, sec. 17, page 94, as attaching to the office of the deacon, if occasion requires. The duties are "To watch over the church always, to be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, * * * and take the lead of meetings in the absence of the elder or priest." They are also, "To warn, expound, exhort and teach, and invite all to come to Christ."

It will not defeat the foregoing statement for any to say, "Those are the duties of the teacher." This is true, but the declaration, "if occasion requires," and the closing sentence quite definitely determines it.

The offices of teacher and deacon are necessary to the full enjoyment of the blessings of the Aaronic line of ministry; and from the further teaching found in Par. 10, Sec. 104, page 291, one of the prerogatives of this ministry was the administration in "Outward ordinances—the letter of the gospel."

The church need good, kind and watchful ministers, to be with them constantly; to do whatever may be necessary for their benefit, welfare, and spiritual advancement; so far as their especial ministrations may secure this. To provide for this urgent and always increasing want, it is declared that *deacons should be appointed*. Our law for this will be found on page 231, Sec. 83, Par. 22, Doc. and Cov.

Deacons must learn their various duties by being instructed therein; and this instruction may be derived from inspiration direct, from the teachings of other deacons, teachers, priests, or elders, in preaching and in conversation upon the word; or from the actual necessities of the condition of the church, (congregation, association of saints, or branch of the church); of which he is

* Phil. i. 1.

† 1 Tim. iii.

an enrolled member, and of which he is a chosen officer, called to minister unto and for the church.

Deacons are also expected to act at times as presiding officers, to sit in council, direct, control and guide the deliberations of that council, and teach the members of it their duty, the duties of their office as deacons being clearly understood by this. Doctrine and Covenants, Sec. 104, Par. 31 and 38, pages 294 and 296.

We have now gone through, very briefly, what is written, so far as we are at present informed, respecting the duty of a deacon in the church of Christ. All the duties spoken of or specified, thus far, are of a general character, and apparently no provision is made for many things necessarily to be done, and which must therefore be considered in the inquiry, "Who shall do them?"

In order that every branch of the church, having a membership of six or more, may receive and enjoy the fullest benefit from their church fellowship and association, it is absolutely necessary that they have and control a place where meetings for worship, fellowship, and business, may be held.

This place of meeting must be kept clean, must be warmed during the season of cold, whenever meetings are held, and must be lighted during all evening meetings. To do all this requires the outlay of time, labor and money, even under the most favorable circumstances. This outlay of money, labor and time, must be met, and to meet it "somebody" must act, must in a word, "do something."

We begun this article with the statement that most men are willing to do what the church covenants pointed out as duties; but this must be qualified to some extent. Many, if not quite all of the duties specifically named in the covenants are of what we may justly call an honorary character. By this we mean that they are those duties more immediately connected with public administrations, preaching, baptizing, laying on of hands, blessing children, and administering the sacrament; duties upon the discharge of which it is supposed there attends the conferring, or the receiving of some special spiritual power; duties to which there attaches, from their nature, some special privilege or prerogative. These are the duties to which the statement of willingness was intended to apply.

The duties just enumerated do not comprise the whole list of things necessary to be done, to secure a healthy spiritual condition in a church, an association of members of a church, called a branch.

We have no written law commanding the appointing of deacons other than the one cited from section eighty-three, of the Covenants. Notwithstanding this lack of positive commandment, the whole body of spiritual authorities of the church, from its earliest history, have considered them necessary; and the custom of appointing them has grown, by usage to be a law. If the custom was founded upon a misconception of the law of the church, and has been

continued in error by reason of false precedent, it should be abandoned. If on the contrary, the custom was founded upon a wise and just conception of the law by which the church should exist, and has been continued by reason of wise yielding to true precedent, then should the law, made so by custom and use, be sustained and honored.

The unwritten duties of the office of deacon are not less binding than those specifically defined. The fact of their being unwritten in the Covenants, is not a defence against a charge for their not being fulfilled; the reasons why they should be faithfully discharged more than counterbalancing such defence when it is urged.

These unwritten duties are the ones; which however necessary their performance, or however much the association of church members may suffer because they are not performed, few are willing to perform; their willingness being judged by their failing to do.

We have elsewhere written that every branch must have a place of meeting. This place of meeting, if a public building, hall, or meeting house, or church, must be in the actual possession of the association of church members worshiping there, at least during its occupancy while worshiping; and if the property is owned by the church, some one must have constructive possession at all times. What particular officer of the church has precedence of right to this constructive possession? The right to carry the keys; open the doors; conduct visitors, either those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps and other fixtures are clean and in good order; to open the doors at the hours of gathering for preaching, fellowship, prayer or business meetings; to see that the lamps or candles are trimmed, lighted, and burning, in time for all evening meetings; to see that the members coming in find seats; to keep watch over the saints during the meetings, repressing loud talking, whispering and laughing; reproving the thoughtless, and rebuking the giddy; putting a prompt stop to rude, indecent and boisterous acts, by which the propriety, solemnity and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse, and account for the contributions of the saints, intended for the necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man? We repeat the question, whose prerogative, privilege,

right, duty is it, by reason of official standing, to do all these things?

It is not the elder, for his is the duty to administer in word, in doctrine and in spirit; to preach, expound and exhort in spiritual things.

It is not the priest, for to him pertains a duty to visit the members at their houses; to exhort them to attend to spiritual duties.

It is not the teacher, for it is made his prerogative to act as a sort of spiritual constable, a kind of general conservator of the peace among the saints.

It follows then of a necessity that the right, the duty of performing these acts,—these unwritten but essential things of the law, devolves upon the office of deacon.

Some portions of the law which may be cited in support of the opinions expressed in this article have been already given; *to wit.* The general understanding long since obtaining concerning the institution of the office of deacon, and the duties of that office, as cited at the beginning of this article.

The acquiescence of the church, by its constant practice, hitherto, in that construction of the duties of a deacon.

The actual necessity for the performance of those duties.

The positive declaration that the deacon should be a standing minister to the church; and the fair presumption as to what some of the absolute requirements from a standing ministry would be.

The specific appointment of other duties to other officers, and these unprovided for.

What we have here written was not intended to deny the right of any one holding the higher priesthood, from acting as a deacon; or to deny his privilege to do any and all of the things specified as duties of the deacon, if he shall so choose and there is a necessity therefor. Nor will the fact of there being good, kind, true, and noble men holding the office of elder, who are willing to perform those duties without a murmur, if they can thereby serve the church, secure unity and provoke some to the emulation of good works, make the law any less void, or detract from the dignity, prerogative and efficiency of the deacon's office. On the contrary it goes to show, that any duty which may be performed by an elder that comes within the province of a deacon, that does not sully nor detract from the spiritual efficiency of that elder, may be far more profitably, honorably, and properly done by a deacon.

Many elders have thought so lightly of the offices of priest, teacher and deacon, that it has been thought to be somewhat disdainful to suggest that men of any promise or talent should receive the office of deacon. It has been thought, by far too many, that an eldership was the lowest position or grade of office which it was honorable to aspire to, or to offer another.

Let every man be esteemed according to the integrity and faithfulness with which he fills the office whereunto he is called; not according to the

peculiar honor which is supposed to attach to the office itself. Honor him who honors God by honoring the office ordained of Him.

"For there is no power in the church but of God; the powers that be are ordained of God." Rom. xiii. 1.

"Nay, much more the members of the body, which seem to be more feeble, are necessary." 1 Cor. xii. 22.

"Let every man stand in his own office, and labor in his own calling." Doc. and Cov. Sec. 83, Par. 21.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." *Ibid* 105 : 44.

SISTER Horsman, who is now in her ninetieth year, and who has been a member of the church for a long time, and has suffered many kinds of persecution, craves that as she nears the shores of eternity she may have an interest in the prayers of all the church, that she may be sustained in the hour of trial, and at the last triumph over the enemy.

Digest of Church News.

The FREMONT District Conference was held at Plum Hollow, Iowa, on April 29th, and 30th, 1871. Wm. Redfield, pres.; J. R. Badham, clerk. Officials present 26. The Mill Creek, Farm Creek, Elm Creek, Plum Creek, Hamburg, Glenwood, and Nephi branches reported. Manti not reported. Total number of members reported, 195. Elders W. Baldwin, E. B. Gaylord, S. S. Wilcox, T. Nutt, J. Anthony, W. Fletcher, M. H. Bond, J. W. Calkins, J. Leeka, N. Taylor, — Dikes, J. Kemp, J. R. Badham, and R. W. Briggs, who had preached in Tabor, reported; also Priests A. Mortimer and — Claborn, Teachers L. Donaldson, A. C. Moore, D. Leeka, and Wm. Leadingham reported. A committee of six were chosen to consult the interests of the district in regard to labor. After the report of committee, it was "Resolved, That we sustain Br. R. W. Briggs in laboring in this district with our faith and means." "That we sustain Br. T. Nutt in laboring in this district with our faith and means." "That we sustain all former missions appointed." "That we accept of Br. T. Nutt's former labors in this district." The following questions were introduced: "Can a woman leave her husband for any other cause than that found in the Scriptures, and still be held as a member of the

church?" "Should any person living in, or near a regular organized branch, who is known to be guilty of unchristian-like conduct, be received by baptism without conforming to the law found in D. C., page 95, par. 7?" "Has an elder living in a branch, and belonging to the branch, a right to baptize and confirm members without consulting the officers of the branch?" The above questions were referred to a committee. The first question was decided in the affirmative; the second in the negative, and the third was tabled. Elders' council reported the following resolutions: "That in the opinion of this council, unleavened bread, although authorized by the Jewish economy, is not binding under the gospel dispensation for sacramental purposes." Adopted. "That whereas sisters certainly were allowed to participate in religious meetings under the apostles' directions, we believe the same order should prevail at the present time." Adopted. "That when members are baptized in the vicinity of a branch, or are living within its limits, having their names enrolled on the branch book, they are in fact and law members of that branch." Adopted. "That no member of any organized branch can withdraw, to become attached to another branch, without an action being taken by the branch of which they are members to annul their membership with such branch, and this resolution shall

govern the official action of the Fremont District." Adopted. "That the action taken resulting in the organization of the Hamburg branch be ratified." Sunday—preaching by R. W. Briggs. Adjourned to July 29th, 1871, at 11 o'clock, two miles east of Hamburg, at S. Beckstead's School-house.

The LONDON Quarterly Conference was held in the Temperance Hall, 19 Church St., Upper St., Islington, London, England, on March 19th, 1871. C. D. Norton, pres.; T. Bradshaw, clerk. Officials present, 5. Limehouse Branch, 18 members. Increase 1. Islington Branch, 10 members. The hand-bill ordered last conference, read, approved, and ordered printed. Books paid for up to Dec. 31st, 1870. Spiritual authorities sustained; including by name C. D. Norton as president, and J. Bradshaw as clerk of the London Conference. Out-door preaching had commenced, and brethren felt well. Adjourned to meet June 4th, 1871.

The Annual Conference of the PACIFIC Mission was held at Washington Corners, Alameda Co., California, April 6, 7, 8, 9, and 10, 1871. Elder W. W. Blair, pres.; Elder H. Green, vice pres.; M. B. Oliver and J. W. Gillen, clerks. Officials present, 28. Motions passed: "That all resolutions be presented in writing." "That each speaker occupy but ten minutes, and speak but once on each question, until all have spoken who desire to speak." "That the president appoint a committee of investigation, to hear complaints that may come before the conference." D. S. Mills, R. Amer, and J. Adamson were appointed. "That elders, in giving in their reports, confine themselves to a report of their labors, instead of bearing testimony." Branch and District reports—Island branch, 11 members; El Monte branch, 4 members; San Bernardino branch, 281 members. Increase 4. Decrease 4. Sabbath School discontinued. Utah District, 330 members. Increase 58. Decrease 23. San Francisco District, 176 members. Increase 23. Decrease 2. Mont Diablo branch, 22 members. Increase 4. Decrease 2. Eureka branch, 14 members. Sacramento branch, 51 members. Increase 10. Decrease 2. Volcano branch, 24 members. Increase 1. Petaluma branch, 36 members. San Francisco branch, 36 members. Increase 6. Decrease 2. Elders reports—Elders H. Green, R. Wardle, D. S. Crawley, D. S. Mills, Geo. Adams, Richard Amer, D. P. Young, Glaud Roger, C.

Bagnall, Joel Edmunds, R. R. Dana, Jas. W. Gillen, M. B. Oliver, J. Adamson, W. Potter, J. Roberts, G. Oman, J. M. Newman, J. Foxall. W. W. Blair made a statement of the condition of the work in Nevada and Utah, and of the prospects of quite an ingathering in those districts. Signs followed the believers. Priest N. Stam reported. Letter from Elder E. C. Brand, President of the Utah District Conference, was read, setting forth the condition of the work in Utah. Moved "That A. T. McAlister be excommunicated from this Church of Jesus Christ of Latter Day Saints, for denying the faith, by saying he never belonged to the church; and that he be published in the *Herald*, as unworthy a name and a place among the saints." "Resolved, That H. Green and D. S. Mills be a committee to enquire what has been done in regard to procuring District Church Records, and report at the next Semi-Annual Conference. Licenses of D. P. Young and R. R. Dana were renewed. Abraham K. P. Baker and B. H. Stone were ordained to the office of priest and licenses issued to them. Appointments: J. W. Gillen and J. C. Clapp to Oregon and Washington territories. Elder Glaud Rodger to Humboldt county, in connection with Elder Thos. Dungan. Elder H. Green to his old field as Pres. of the San Francisco District. M. B. Oliver to Amador, El Dorado, Calaveras, and Sacramento counties, assisted by Elder R. R. Dana. C. Bagnal to Sacramento, Amador, El Dorado, Calaveras, and Yolo counties. Wm. Potter under the direction of the president of the district where he may reside. Elder Jas. Foxall with Elder H. Green, as circumstances may permit. Elders D. S. Mills and D. P. Young to Alameda, San Joaquin, Santa Cruz, Santa Clara, and Sonoma counties. Elder George Adams to Santa Cruz and Monterey counties. Priest N. Stam under the direction of H. Green, as his circumstances will permit. Br. Joseph Outhouse was sustained in his labors in San Louis Obispo county. Committee report: "We, the Investigating Committee, after due investigation of the various cases brought before us, do report; *to wit*: In the case of P. Wycoff, that he be published in the *Herald*, that all may know that he is not a member of this church; his baptism having been illegal. In the case of Peter Briggs; we find he has been cited to appear at two conferences, and is guilty of a contempt of the authorities of this

church, as well as of unchristian conduct; we would therefore recommend that this conference demand his license, and that he be cited to appear at the Conference of Oct. 6th, 1871." Adopted, and President instructed to call on him for his license. "In the case of Br. J. M. Newman, that his license be demanded by this conference, as we consider him, upon his own statement, to be an improper representative of this church at the present time." Adopted, and president instructed to demand his license. "Other cases were amicably settled. In the case of E. H. Webb, we feel constrained to adopt the recommendation of Stockton quarterly conference, and present him as having made proper restitution in all known existing difficulties, and believe him worthy of a standing in this church." Adopted. "Signed, D. S. Mills, J. Adamson, R. Amer." A collection was taken up to assist Elders Gillen, Roger and Clapp, to their fields of labor. California, Oregon and Washington were set apart as a district, to be known as "the California District." Upon invitation, three presented themselves for baptism, and were baptized and confirmed during the conference. "Resolved, That Elder J. Adamson preside over the Petaluma District." "That M. B. Oliver preside over the Sacramento and North-Eastern District." "That we sustain the authorities of the church in righteousness." Report of Committee: "We, the committee in the case of J. R. Cook, approve the action of late President Dungan, in silencing him, and suggest that this conference notify Br. Cook of the same, and request him to report himself at the next October conference." Signed, "D. S. Mills, J. Adamson, R. Amer." Report adopted, and committee discharged. "Resolved, That whereas the term of office, as President of the California Mission, held by our beloved Br. T. Dungan, has expired, by the arrival of the President of the Pacific Mission, we hereby tender Br. Dungan a vote of sincere thanks for his able and efficient service in said office." "That Elder Geo. Adams preside over the Central or Santa Cruz District." "That all elders sent from this conference report themselves in person, or by letter, if well, at the next conference." Mendocino, Humboldt, Clamath, and Lake counties were formed into a district, to be known as the North Western District, and Br. T. Dungan was appointed to preside over the same. Br. E. H. Webb was

ordained to the office of an elder and licensed. "A vote of thanks was tendered to the brethren and sisters for their kindness on the occasion of this conference." Adjourned "to meet at Sacramento, Cal., on the 6th of October next, at 10 a. m." The word was preached during the conference by Elders W. W. Blair, J. W. Gillen, D. S. Mills, G. Adams, G. Roger, R. Amer, and C. Bagnal. Fourteen children were blessed. The sacrament and fellowship meetings were seasons of rejoicing. Prospects for an early ingathering were excellent. The president wisely advised against a hasty gathering to the borders of Zion.

The MERTHYR TYDVIL Quarterly Conference was held at Aberaman, Glamorganshire, Wales, on Feb'y 26th, 1871. T. Morgan, pres.; E. Morgan, clerk. Officials present, 15. Branch reports—Pendarren, 27 members; decrease 4. Aberaman, 26 members; increase 2. New Tredegar, 30 members. Elders D. Griffith, W. Morris, T. E. Jenkins, E. James, W. Whimpy, D. Williams, L. Williams, J. Watkins, and D. Davies reported. The word was preached by E. Morgan, J. Watkins, and E. Jenkins. The authorities of the church were sustained. The fellowship meeting was blest with speaking and singing in tongues, interpretations, and prophesings. Conference adjourned to meet on the last Sunday in May, 1871.

The Quarterly Conference of the NORTHERN DISTRICT OF ILLINOIS was held at Mission, LaSalle county, Ill., May 6th and 7th, 1871. Henry A. Stebbins, pres.; V. White, clerk. Officials present 19. Minutes of last session read and accepted. Branch reports—Burlington, 33 members; increase 1. Batavia, 20 members; decrease 3. Marrrengo, 26 members; increase 1, decrease 3. Mission, 70 members; increase 2. Janesville, 24 members. Increase 4. Plano, 121 members. Increase 7, decrease 2. Amboy, 61 members. Fox River, 54 members. Increase 3. Sandwich, 38 members. Decrease 3. Elders H. S. Dille, H. A. Stebbins, L. L. Rogers, Jacob Doan, T. Hougus, Odin Jacobs, Andrew Hayer, and Geo. Barick; also Priests Ira Agan and Hans Anderson reported. "Resolved, That in order that the day of fasting and prayer may be more generally and carefully observed throughout the district, it is hereby appointed that the first Sunday in each month, instead of the first Saturday, shall be kept as such day of fasting and prayer."

A series of two-day's meetings were appointed. H. A. Stebins was sustained as president, and V. White as clerk of the district. The first presidency, bishopric, and spiritual authorities were sustained. "Resolved, That the District Clerk present to the Church Recorder the names of those added since last report. The word was preached by Pres. J. Smith, Elders A. M. Wilsey, M. H. Forscutt, and H. A. Stebbins. Conference adjourned to meet at Blackberry, at the residence of Sr. Philo Howard, on the 26th of August, 1871, at 10 a. m.

Correspondence.

TABOR, Iowa,
April 1, 1871.

Br. Joseph Smith:

Three weeks ago I surrendered, for the time, the occupation of "ferule wielding," and made a semi-social, semi-ministerial visit, in Mills and Fremont counties. This district has made me, by vote, a kind of brevet member of its clerical force; and the brethren seem quite determined that my visits shall not be seasons of undisturbed leisure. Eastport, Manti, Fremont City, and Bartlett, were in turn visited, and the hope and power of the gospel declared to all who chose to hear. At the latter place, an issue had been made between the Christian or Campbellite church and our own. Elaborate preparations were made for a public debate; and four nights, of three hours each, agreed upon. The discussion commenced Wednesday, 22nd, on the question, "Does the Bible contain sufficient authority to preach the gospel, and administer its ordinances." At the close of the evening, our opponent decided it inexpedient to continue the debate, and wished to be excused.

The three remaining evenings were devoted to public lectures, in which the doctrines of the church were presented to large and very attentive audiences. So far as I may be able to

judge, good has resulted from the labor bestowed.

Fourteen public discourses were given during the visit, and two baptized, one of whom you will be pleased to learn was Br. Wm. Leeka; the other a prominent educator of the county, a gentleman of cultivated mind and christian character. Br. Leeka has been for years a careful investigator and an intelligent observer of the latter day work. Many of our elders will remember the hospitality, kindness and material aid rendered by him, while pursuing their missions in this part of the vineyard.

The general prospect of the work in the district is decidedly promising. We have some splendid branch presidents. *Splendid* is a large word, but not too expressive for such men as Brs. Leeka, Wilcox, Harrington, and Hougas; men who know how to rule without dictating; govern without coercing, and maintain dignity without arrogance. They feel the responsibility of office, without the slavish fear that their prerogatives will be too lightly estimated by others. Brs. Gaylord, Thomas, Badham, Nutt, and Fletcher are live men. The first two might be called the peace-makers of the Slope.

The silver-haired veteran of 1812, Father Baldwin, is still among us, and fills his appointments at twenty and thirty miles distance with the energy and zeal of early manhood. Heaven bless him, and bless our noble Republic which has just made him a pensioner!

Our worthy presiding Elder, Br. Wm. Redfield, like a successful field-general; can be found wherever his presence is most needed. It must not be inferred, from the few mentioned above, that others are not doing equally as much, or even more, for the advancement of the work.

We are proud of the Fremont District; and I run the risk of being charged with undue vanity, to speak of

the juvenile members of our society.

Better boys, sweeter girls, nobler young men, and more worthy young ladies cannot be found, than those we delight to honor as members of our household of faith. Are their indulgent parents conscious of their own grave responsibilities? Do they furnish that intellectual and moral food that tunes to symmetrical harmony, minds that might otherwise be struck to fearful discord?

Oh! that some patron genius of knowledge could substitute a good literary and scientific periodical, or an educational magazine, for the journals of romance and fictitious publications so frequently found in the families of our brethren.

Parents, you live in the *past*, by the memory of its joys; in the future, by the character of your children. How shall they represent you?

I indulge the hope that Conference will make no uncertain or ambiguous history respecting the establishment of a school.

Let us resolve that we *want* a school; that we are *earnest friends* to the cause of *education*.

Poverty may hinder, or other insuperable obstacles for the present prevent; but let the future historian find the early records of the Reorganization filed in favor of an educated clergy, and an educated laity, an educated people. R. W. BRIGGS.

MILTON, Santa Rosa Co., Fla.,
April 3, 1871.

Brother Joseph:

I am now at the house of Brother John Hawkins, in Escambia county, Alabama. I started last Tuesday with the intention of attending the conference in Monroe county, which was to commence on the 1st of April; but was not able to reach there. The next morning, after arriving at Br. Hawkins', I was wearied, tired and sick;

and so had to give out. I will give you a little history of that day or day and a half's journey.

I left the Evening Star Branch in the morning, parting with Br. T. W. Smith, he having to remain till Thursday, as he also purposed to visit the Lone Star Conference. I came on down the Conechu River, about five miles, where I got a man to carry me across in his boat. The distance was about half a mile. Then I had to make about three-fourths of a mile more through swamp land, with water courses intervening, which was done by taking off my shoes and stockings, rolling up my pantaloons, and going ahead. The man that brought me over in the boat was very kind, refusing to take any pay. He also showed us the route to get out of the swamp; going on a piece in advance; wading in the water himself to see if it would be too deep to make it impracticable. Through the swamp; went on our way rejoicing, praying the Lord to reward the man who rendered me such needful aid. Went on about three miles, and stopped at a house where I had formerly stayed over night, and asked the lady if I could get some dinner. She consented. Her husband came home at dinner, and I talked with him on the gospel. He asked me to remain over night; but I was anxious to go on. He told me his house would be open for preaching at any time I wished; I told him we would try and arrange an appointment there after awhile.

I left there and went to Brewton, then started on for Br. Hawkins', who resided about six miles distant. My route lay through the woods, which by the way is generally the case in this country. I got lost on my way, and traveled very hard till dark, when I was fortunate enough to obtain shelter for the night in a lumberman's camp. The lumbermen or timberhauler's did not return from their

work till about eight o'clock at night; but they made me welcome to camp-roof. They were wet and tired, and to add to their discomfort they had no fire, and the matches were wet. They had only one other resort, and had that failed, they would have had to be without for the night, some cotton wadding was ignited by firing off a pistol. We built up a cheery fire which greatly added to our comfort, as it was a wet and cloudy night. After feeding cattle, cooking and partaking supper, which they kindly invited me to partake with them, they enquired where I hailed from, my residence, &c. I told them that I had no place of residence in this country, that I was a preacher of the gospel, of the order of the Latter Day Saints, and at their request explained to them the gospel, ordinances, gifts, and blessings. One of them said he lived about eleven miles away, and invited me to preach there. I made a note of his locality. The next morning after getting some directions, I started on, and soon lost my way again; but after traveling till noon; I arrived at Br. Hawkins', very much the worse for wear. Giving up trying to get to the conference, we began to arrange for some meetings. We made an appointment at a neighbor's house for that night. There was a few out to whom Br. Hawkins and myself preached. By Sunday, I had regained my health and strength, so I preached twice. Some here are convinced of the truth of the doctrine; one man told me he intended to be baptized as soon as his wife was well enough, that they wanted to be both baptized together. You have probably heard by letters from Br. Smith that several baptisms have taken place of late in the district, in Florida, and in Alabama. Since the six named in my last letter, four more have been baptized, three by Br. Smith, and one by myself. There is also a prospect for several

more soon. Respects and regards to all; yours for Zion's cause.

C. G. LANPHEAR.

OGDEN, Utah,
April 17th, 1871.

Br. Joseph:

At the time I wrote my last letter to the *Herald*, from Payson, I was not able to travel, owing to having had an attack of winter fever. After I recovered, I went to Spanish Fork, and got a house to preach in. This is the place Br. Brand named "Sodom." I found that the name was not misapplied. While I was preaching, a volley of rocks came upon the roof and against the sides of the house, and yells and all manner of noises were made. I told the people that I was going to stay with them for awhile. I was an American citizen, and within the limits of the United States; but the conduct of that evening made me doubt whether they knew that I had any rights under the law; but the time was at hand when they would discover that all law-abiding citizens would have their rights garranteed to them, whether they were "Josephites" or "Gentiles." I staid with them until eight were baptized, and about eight or ten more were believing, who I hope will obey the gospel soon.

In all the places I visited south of Salt Lake, the way is opening and prejudice is giving way. An elder can travel in that region and find friends in all the towns, which is quite a help.

One man was cut off at Spanish Fork for attending my meeting. Spies were sent to report to the Bishop the proceedings of the meeting. Some suggested that the ordinance of baptism be attended to at night, owing to the prejudice of the people. I replied that we would attend to it at two o'clock in the afternoon, as I had nothing to fear from my enemies. I was doing

my duty in the cause of my Master, and he was able to protect us in the right. We baptized in the afternoon, in full view of the town, and were not molested. One old lady shed tears, and said that "That man, Chatburn, is going to destroy this people." I replied that "If the truth will destroy them, God send the destruction."

I left Spanish Fork for Salt Lake, to attend conference. On my way, I came in contact with a great many of my old friends; found the majority of them glad to see me. We talked on the principles of the gospel, in good feeling, and when we parted, they invariably acknowledged that they had understood our position from what they had heard from their leaders to be entirely different, and they were surprised at the amount of evidence we had, as they had been told that the Josephites were made up of the deceitful of the flock, who had apostatized, and were not fit for anything. This has been the doctrine in Utah; but, thank God, a brighter day has dawned for the scattered and downtrodden of Israel, and hundreds will realize it, and will embrace the true gospel again, and be made to rejoice in its blessings.

When I arrived in Salt Lake, I found Br. McCord at his post, doing his duty. We had a good time together at the conference. We staid two weeks in the city, laboring as opportunity presented itself to do good. Preached two Sundays in Independence Hall, to attentive audiences, and went to Farmington with Br. McCord. He came on to this place. I stayed in Farmington two days, thence to Kaysville. I preached to a good congregation, then came on to this place. Preached last Sunday with good effect.

I can say for the encouragement of my brethren, that the work of God is onward in the valleys of the mountains, and the bonds that have bound the

people are being broken. Brigham has counselled his brethren to use all men as they would like to be used themselves, apostates as well as Gentiles. He well knows that the flood of emigration that is rushing to the mines will work a mighty change here in a short time. The hand of God is in it.

Respectfully your brother,

J. W. CHATBURN.

BARABOO, Wis.

May 2d, 1871.

Br. Joseph :

By request of the few brethren who have been gathered for conference, I write these few lines. Said conference was to have been held in the town of Freedom, Sauk county, on the 11th and 12th of March, 1871; but as the roads were so unfit for traveling, we could not come together to do any business, as we live far from each other in this district, the Western District of Wisconsin, I think it is called. What few there were there, thought we should have our conferences regularly; but did not know how we could get another one appointed, as we did not hold this conference. We would like to have a conference on June 17th and 18th. If this is sufficient, we wish it published through the HERALD; but if it is not, please inform me by letter, or appoint a conference yourself, if it is according to order. We took a vote of those then present, and it was carried unanimously that, in case it would be legal, we would have a conference on the 17th and 18th of June next. I thought it belonged to the President of said district, Br. Reuben Newkirk, to appoint in such cases; but as the time is drawing near, there should no time be lost. This is May, and it is but a few weeks more.

Please write soon, or publish through the HERALD, if our step taken is legal, that there will be a conference

held at the Sproul School-house, in the town of Freedom, Sauk county, on June 17th and 18th, 1871.

Yours truly in Christ,

JOHN BIERLINE.

The above letter was filed with our HERALD correspondence, and missed insertion last time. We are sorry, but can not help the matter now. We wrote the brother on May 30th, that there would, under the circumstances he has narrated, be nothing improper in the brethren holding the conference as desired. If at the time for previous session the President was absent, the brethren should have chosen a president for the time being, and held their session. If at any appointed time, a president should be absent, the work of the Lord should not be neglected; but choosing from among themselves the officer whom they deem most qualified, they should elect him president *pro tem.*, and proceed to business.—EDS.

GREENVILLE, Texas,

April 13th, 1871.

Joseph Smith, Editor:

I take great pleasure in informing you that Br. Carroll reached here on the 6th of this month. He is quite well, notwithstanding the long and tiresome trip. From the time he wrote that he was coming, I felt the deepest anxiety to see him, and hear him preach.

I have asked him many questions relative to doctrine, and I find no fault in him. He has been with us all the time, since resting himself. Last Sunday, at two o'clock, his sermon seemed to please all the people; but to my surprise, one man, a Methodist, came up and asked several questions very angrily. He asked Br. Carroll, "Do you believe old Joe Smith was a prophet of God?" Br. Carroll answered, "I do." The man abused him shamefully. My son took it up,

and no one took up for the man. Br. Carroll preached that night at my house, and the house was full. All seemed pleased. We expect persecution; but if God is for us, who can be against us?

I think when you hear from us again, that we will have a branch organized. I will be one, and I hope that my whole family will join with me, and some others too. May the God of Israel aid us all!

Yours,
L. T. JENKINS.

KEWANEE, Illinois,

April 20th, 1871.

Br. Joseph:

I write you this that you may have joy of heart with us. The day long hoped for, long prayed for, has come at last, which has brought about the baptism of Br. Robert Holt and wife, after passing through so much in years gone by for the gospel's sake, in England, where he stood in the front ranks, battling nobly for truth. When persecution raged, and when it took men of iron will and strong faith, he stood unshaken. Subsequently he emigrated with his family to Utah, only to find his fondest hopes blasted; and there, in those perilous days when men's lives were in danger, if they but dared to express a thought in opposition to the great Autocrat of Utah, he spake out boldly his disapproval of their doings. After several years stay there, he returned to the States with his family, his confidence in man, if not completely gone, at least awfully shaken. He settled in this town several years ago, and has demeaned himself as a good citizen; but took no part with any religious body. For sometime he has given evident signs that in answer to the prayers of God's people, his heart was softening, and last Sabbath evening, as he says himself, when he could hold back no longer, he gave his name to me for

baptism, his amiable wife joining him by giving her name also; and on Monday evening, the 17th, I had the honor of burying those two precious souls in the liquid grave, where much of the Spirit was felt. Last evening, at our prayer meeting, they were confirmed, and the Spirit bore unmistakable testimony that they were accepted of God. It was a time of rejoicing with all when they both arose and bore testimony of the latter day work, and expressed their determination to devote the remainder of their lives to the service of God, in fellowship with the Reorganization. To God be all the glory.

Br. David Smith was with us from Friday last till Monday, when he left for home. His health was quite poor while with us. He did not get out to speak to us until Sunday night. He then delivered a very able discourse, and it was well received by the congregation. The work is onward here. A good spirit prevails. I leave tomorrow for Canton, and on through the southern part of my District.

With love to yourself, Br. Mark, and all in the office, I remain as ever,
Yours in Christ,

J. S. PATTERSON

Township of MOORE, Canada,
April 19th, 1871.

Dear Brethren in Christ:

I know that you would be glad to hear of the prosperity of the work of God in our vicinity. Although persecution is strong, the work of God is prospering. The saints are alive to the great work, and are endeavoring to advance the cause of their Redeemer. This branch, called the Olive Branch, has had about seventeen added to its number in one year, and is in good working order. They number about eighteen. There is also another branch, called the Wilkesport Branch, which Br. John Shippy and myself

have been instrumental, in the hands of God, in organizing, which is in good working order also. The determination of my soul is to spend and be spent in the service of God. Farewell for the present. I hope yet to see you in the flesh, if it be the will of God; if not, his will be done.

Yours in Christ Jesus,

ROBERT DAVIS.

'GREEN CENTRE, Ind.,
April 23d, 1871.

Dear Brother:

I want you to send one of the best elders here that you have; one that is not afraid to talk to the people, and he shall have a home with me free of charge. If he stays one year, it shall not cost him a cent. Br. Gurley partly promised me that if I came here, he would come and preach. Now he is the very man that we want, or one as good in his place. I don't think there is going to be any trouble in starting a branch of the church here, of five or six, or may be more and now is the time for an elder to come and do all the good he can. The people want an elder to come; they are anxious to hear preaching. They seem to be very much interested in this matter, and I want it to go on. Be sure and send a preacher as soon as you get this letter. Br. Stone promised to come this way as he went home; but he has not come yet. The people want to hear him very much.

JACOB HUNTSMAN.

IMPORTANCE OF VENTILATION.—Few persons are aware of the importance to health of ventilating sleeping apartments. It is stated that some years since, not less than 2,944 infants out of 7,650 died in the Dublin Lying-in-Hospital, in the space of four years, within a fortnight after their birth. It was at last suspected that this great mortality was owing to a want of fresh air, and a complete system of ventilation was adopted. The result was that the proportion of deaths was reduced to 279.

Miscellaneous

Organization of "The Helping Hand."

We the undersigned committees met, pursuant to a motion made by Sr. M. J. Green, for the purpose of organizing a society, to be known as "THE HELPING HAND." On motion, the house came to order, and after appropriate singing and prayer, we proceeded to business, by electing a President, Secretary, and Treasurer. The following preambles and resolutions were read and adopted:

INASMUCH as there is nothing secret embodied in this society, be it hereby

Resolved, That we present a copy of our resolutions to the President to lay before this branch, in order that we may do all things by common consent.

Resolved, That we require no pledge, as we have covenanted to keep all the commandments of God, and believe that, by thus uniting our faith and works, we shall be able to do greater good.

Inasmuch as we, as Latter Day Saints, believe that when we are engaged in a work of this kind, it is for the Lord, and as his servants are commanded in his law to cease from all light speeches and light-mindedness, and as the law also teaches that excess of laughter is sin, be it hereby

Resolved, That we lay aside such things as far as is practicable.

Resolved, That all money accruing from labor or donations shall be used for the express purpose of advancing the Latter Day work, in which we are all engaged.

Resolved, That Br. B. F. Kerr be chosen as a delegate to our next conference.

Resolved, That after we are fully organized, we receive and solicit visitors of good morals who may wish to see how the society is conducted.

Resolved, That we send a copy of these resolutions to Plano, and solicit its publication in the *Herald*.

MARY J. GREEN, *Pres.*,
NANCY A. MORRIS, *Sec'y.*
ELIZABETH J. SIMMS, *Treas.*
MARINDA FAUVER,
HARRIET E. MORRIS,
SARAH E. HAYS,
SARAH E. MORRIS,

} *Com.*

NOTICE.—There will be a Conference of the Western Wisconsin District, held at the Sprout School-house, Freedom, Sauk Co., Wisconsin, on June 17th, 1871. A full attendance is requested.

I am pleased to correct the following errors in reports published in *HERALD* of May 1st:

Council Bluffs 109 should be 108.

Jackson Branch, Iowa, had reported to both Secretary and Recorder.

CHURCH SECRETARY.

DIED.

At Brookfield, Trumbull Co., Ohio, May 1st, 1871, by being burned with carbon oil, used in lighting the fire, CATHRINE, daughter of Sr. BION, aged 8 years, 1 month, and 21 days.

"Farewell Cathrine, farewell dear,
We cannot longer meet thee here;
But with the loved ones gone before,
We hope to meet on Zion's shore."

At Springfield, Ills, on May 15th, 1871, ALEXANDER, son of James and Rosa BINNEY, aged two hours.

Sands of Gold.

Advice, like snow, the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

A good kick out of doors, to some, is better than all the rich uncles in the world.

Learning is wealth to the poor, an honor to the rich, aid to the young, and a support and comfort to the aged.

"Of all your trees, which yields most fruit?"

Says he,

"Sir, the best fruits come from my Indus-tree."

For drunkenness, drink cold water; for health, rise early; to be happy, be honest; to please all, mind your own business.

He who is always his own counsellor will often have a fool for his client.

I never trusted God, but I found him faithful; nor my own heart, but I found it false.—DYER.

It is not what we eat, but what we *digest*, that makes us fat.

It is not what we read, but what we *remember*, that makes us wise.

It is not what we make, but what we *save*, that makes us rich.

Temptations are a file which rub off much of the rust of self-confidence.

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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.*

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No. 13.

REBAPTISM.

BY ELDER R. SMITH.

I saw an article in the *Herald* of May 1st, 1870, entitled confession, written by X, which was recommended to a careful reading. This recommendation, it appears, was appreciated by Sister P. W., and husband, who in a reply published in the *Herald* of February 1st, 1871, say "*we are candid to declare that we cannot see it in that light.*"

Rebaptism has been with some a subject of controversy in the church for about thirty years. It was in the days of the prophet Joseph Smith, jr., that this unprophetic man-made ordinance crept into the Church of Jesus Christ of Latter Day Saints.

It was just about this time, and shortly after, that many evils crept into the church, which wrought great destruction, and there were but few, at that time, able to detect the deviser in his skillful plans for our overthrow, and had it not been for the overruling power of God, the church and the priesthood would have been driven from the earth, but the decree of the Lord had gone forth, "*Zion shall be redeemed.*"

Faith in the Lord Jesus Christ is the first demand the law makes.

Second is Repentance.

Third is Baptism in water for the remission of sins, or adoption into the

Whole No. 220.

kingdom. When the candidate has complied with the above named ordinances, he is then lawfully and legally adopted into the church and kingdom of God. He is then a full citizen of that kingdom.

The order of administering this ordinance of adoption, baptism, is plainly set forth in the Book of Covenants, page 98, as follows:

"Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name. Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

Sister P. W. says, "How is it that our elders who are sent out to preach are permitted to rebaptize?"

Now, sister, have you known an elder in the Reorganized church to rebaptize any one?

Did the elder say, "I rebaptize," or did he say, "I baptize you?"

Rebaptism is charged with the crime of violating the law, by adding an unprophetic prefix to the name of another, called "Baptism."

The court sits, the jury is impaneled,

and Mr. Rebaptism is placed at the bar.

QUERY.—By prosecuting attorney.

“Mr. Rebaptism; what is your profession?”

RE.—“A minister of the gospel.”

ATT.—“Were you acquainted with the primary church, I mean that of Peter and Paul?”

RE.—“Oh! no; not any.”

ATT.—“Are you acquainted with a church called the Latter Day Saints?”

RE.—“Oh! yes.”

ATT.—“About what period did you make acquaintance with that church?”

RE.—“I do not remember.”

ATT.—“Can you refer to any event that transpired in the church, that would give the jury light as to the date or somewhere near about the date? If you can, please state it to the jury.”

RE.—“If any of the jury ever read the 52, 54, 56, 58, and 63rd sections, in the Book of Covenants to the church, they there saw that the Lord, through his prophet Joseph, gave certain commandments to the church that was in Missouri and vicinity about establishing Zion, and also told them that there were hypocrites among them, and that if they did not confess and repent, they would be cut off and driven from the land!”

ATT.—“And were they driven from the land?”

RE.—“Oh! yes; and badly scattered too.”

ATT.—“How did this affect you?”

RE.—“After that, I became quite popular; and when Brigham Young got the presidency of the church, I became extremely popular. Brigham then sent me on a mission to England and Wales, and to all the churches.”

ATT.—“And did the churches receive you?”

RE.—“O yes; it was counsel from Brigham.”

ATT.—“Where did you go then?”

RE.—“I came back; and went with the church to Utah; and I made ac-

quaintance with them all as they came in from time to time. And then in the great reformation in Utah, Brigham took me into his counsel, and gave me a mission through all Utah.”

ATT.—“Mr. Rebaptism; you say you are a minister of the gospel, but had no acquaintance with the primary church.”

RE.—“No, sir; not any.”

ATT.—“Did you receive your name or authority by revelation, or by ordination?”

RE.—“By neither, sir.”

ATT.—“Where then did you obtain them?”

Rebaptism seems somewhat confused and waives the answer by saying,

RE.—“The brethren talked it over, and said ‘go ahead.’”

ATT.—“And where did you go to? To those in the kingdom, or those who were out, who had been cut off?”

RE.—“Oh! to them that were cut off altogether.”

ATT.—“What was your mode of administering, Mr. Rebaptism?”

RE.—“Oh! we baptize for the remission of sins.”

ATT.—“And did you re-confirm for a reception of the Holy Ghost?”

RE.—“Oh! yes; always.”

ATT.—“Did your associates, when the dispute was between the twelve and the high council as to the presidency of the church, go for the twelve, or for the high council?”

RE.—“Oh! for the twelve, mostly.”

Mr. G. Bennett takes the stand.

ATT.—“Mr. Bennett, are you acquainted with this Mr. Rebaptism?”

B.—“Yes, sir.”

ATT.—“Where did you become acquainted with him?”

B.—“In England. I was in his company too on two occasions in Utah.”

ATT.—“Are you a Latter Day Saint?”

B.—“I was baptized in the days of Joseph Smith, the martyred prophet; but I have no fellowship with the

Reorganized Church of Latter Day Saints."

ATT.—"Mr. B., do we understand you to say that you have been rebaptized three times, and are out of the church yet?"

B.—"Yes, sir."

ATT.—"Were you ever lawfully cut off?"

B.—Not by the brethren; but when the Lord rejected the main body of the church, I feel that I was rejected with it."

The judge to the jury, "Gentlemen of the jury; you have heard the evidence in this case, and the law demands from you a verdict."

The jury declared themselves ready.

"What say you, is the prisoner guilty, or not guilty?"

Mr. X., foreman of the jury, announced the verdict "guilty, and for the following reasons:"

First.—Unprophetic; because his name is not found among the apostolic ordinances.

Second.—Unauthentic, because his name is not found on the divine plan of redemption.

The judge then arose and pronounced a decree of expulsion from the Reorganized Church of Latter Day Saints.

We have set forth in this article the proper mode of adoption into the church and kingdom of God on the earth. When a citizen is lawfully adopted, he is then bound to be governed by the laws of the kingdom; and if he do not keep the laws in the kingdom of God, he must be cast out. While in, he is not only subject to the laws; but entitled to the privileges; such as the laying on of hands for the reception (or baptism) of the Holy Ghost. Book of Covenants, pages 124, 122, 101, and 138. He is also entitled to partake of the sacrament of the Lord's supper, also the gift of prophecy, tongues, interpretation, the gift of healing, &c. But those mani-

festations are to be given in proportion to the faith and faithfulness of the citizen. There is also another ordinance that this citizen can claim if faithful, viz: the baptism for the dead.

The first baptism is for the remission of sins, or adoption into the kingdom; the second is the seal of citizenship; the third is for the perfecting of our mission on this earth. So that, though there are three baptisms, yet they are one in perfecting our salvation in this stage of probation, in order that we may obtain a part in the first resurrection. One faith, one baptism, one Father and Lord of all.

Jesus was baptized by John in Jordan, (see Matt. third chapter), and in the fourth chapter of John's record, it is reported that Jesus made and baptized more disciples than John. Yet in the first chapter of the Acts of the Apostles, we read that Jesus made a promise to the disciples that they should be baptized with the Holy Ghost, and in the second chapter we read that it was fulfilled.

And Paul, in the 15th chapter of 1 Corinthians, when reasoning on the resurrection, enquires, "What shall they do that are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

Yet Paul pronounced them as one baptism. Neither Jesus, Peter, Paul, Matthew, Mark, Luke, or John, or any apostle in that church, teach that there is any rebaptism in the kingdom of God.

And if either Joseph Smith, senr., or Joseph Smith, jr., have received instruction to go forth and rebaptize in the kingdom of God, I am candid to declare that I have not seen the revelation.

Baptism stands as a door through which all men must pass before they enter into the kingdom. And if one of the subjects of the kingdom transgress the laws of the kingdom, what is the remedy? Shall we say, "Take him

and rebaptize him." No, verily no; there is no such proviso in the law. Confession and restitution are the demands of the law. And after all diligence has been taken by the servants of God *to do to others as ye would they should do unto you*, with brotherly love and charity in all things, and after all lenity has been given that the law will admit, and forbearance is no longer a virtue, and no confession or restitution is made, what shall be done? Does the law provide? Yes; but not rebaptism. See Book of Covenants, pages 140, 100, 147, 181, 183. This teaches us,

"He that receiveth my law, saith the Lord, * * * and doeth it not, the same is not my disciple, *and shall be cut off*, or cast out from among you."

Also on page 192.

"I the Lord forgiveth sin unto those who confess their sins before me, who have not sinned unto death."

But if a citizen do suffer himself to be cast out of the kingdom, through his disobedience to the law, where is he then? He is in the world; his covenants are broken, he stands a transgressor of the law before God, and also before the church. But even then, the law will demand confession and restitution before he can be admitted back through the door, so as to regain a citizenship in the kingdom of God, either in this world, or in the world to come.

God's laws are eternal; the same yesterday, to-day, and forever. In them there is no shadow of turning.

Man may flatter himself with justification and sanctification; but unless he is justified by faith, in obedience to the law, where God is, he can never come. God's laws are yea, yea; and nay, nay. Salvation to the obedient, but condemnation to the transgressor and disobedient.

It is plainly shown by the law in the kingdom of God, that there are three stages of exaltation.

First.—A membership or citizenship.

Second.—A membership in the Aaronic priesthood.

Third.—A membership in the Melchisedec priesthood.

There are also three grades of sin, which will demand three grades of reconciliation to satisfy the law.

First, there is a sin for which the law demands confession.

Second, there is another sin for which the law demands confession and restitution.

Third, There is also a sin unto death, that neither confession nor restitution can meet in this world.

Jesus, Moses, Peter, Paul, J. Smith, Sr., and J. Smith, Jr. all tell us that for that sin unto death there is no forgiveness in this world. But oh! how hard it is to bring man to God's order of redemption.

Sister P. W. enquires, "Does the picture drawn by 'X' resemble silver? And where are the apples of gold?"

The *Herald* is the picture of silver, and we all pluck the apples of gold from its prophetic pages.

EMIGRATION TO PALESTINE.—The Philadelphia *Press* states that the Sultan of Turkey is offering strong inducements to the Jews to immigrate to Palestine, and has even expressed his willingness to sell them the mosque of Omar, (an incredible statement) which it will be recollected, occupies the site of Mount Moriah of the ancient Temple. It adds: "Some of the hills around Jerusalem have already become Jewish property, and it is by no means improbable that some of the present generation will see the entire city of Jerusalem again in the hands of its ancient owners."

Give a man brains and riches, and he is a king; give him brains without riches, and he is a slave; give him riches without brains, and he is a fool.

WRITTEN SERMONS.

"We do not believe in them," says the reader of the *Herald*. To be sure not, those that are written to be committed to memory, and recited afterward before a congregation, or boldly read without even a semblance of proper discourse; these, however elaborately written, fail to attract the attention, and instruct the mind of the listener like the free out-spoken precepts and reflections of a real orator, especially if that orator be inspired by the Divine Spirit.

The situation of a speaker or reader, who arises with a written composition, is altogether constrained and unnatural. The matter of his inditing may be good, but his divided attention; partly referring to the subject before him, and partly and often the greater part occupied in keeping his place, and regulating the pages in his document.

How knoweth he at the time of his writing, the nature of the minds that will compose his congregation.

When he comes to the hour of reading, the fire, the interest, the force of his intellect and imagination have evaporated long ago, and the presentation of his production is altogether a tame affair. His reflections, illustrations, pictures, similes, come forth cold and dead, even like the half faded appearance of flowers that have been pressed and are presented long out of season. The state of the air, the time of day, the season and nature of the day, the wants of his varied congregation, demand the attention of the preacher, and require that his discourse should not have been measured, bounded, and formed, before he arises.

The fact that he must write, that he must elaborate and form his discourse

perfectly before its time, how much it argues, how much it shows the absence of stores of true precept and doctrine from which to draw! How clearly it explains the absence of a direct reliance upon God, a direct channel of connection between the servant and the great Master! How plainly it demonstrates the absence of the eternal Spirit of inspiration that should always assist the preacher of the gospel!

When the sermon is entirely of his own manufacture, when it is a thing built after a set rule of man's determination, according to his exact dictates, wherein the disposition of heading, of beginning, of middle, and ending, its arguments placed, its illustrations culled, in fact when God does not assist in its construction or delivery, is it a wonder that the reader of the written sermon presents us the doctrine and commandments of men, entirely neglecting the gospel of Christ? Upon what does the preacher discourse? He should evidently treat upon the great question of life, its most important duties, and its mystery, and what it is to our future destiny, our relationship to God. Are we only material, or have we a spiritual and eternal nature? In short, the end from the beginning as it concerns us—all these and more are questions for the consideration of the preacher.

What is the name of the chemist or anatomist who has informed us of the existence and nature of the spirit of man? Ah! concerning these things man is ignorant. These questions must be answered by a voice from beyond the grave; by information beyond our attainment by the natural means open to us, hence the necessity,

not only of divine revelation, as displayed in giving us the sacred Scriptures wherein these questions are answered, but also as displayed in giving utterance so eloquently to proper explanations, and in calling to mind and arranging those passages of holy writ whereby the elder called of God may preach the gospel in power and demonstration of the Spirit.

If there shines not unto us a ray of divine light, then we are only leading each other, and we shall surely be led astray. Where should this ray manifest itself most plainly? Evidently through the ministry. And how shall this be done properly if that ministry be not "ready at all seasons to give an answer for the hope" that is within them?

Off-hand oratory is a well known attribute of the red man. When called upon in council, or treaty, we see exhibited in him a native eloquence, and a ready ability to express the thoughts of the heart peculiar to him. In this, methinks, I see a long preserved trait, acquired when a higher, better priesthood taught their ancestors; when an organized band of inspired teachers, preaching by the power of inspiration, and especially declairing God's word without previous arrangement. As the poet in our hymn hath it, before

"Our father's fell in darkness,
And wandered to and fro."

Many amusing anecdotes are told of preachers who compound their sermons in the manner above spoken of. One in particular I call to mind. A preacher reading eloquently his written sermon, wherein, firstly, secondly, thirdly, &c., each had their appropriate place, had treated fully his "firstly," and "secondly," and had just opened grandly upon his "thirdly," when it was evident that there was something wrong about "thirdly;" for dwelling upon the word with pompous assurance, "thirdly" he began searching diligently over the desk, and between the leaves

of the Bible, and "thirdly, my dear hearers," said he, in evident confusion, while, his "dear hearers" grew almost as desperate as himself, as spell-bound they almost prayed that he might find the odious "thirdly,"—and "thirdly," groaned he faintly, still searching in despair, when an old lady in the congregation piped up, "Methinks I see thirdly flee out of the window." Alas! it was even so, on the viewless wings of the wind "thirdly" had departed, and the destruction of the man-made sermon was complete. I have heard tell of another congregation who sat in decorous silence for two long hours, while the minister's servant went back and brought the missing sermon that had been forgotten and left at home. What a commendable amount of patience they must have had, considering the stale affair they waited for. What an improvement a live, good Latter Day Saint elder would have been, just to fill up that vacant two hours, while the sermon was being brought round.

Now we come to *our* fourthly. There is a class of written sermons that we fully endorse. Such sermons as Matthew, John, and Luke wrote for our perusal and obedience; and with these the spoken word of the living testimony bearers must ever conform, or we may know that the ray of divine light shines not unto us through them. Such sermons are the words of Joseph the martyr, written to his brethren; such sermons the little *Herald* brings oftentimes to our longing eyes, written to be read properly by scattered readers, and not presumptuously to be read to them, as if they were not capable of reading, or were not worthy of being discoursed to properly, soul to soul, for the eventful moment by a servant of God, appointed to speak burning words of living faith, and inspired virtue.

If this my written sermon is received I will write another one.

AROIUL.

THE OTHER SIDE OF THE QUESTION.

"Have the laity a right to vote in a conference?"

Br. Anderson asks the question, and answers it. I think he labors under a mistake in saying that "this question has agitated the minds of the saints, and embarrassed the efforts of the elders for a long time." It is the first time I have heard it mentioned, so that it has not made much trouble in St. Louis. He quotes as an authority that the laity have no right to vote in conference, par. 13 of sec. xvii. of the Doctrine and Covenants, and then concludes that the elders alone are to do the business of the conference.

In a revelation to Joseph Smith and others, July, 1830, instructions are given what to do until the time to go west, "to hold the next conference;" and then it should be made known to them what they should do.

"And all things shall be done by common consent in the church." Sec. xxv.

"It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers to attend the several conferences, held by the elders of the church, with a list of the names of the several members * * * or send by the hand of some priest." xviii. 25.

According to this, teachers or priests are to attend conference, and represent the church they belong to, and therefore take part, in an official manner, in the business of the conference. If the distant churches vote through their teachers or priests, shall the laity vote in the branch where the conference is being held? I must answer, Yes.

Firstly, "All things must be done by common consent," and if by common consent, then the laity have a voice in all temporal affairs of the church, either by voting in the conference of the elders, or else the elders

According to my view of this matter, the elders are to do the business of the conference in the same way that a captain of a ship takes her to India or elsewhere, by being the master mind in the ship. We read in the history of the late war, that Gen. Grant won some great victories, and subdued the rebellion. How? By being the master mind.

We read in Rev. xiv. 6, 7, that John saw "an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, saying with a loud voice, Fear God and give glory to him." If we were to look at this passage in the same light that Br. Anderson looks at the words "said conference," which he construes to mean elders and no one else, we should naturally come to the conclusion that the angel has not been, for he could have done it himself much easier than by committing it to Joseph Smith, who was mobbed and put to death in consequence of his ministry. We must use reason in this and in every thing else.

According to Doc. & Cov. xvii. 14, "The elders are to receive their licences from other elders, by vote of the church to which they belong, or from the conferences." And in par. 16, same section, we read, "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church."

Is it not of as much importance to have a voice in ordaining an elder as to vote over the temporal welfare of the church?

It begets confidence by working together as children of the living God. Suppose, for instance, that some elder moves that we sustain the authorities

would send whatever business they transacted in the conference before the different churches to be ratified, before becoming a law. The question might be asked, how I would reconcile par. 13, sec. xvii. with sec. xxv.

of the church, would they not feel more satisfied to have the united voice of the church, than simply to have the votes of a few elders? And as like begets like, so will confidence beget confidence.

The brother also seems not to understand human nature, in saying that a child has as much power as any elder; he must rate the knowledge of the elders at a low per cent, to compare them to a child in power; for history proves that knowledge is power. The master mind will rule, and the elders will find that if they live up to their duties as servants of God, there will be no trouble with the laity.

The brother also asks, what we would think to see men, women, and children, attend our legislature, and there transact the business of the country. There is no comparison at all between the legislators of the country, as they are elected by the people; but according to Br. Anderson, an elder has the authority by divine right to legislate for the laity without the sanction of the laity. We have seen that kind of legislating in the other church, and know the result. If the brother will read the Doctrine and Covenants, he will know who has the power to appoint missions.

In conclusion, I hope to see the time when the priesthood will be looked up to as the Lord's anointed, and they not be afraid that the laity will become too powerful; but that we shall have that love which knoweth no evil, and casteth out fear.

THE FUTURE STATE.

"Who among us shall dwell with the devouring fire." Isaiah 33 : 14.

In the fourteenth verse we find who those are who will not, and in the fifteenth verse who those are who will be able to dwell there. What is this consuming fire? In Deut. ii. 24, we read, "For the Lord thy God is a consuming fire!"

The Jews sinned, and broke their covenant; yet have they not been consumed by the glory of the Lord? They have been driven from their own land, and millions of them have died in strange lands. But to die is the lot of all souls that sin! This consuming fire is yet in the future. When will it take place? At the judgment day of the world. Matt. vii. 21-23; x. 15; xi. 22; xii. 36; xxv. 41-46. Mark viii. 38. Luke x. 12. John v. 28, 29; xii. 48. Rom. ii. 16. 2 Thess. i.

7-9. 2 Peter ii. 9. Jude 13-15. Heb. x. 26, 27.

From these texts, and especially from 2 Thess. i. 7-10th verses, we learn,

First, that "When the Lord Jesus shall be revealed from heaven with his mighty angels", the wicked shall then "be punished."

Second, That he is to come in flaming fire, or as in other texts explained, in the glory of his Father, which glory is a devouring fire.

Thirdly, That the punishment of the wicked shall be the destruction of their bodies by the brightness of his glory, and their spirits be put away from the presence of God.

We cannot conceive how a dead body could be punished by eternal banishment; therefore it must be a living conscious being, or it could not suffer

and could not therefore be punished.

The words of Christ and his apostles prove that the spirit exists as a thinking and acting being after it leaves the body. Notice the parable of the rich man and Lazarus. The beggar died, and angels carried him to Abraham's bosom. What are angels? "Are they not ministering spirits, sent forth to minister unto those who will be heirs of salvation." The rich man died; but it is not said that angels carried him; for he was not an heir to salvation. Next the rich man is in hell, "Hades," the invisible abode, mansion of the departed, place of punishment, (manual Lexicon, Greek), and in torment. This torment of the rich man could not have proceeded from devouring fire by which the wicked are to be destroyed in the body; for two reasons. First, The rich man was not in the body; and second, that destruction, as I have already shown, is to take place at the coming of Christ. The flame spoken of as tormenting the rich man is the "Certain fearful looking for of judgment and fiery indignation," spoken of by Paul in Hebrews x. 27. The word called Paradise is rendered in the Greek Lexicons as that part of Hades, where the souls (spirits) of believers enjoy happiness; of course, while awaiting the resurrection.

The conclusion to my mind is they were in the same place; but moving in different spheres, the one dwelling with the redeemed or family of Abraham, the other separated from him, with those who are awaiting judgment, whose sins have made an impassable gulf between them and the righteous.

Jesus said to the dying thief, "Verily I say unto thee, this day shalt thou be with me in paradise." The thief was a believer in Christ, as is evident from his exclamation, "Lord remember me!" Whether he had believed before he transgressed, or only at that time, it does not alter the fact of his believing. If then Jesus promised the thief that he should go with

him that day, the question arises, where did Christ go after he had poured out his soul unto death?

Not to heaven proper; for three days afterward he told Mary he had not yet ascended to his father, concerning whose residence he taught his disciples in his prayer, when he instructed them to pray, "Our Father *who art in heaven.*"

His body was in the tomb of Joseph; it could not be that which the thief accompanied; where then was that part of him which was to be in the place where the thief went? An Israelite prophesied of him, "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound.*" Isaiah lxi. 1.

Christ had then a mission somewhere to the prisoners, the captives, whom he would free, and whose prison he would open. Peter thus explains it; "For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by [or in] 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 [Nephesh Cheyeh] living souls were saved by water." This place, the prison, is then the paradise to which Christ and the thief went. He declares he had *not been* to God, Peter states he *did go* to the prison. This is the place where Lazarus and Dives saw each other. This is where the spirits of the just were awaiting the time when they would be perfected by coming forth and taking on their bodies, being raised immortal. "For the way into the holiest of all [God's presence] was not yet made manifest, while as the first tabernacle was yet standing." Heb. ix. 8. This shows why there was no resurrection before.

Christ arose. The prison doors were fast closed. Christ went into this prison, and coming out, brought his saints with him, and at his resurrection, "the graves were opened, and many of the saints arose."

One more text.

"For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. 1 Peter iv. 6.

How are men in the flesh to be judged? Let us hear Christ, "This gospel of the kingdom shall be preached in all nations as a witness; and then shall the end come." Men in the flesh are to be judged *by the gospel*; and those who have died, and never heard it, will hear it in the prison, in order that all may be judged by the same law of righteousness.

"He that believeth on me though he were dead [in the flesh] yet shall he live." How can the dead bodies hear? Shall we believe the utterance of Jesus, or shall we change their character by a forced interpretation?

We have no insinuation in Scripture that the wicked are judged, or the

righteous renewed at death; on the contrary, the Scriptures plainly teach that the punishment and reward will be given, "when Christ, who is our life shall appear." He will then give us life in the flesh, immortality. The wicked will not obtain this life in its perfected conditions, for their bodies will be destroyed. All men's works shall be tried by fire, and those who cannot stand the test, will be destroyed in the body with an everlasting destruction; but their spirits will be saved, but so as by fire.

The Scriptures teach that "God only hath immortality." This is true. Jehovah has a perfect spiritual body, in the form of which the perfect body of man is fashioned, as is evident from the testimony concerning Christ, that he was "the express image" of his Father's person.

But God has immortality inherent; all others *receive it as a gift* from him, after either translation or resurrection, by the law of righteousness, as Enoch and Elijah who were translated, or as those whom he shall raise and glorify when he appears. AN ELDER.

EVIL SPEAKING.

"The saints generally may take warning that the columns of the *Herald* are open to direct attacks upon evil speaking."—*Editorial in Herald of Jan. 1st, 1871.*

I think the best way to attack this evil, is to show what produces it. If this can be done successfully, then we shall be better prepared to destroy or remove it out of the way. If a tree that bears bad fruit be cut down, it may not be sufficient, for very soon it may grow up again, the roots of it remaining secure, and unattacked under the face of the ground. John the Baptist said, "the axe is laid unto the root of

the trees; therefore every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire."

Evil speaking is one of the many sins that has clung to man ever since the time that he became subject to the influence and power of Satan. There are many causes for this evil. One is abused confidence. Our mother Eve was deceived, and partook of the forbidden fruit, through having placed too much confidence in the words of the tempter. Satan continues to be actively engaged in trying to carry out his purposes in relation to man; but

he is not alone in this work of destruction. He employs as many agents as possible to help in the business. It is hard to find any class of people without some in it who represent the interests of Satan, and follow his example in lying, deceiving and cheating others.

There are hired persons who watch the movements of their employers, and shrink from their work when an opportunity is presented to them. There are farmers, contractors, and employers of all kinds, who engage men to work, and will promise, but will not fulfill according to their word. There are men of means, influence, and power, who do not hesitate to take advantage of the weak and the needy. There are mechanics who will slight their work, and pass it off as being the best when it is inferior. There are merchants who will deceive whosoever they can in matters of business. There are politicians who pretend to feel and work for the interests of the people as a body, and the country at large; but who forget the people and their country to gain some personal advantage. Satan has an object in view whenever he deceives, and it is always that he may secure results for his own benefit—it is even so with his agents. Although they serve him, it is not because they love him; but rather in order to obtain their own object, or to gratify their own lusts. They covet their neighbor's money; they covet what they think would be of value to them. Evil is spoken of all the foregoing classes because some of them are deceivers.

Partiality causes evil speaking.

There are men who are partial to themselves, their relatives, and friends. Their love is extended to these; they bestow all their favors on these; they help these out of trouble, without caring for the damage they may do to others. They help one out of the mire and mud, at the expense of the

other; they raise the first and sink the second. If those who are partial have power over any kind of public property, either in church or state, they will first see what can be done for themselves; secondly, they will accommodate their friends; *then, if there be any left on hand*, it is either stored up for the future, or distributed in small shares among the most deserving.

In the "Salt Land" there was a large tithing store, and those who had charge there used to give flour enough to fill the bins of men in authority, those whom they favored, and plenty of corn meal to feed their hogs, while hard working men had to pray, "give us this day our daily bread," as they received flour enough to last only one day at a time. While the first could have butter, cheese, tea, sugar, and plenty of all kinds of the best meat, the second would go home thankful if they succeeded in getting a beef bone, or a pumpkin once a week. The result was that some would, at a convenient time and place, give vent to their feelings against those unjust stewards, and engage too in evil-speaking. If the provisions in that store had been divided out equally to all who had a right to them, all could have lived without want, and no one would have had reason to complain, or speak evil of those men who administered.

But let us not think that partiality has departed from the rest of mankind, and has taken its last stand in Utah to accomplish all the evil purposes that Satan desires through this agency. The evils of partiality are seen among all people. It is a grievous moral disease that is spreading abroad. It is in families, and in societies of all classes. Some of those who are interested in politics not only think that *their* party is better than other parties, but they will not acknowledge that any good exists with those whom they oppose. Some are so partial to their own party, that they would not

read a newspaper published by or in the interest of another party.

Partiality does not rest with worldly things; it enters into the churches. There are many there who are willing slaves of partiality, thinking not only that their sect has the true light of the scriptures, but that all others are in darkness, leading souls to destruction. The minister gives evidence of his partiality in his sermons, and the members in their conversation and actions. Men of the world who see these evils, say in their hearts that they are as good, if not better than those who are professors of religion. Some in all churches and sects are liberal and willing to see and acknowl-

edge the good that is found with others, with all men. This class are not afraid to see their brethren going to hear men of other sects, when it is convenient; neither will they accuse them of being near apostacy or going astray for so doing. How can any man, or class of men, be judged without giving them an impartial hearing? How can we "prove all things and hold fast that which is good," if partiality govern our minds, and keep us from becoming acquainted with those things that are near? Through the influence of this partiality, one thinks he is doing good, and others evil; thus is evil spoken.

A BROTHER.

THE DAY STAR.

Being myself a firm believer in the Book of Mormon, and by consequence a believer in the testimony of the martyred prophet, who translated it by means which God put within his power, I have thought proper, after so long a silence, or space of time, since any communication has passed between us,—to offer a few remarks for the benefit of such reflective minds as may be disposed to reap a benefit therefrom.

It is said in the Epistle of Paul, "Ye all may speak one by one, that all may be edified."

I propose, therefore, that you grant me this liberty, to speak a few words through your organ, the *True Latter Day Saints' Herald*.

I desire to present to the public an idea, which I conceive to be one well worthy of consideration. It holds a connection with the Book of Mormon, and with present day revelations. It may stir up the minds of such as are now at ease, and those who have been for ages resting at ease, as though all had been found out by the popular

sects, which is worth anything, or worthy examination and research.

The command of Jesus to "Search the Scriptures," has been, and still is, too much neglected.

The apostle Peter also points to the Old Testament prophecies as "a more sure word of prophecy; whereunto," he says, "ye do well that ye take heed, * * * until the day dawn."

Evidently he was looking for a day, the very dawn of which had not yet appeared, nor even the day star had yet arisen in their hearts.

But he knew that such a day would dawn, in the then future, and that the prophets had pointed unto the very "day star" which should arise, as a sure token of that great and glorious day when the scattered Israel of God should be gathered out from all nations, back to their father-land; and when there should be ushered in the rest of God, the great Millennium, or general jubilee.

That day star has arisen. I believe it to be the Book of Mormon. I

declares this to be the very generation, that God spoke of to good old Ezekiel, when he commanded him to write two sacred records unto, or for two separate tribes of Israel, who evidently were dwelling apart from each other, at the time when those two sticks or books were being written.

These two tribes, viz: Judah and Joseph, must have been dwelling apart from the others, for two very good reasons. Firstly, If they had been together in one place or country, one record would have been sufficient, and secondly, the prophet who was told of their separate condition, was informed also of some others of the children of Israel, who were dwelling with each of these separate tribes; and that the records were made not for these two tribes only, but for as many of the children of Israel as were then found dwelling with each of these two tribes.

If God had had any reference to the other ten tribes of Israel in speaking of these two records, he would not have denominated them by either of those names. For Israel and Judah were two houses and two kingdoms; and Israel was never called either Judah or Joseph, after that division took place. Furthermore, it is evident that no reference was made to the house of Israel, the ten tribes, in speaking of those two records, for those ten tribes were an idolatrous nation, and outcasts, and never accepted any of God's prophets.

But to Ephraim, the younger son of Joseph, the first dominion was to be.

And the two records of Judah and Joseph were to be joined together; and become one in the latter days, just as they now verily are; and the answer to the enquiry, "What did the prophet mean by it?" is already given in the same book by Ezekiel, where he was instructed to say to such inquirers, that it means that God will take not only their record, but also the people of those two tribes, and make one people of them forever.

Now if these two books are not one in their testimony, nor cannot be made reconcilable with each other, then may some objections be made against the divine reality of the latter production; but if not, who shall gainsay it, or who will regret it?

"I defy any man to show wherein these two books differ, in any essential doctrine or practice, or where there is any discrepancy in the historical or prophetic parts of them.

I cannot see any thing but pride and self-interest that keeps the people generally from crediting this Book of Mormon as equally sacred with the other Scriptures.

Modern Spiritualists and Second Adventists are giving credit to great and marvelous things, while they are despisers of this word of God, which the Bible itself so abundantly calls for as the great essential thing, even the "Day Star from on high which has visited us."

And why do we call this blest record a star?
Because of the light which it brings from afar;
It tells of a people once mighty, now gone;
Of a small remnant left who will shortly return.

It points to the glorious millennial rest,
A light that shall shine from the east to the west,
Encircling this planet as one hallowed sphere,
The day-star betok'ning Messiah is near.

'Tis the very Day-Star predicted by seers,
I have known it myself, these many long years;
No doubts of its story will lodge in my breast,
For what is proved true I dare not distrust.

'Tis a light to our feet, a lamp to our path,
It was dug from the ground, it sprang from the earth,
Engraved by the prophets when inspired of old,
Upon plates they had made resembling the gold.

'Twas hid in the ground many hundreds of years,
From the light of the sun, the moon, and the stars;
From thence it arose, revealing the past,
The present, the future, the reign of the just.

Who then will despise these great wonders of God,
And fall in their pride 'neath the wrath of his rod?
Take warning ye haughty! Despisers beware!
The meek and the humble alone will he spare!

God's judgment is come, e'en the day of his wrath,
The seven last plagues will be shortly poured forth;
Babylon will fall, and arise never more,
But God's Kingdom extend from shore unto shore.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., JULY 1ST, 1871.

D U T Y .

Teachers are numerous throughout the world. In the churches they specially abound. What may be taught, depends upon the peculiar province and calling of the teacher. There are teachers of philosophy, simple and profound; teachers of medicine—medicine for ills, mental, moral, and physical; teachers of law, natural, human, and divine; teachers of art, and teachers of science. Any man who teaches may be called a teacher; but it is not every man who teaches that holds the office of teacher.

The teacher, as a church officer, being especially an outgrowth, or a necessary sequence of the introduction of the gospel in the last days, it will be very natural to expect that the church articles of organization should contain something by which the duties pertaining to that office are defined.

“Now there were in the church certain prophets and teachers.” Acts xiii. 1.

“And God hath set some in the church, * * * thirdly teachers.” “Are all teachers?” 1 Cor. xii. 28, 29.

“And he gave some apostles; * * * and some pastors and teachers.” Eph. iv. 11.

“And it came to pass that I, Nephi, did consecrate Jacob and Joseph that they should be priests and teachers over the land of my people.” Book of Mormon, 2 Nephi, chapter 4, par. 5, third European Edition.

“And it came to pass that King Mosiah granted unto Alma, that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church.” * * * “Therefore they did assemble themselves together in different bodies, being called churches; every church having their priests and their *teachers*.” Book of Mormon, Book of Mosiah, chap. 11, par 12.

“And, behold, you are they who are ordained of me to ordain priests and teachers to declare my gospel.” Doctrine and Covenants, sec. 16, par. 5.

It is not proper to suppose that any office instituted of God for the establishment, or the government of his church, was intended to be a sinecure; an office existing in name only,—the man holding it an honorary appendage to the church body politic. If there be such an office, it certainly does not come within the province of an incumbent of the teacher's place.

His duties differing from the duties of a deacon, and still so closely allied to them that he may require the deacon as an assistant, the teacher is made the constable of the church, the arm of public service, to secure by personal supervision of the saints the performance of their public duties.

We quote from sec. 17, par. 11; and as this quotation will be frequently referred to, both in this article and others that may follow in this series, and may possibly be used by those who take exception to the positions taken by us, we shall quote it entire.

“The teacher’s duty is to watch over the church always, and be with and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons, if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort and teach, and invite all to come to Christ.”

It is not difficult to draw a conclusion as to what the general duty of a teacher is; but so much is left unwritten that there are not many who feel themselves fully or even fairly competent to define what are the duties, or give a list of those duties specifically the prerogative, or right, or privilege of that particular church officer.

It is the duty of a teacher *“to watch over the church always.”*

This watching over the church is one of the special prerogatives of this officer; but the manner of his watching is not clearly indicated.

We are of the opinion that this clause, fairly construed, means this. He is to know personally every member of the church unto which he is made a standing minister. He is to become acquainted with their general walk and conversation; to know whether they are careless, indifferent, ignorant or wilful in not attending the meetings of the church, if they neglect to attend. He is to be a pacificator between brethren and sisters who have become estranged by offences, or otherwise, and who are unreconciled. He is to be the medium through whom wise counsels may prevail, when members grow angry and say harsh things of each other publicly. He is to allay fears, dispel doubts, encourage, cheer and comfort any whom he finds drooping and doubtful in spirit. He is to arrest the course of the liar by careful reproof, and a teaching of the excellencies of truth; to stop by instant rebuke the tongue of the back-biter and the slanderer; to refuse to listen, except as a mediator, to any scandalous charge against any one, and not then, except the person complaining has attempted reconciliation, and been refused a hearing by the aggrieved member. He is to protect and defend the character of all who are absent when they are assailed in his presence.

The teacher is to see that "the church meet together often," and also, that "all the members do their duty."

By this clause the teacher is made the active, vigilant, assembling officer; the one through whom official notice of meetings is circulated; the one to whom especially belongs the outside duty of gathering the flock; and through whose instrumentality the warning voice of the council is heard by refractory members. He is made the officer to serve "citations to trial" and "summons to attend as witnesses." He should attend the sittings of the councils to serve as a messenger to execute the will of the council away from the assembly room. He should, if possible, attend the sitting of the elders' conferences, to prepare himself for all his duties.

The teacher is to "take the lead of meetings in the absence of the elder or priest."

This clause has been one of those which has given occasion for misapprehension, and discussion.

The fact that the teacher is given authority by this declaration to take the lead of meetings; the fact that par. 22, sec. 83, Doc. & Cov., provides that teachers should be appointed to watch over the church, to be "standing ministers to the church;" the fact that King Mosiah granted Alma authority to "establish churches," and to "ordain" teachers over them; the fact that Nephi did "consecrate" "teachers over the land" of the people; the fact that God gave teachers to the church; the fact that God hath "set" teachers in the church, and the fact that there were "teachers" in the church, as before cited, are all evidences that teachers may preside over churches, watch over and teach them, care for them, counsel them, rebuke them, reprove them, cherish them, strengthen them, comfort them, and build them up.

By par. 25, sec. 17, the teacher's duty includes carrying the reports of names and other items from the churches to the Elders' Conferences.

By par. 9, sec. 39, teachers are to "labor" with their hands.

By par. 5, sec. 42, teachers are to "teach," "observe the covenants and church articles to do them," and are to be directed in their teachings by the "spirit" given unto them by the "prayer of faith."

Par. 5, sec. 83, declares the necessity of teachers.

Par. 37, sec. 85, provides for the appointment of a "teacher" in what we believe to be a school of the prophets; but this teacher is not the official teacher of the church, for in par. 43, he is called "president or teacher."

In par. 31, sec. 105, there is provision made for a president, or presiding officer, "over those who are of the office of teacher;" and par. 39, of same sec. specifies how many teachers may be presided over by a presiding teacher; this number is twenty-four. He may therefore preside over twenty-four of the same grade of office as himself, in council, in directing, controlling, guiding, and assisting them in their deliberations.

From what we have now written on this subject, after as careful a research of the law as we have been able to make, we are prepared to assert the foregoing as the duties of the teacher. We are further prepared to say that we think the duties of the office of teacher have been much neglected; and that men have been ordained elders who had more capacity for, and would have made able and wise teachers. Men who have not been able to be actively engaged as field laborers, and who would have been very efficient as teachers in caring for the flock, have refused to act as teachers, under the mistaken notion that their priesthood would suffer indignity by so doing, that it was hardly commensurate with the calling of an elder to perform the necessary duties of a teacher.

We are still further of the opinion that there are good men who hold the office of teacher, who have been hindered from performing the duties of their office, because of the unwise and uncalled for opposition of elders, who, over jealous of the dignity with which they were invested as holding the superior priesthood, have unduly repulsed them as teachers, and denied them the privilege of magnifying their calling.

Whatever act may be necessary to be done, whatever duties wisdom and the spirit point out as adapted to enhancing the good of the cause, not specially assigned to other officers, or not forbidden to the teacher, may be done by him, and are within the role of his duties.

"Let every man learn his duty," has long been, and is a trite saying in the church. We now urge the adoption of one equally as excellent and as true. Let every man *do* his duty.

HYMN BOOK.

We are now receiving from the Bindery in Chicago, packages of the Hymn Book, in lots of from one to two hundred. Those received first are the Full Cloth, and the Sprinkled Sheep; and as we wish to comply with the great desire to see them, and to use them as well, we shall do them up and send them out as fast as we can. Where there are several of different kinds going to one place, we shall wait till we get the various kinds and send them all together. Where they are going singly, we shall send them at once.

Some will necessarily get theirs before others, and we shall expect to be troubled with letters asking how it is that all do not receive them together, and this will explain it. We should not be able to comply with all orders at once even if we had all the books in at one time, much less can we not do it when we receive them in small lots at a time.

The size of the book will, we believe, be the most sensible objection

urged against it. This objection we are perfectly aware is a good one, but are willing to risk the book upon its merits.

As soon as possible we shall have an edition smaller in size issued. It is in press now, and will be bound as soon as possible, and we hope will meet with favor.

The first lot of books is larger than we anticipated, not being trimmed so closely as we wished; but as we admit that it is an "awfully big" book, we hope to be forgiven when the whole circumstances are taken into account.

The number of hymns, clearness of print, size of type, good quality of paper and general excellency of arrangement we trust will more than compensate for its size.

ANY elders passing through, or near to, Holden, Johnson Co., Mo., will be gladly entertained by Br. and Sr. Henry Scarcliffe, living there. There is an opportunity to preach the word there. Br. Frank P. Scarcliffe, wishes help to declare the word there.

QUESTIONS AND ANSWERS.

Q.—Is it not still necessary for a branch reporting new members, to state the date and place of baptism, confirmation, ordination, &c., or has the reports of the "New Series" done away with this order of things?

A.—*All changes* should be reported to the District Recorder, and to the General Church Recorder. As soon as the office shall be in a condition to publish them, we shall have some forms with statistical reports on one side, and columns for names, dates, and all particulars required by the Recorders on the other; until these are issued, we hope the brethren everywhere will make faithful reports in the best manner they can.

Q.—Is it necessary for a branch to record and report the blessing of children?

A.—Not only should the child's names be recorded, but the names of its parents; the date of its birth and blessing, and by whom blessed. If more than one officer officiate, *the name of the one who is spokesman should always be the first name in the list of administrators.* Or a still better way, preventing any mistakes in either the records of blessing of children, confirmations, or ordinations, would be this. Suppose that three brethren officiate, of which three the first here named is spokesman, and the brethren's names are J. Smith, J. Ells, and C. Derry, enter them thus in your record—(the letters ast signifying assisted by)
—J. Smith, ast. J. Ells, C. Derry.

Q.—Is there any difference between a member being disfellowshipped, and being cut off? and where does the difference exist? Where in the revealed law of God to this church shall we find any authority for making any difference between the words “disfellowship” and “cut off?”

A.—This question has so frequently arisen in different forms, that we feel it incumbent on us to essay an answer according to the light that has been given us.

As the terms are generally used by the church, “disfellowship” and “cut off” are synonymous.

The latter term has been so much abused by the adherents of B. Young and others, in which abuse they have even represented “cutting off” proper to be a taking of life, that many of the brethren have a very natural aversion to using the term “cut off,” and adopt therefore, that of “disfellowship.”

By others again, it is thought that to “cut off,” is to deprive the subject of all rights and privileges of citizenship, here and hereafter, and this, such think, God only can do. The body, the church, can withdraw fellowship from members, and restore fellowship to them; but do nothing further.

The term “Disfellowship” too is sometimes confounded with “suspended;” but improperly. The two acts differ; but only in degree. For the latter, there is no “authority” in “the law;” but it has obtained by usage, and is sustained, though somewhat remotely and indefinitely, by the view some take of Nephi 8th chapter, pages 318, 319; Book of Covenants, page 157, par. 1; 1 Cor. v. 11, and some other passages of Scripture.

On page 64, par. 3, the term “cut off” refers to the temporal death which shall be visited upon the ungodly in the day of the Lord’s power. Also par. 6, page 154.

On page 99, par. 25, the term “expelled” is used to represent the withdrawal of fellowship.

On page 140, par. 2, the term “cast out” is used; also on page 142, par. 7, the same term is used six times; also on page 143, par. 11.

On page 162, par. 2, the term “cut off” is used to signify expulsion from the church, either in the present or future state.

On page 165, par 1, also page 191, par. 15, the term “cut off” refers to an act that God alone, and not the church, can do, the cutting off of the church if not organized according to the law. On page 167, the same term is used, and the mode of cutting off made indefinite by the Lord saying “they shall be cut off, even as I will, as seemeth me good.” On page 172, the term may apply to a special action by the Lord, or by the church. On page 173, the term is so used that the action of the church would be required.

On page 194, the term “cut off” is used in relation to and implies a deprivation of an inheritance in Zion.

On page 222, the equivalent to disfellowship is used, “If they are not

faithful, they shall *not have fellowship* in the church"—an action based on their proved unfaithfulness would result in disfellowshipping them, under this provision. The terms "dealings be for fellowship," and "withdraw from their fellowship" are used on page 333, Book of Covenants. On page 279, the term "cut off" is applied to the United Order of Enoch, in case of transgression.

On page 271, the same term refers to the action of the Lord upon the wicked. On page 218, the term "lose his office and standing," is applied to such as shall transgress the law of the Order of Enoch; but the name of the means by which the standing is lost is not given.

In 1 Cor. v. 4, 5, the church is commanded to deliver the fornicator over "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus;" and in 1 Tim. i. 20, Paul testifies to having so delivered Hymeneus and Alexander "unto Satan, that they may not learn to blaspheme." In 1 Cor. v. 11, the apostle exhorts the church not to keep company with "any man that is called a brother" if he "be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat."

The terms, "cut off" and "pluck out" are both used by Jesus in New Translation, Mark ix. 39-48; but as it is by a figure he is here teaching a truth, he could not have preserved the unity of the figure without the use of these terms. He could not have said with propriety, disfellowship thy hand, thy foot, or thine eye; as the only possible way of destroying the connection of these members of the body with the body, would be by separating them from the body by cutting off the hand, or foot, or plucking out the eye. The testimony of Matthew, being but that of which Mark's is a confirmation, is not quoted here. In Book of Mormon, Alma 4th chapter, paragraph 1, we read that "Whosoever did belong to the church, that did not repent of their wickedness, * * * the same were *rejected*, and their names were blotted out."

In Book of Mosiah, 11th chapter, page 137, the Lord declared to Alma, "Whosoever will not repent of his sins, the same shall not be numbered among my people: and this shall be observed from this time forward."

In Alma, 17th chapter, pages 211, and 212, the term "cut off" from his presence" is used as applying to a punishment to come upon the Nephites if they should transgress.

Moroni, in his 6th chapter, page 373, informs us that those who were found guilty of crime on the testimony of three witnesses, "If they repented not, and confessed not, their names were blotted out; and they were not numbered among the people of Christ."

The term "excommunicate" is used in reference to a withdrawal from fellowship on page 333, Book of Covenants.

The different terms used in the three books and by the church for the act

of depriving a member of his membership are "Cut off," "Pluck out," "Cast out," "Expel," "Deliver unto Satan," "Excommunicate," and "Disfellowship." Whichever of these terms is used, it is obvious that the first five are to be understood figuratively, the last two literally.

CUT OFF. A limb may be "*cut off*" literally; hence as Christ is called "the vine," and his people "the branches," when the connection between Christ and a member ceases, the member, figuratively a branch of the figurative vine, is said to be cut off.

PLUCK OUT. An eye may be "*plucked out*" of the body literally; hence as the church is called "the body," a member, figuratively an eye of the figurative body, is said to be plucked out when disfellowshipped.

CAST OUT—EXPELLED. A person may be "*cast out*" of or "*expelled*" from a house literally; hence as the church is called a "spiritual house" a member is said to be cast out, or expelled, when no longer a member of the church.

DELIVER UNTO SATAN. A criminal may be personally and literally delivered over to the executioner, after having been tried and pronounced guilty; hence when a member is disfellowshipped, and ceases to be influenced by the Spirit of Christ, the spirit of Evil takes possession of him, and he is said to be "*delivered unto Satan.*"

EXCOMMUNICATE. This is *literally* what the church does to a member from whom it withdraws fellowship. The members of the natural body are sustained by the blood-principle, adapted to their legitimate uses by the flesh-element. The mystical body of Christ, the church, is commanded to meet together oft, and partake of the sacramental emblems of the body and blood of Christ—in doing this, they communicate to and with each other, become communicants at the Lord's table. When the hand of fellowship is withdrawn, they can no longer communicate, they cease to be communicants. The Latin prefix "*ex*" signifies *out of, out, proceeding from, off, from beyond.* A person disfellowshipped, is *excommunicated*, is an *excommunicant*; removed by the act of the church from the communicant's privileges. The term is strongly objected to by some, on account of the abuses it has received under papal dominancy.

DISFELLOWSHIP. This term, in its signification, is nearly like the last one named, and is less objectionable, because as yet it has been subjected to no abuses by priestly intolerance, and yet expresses *literally* all that is intimated figuratively by the terms "cut off," "pluck out," "cast out," or "expel." To "deliver unto Satan" may and probably does, in one sense, imply an act of wider and deeper significance than the other terms. The term "Disfellowshipped" is used on the printed blanks accepted by the Annual General Conference of 1868, and there expresses what "cut off" before signified.

If it were essential to use some precise term given in the sacred books, and only one, as some contend, it would be difficult to determine *which* of all that we find there should be the one used. Cut off; pluck out; cast out; expelled; delivered unto Satan; names blotted out; withdraw from their fellowship; rejected; lose his office and standing; excommunicate; are all employed, all but the last in the sacred portions of the books, and the last in the section on "Governments and Laws in General," in Book of Covenants. This section does not claim to be inspired; but was written because, as writes the authors, "We have thought proper to present, at the close of this volume, *our opinion* concerning the same."

The extensive but by no means exhaustive array of texts we have introduced from "The Three Books," presents the following summary of terms by which is represented the act of depriving members of their citizenship.

"Cut off," is named as understood to apply to the action of Deity, seven times, "cut off," as being more or less indefinite according to the construction of the language, four times.

And as referable to the action of the church, "Cast out," is named eight times; "Names blotted out," twice; "Deliver unto Satan," twice; "Cut-off," twice; "Disfellowship," or its equivalent twice; "Lose office and standing," once; "Pluck out," once; "Rejected," once; "Expelled," once; "Excommunicate," once. There is therefore, firstly, more grounds, numerically, for adopting the term *cast out* than for adopting any other; secondly, equal grounds for adopting the terms *cut off*, *disfellowship*, *deliver unto Satan*, and *names blotted out*; and thirdly, equal grounds for adopting the terms *expelled*, *lose standing*, *pluck out*, *rejected*, and *excommunicate*.

To accept one of these as *the scriptural* term, to the exclusion of the others, would not be consistent in those who claim the whole as the law of the Lord. The spirit of the act to be performed is that which should be sought after, and whichever of the terms is most accordant with the genius of our language, and has been made the least objectionable by its historic associations, is the one which should be preferred by us. The Jewish language was metonymical, and such terms as "cut off," and "pluck out," were in keeping with its character. The English language, though possessing capabilities of a highly poetical character, is plain and practical, and in the employment of this language, in law, ecclesiastically or otherwise, wherever it can be done without sacrificing the beauty or depth of a conception, such phrases as express clearly and literally the idea to be conveyed, serve a better purpose, and serve it more effectively, than those which are at all hidden, or obscure. No phrase, of all we have here quoted, so fully and yet so literally expresses the idea of that spiritual dismemberment which the church has authority to execute, as does that of "Disfellowship;" hence we prefer this term.

Correspondence.

SAN BERNARDINO, California,
May 16th, 1871.

Br. Joseph Smith:

I am preaching here to crowded congregations. A deep interest is manifest. A few have offered for baptism and many are believing.

The drouth is terrible in many parts of California. Crops and grass are utterly destroyed in many places, and stock is dying on the plains in some localities, for want of food.

The saints here have finished off their meeting house in a tasty and commendable style.

I look for lively times in Utah, if they succeed with their Federal courts, as they seem determined to do.

Yours in gospel bonds,
W. W. BLAIR.

E. T. CITY, U. T.,
April 24th, 1871.

Br. Joseph:

I joined the church in Utah under the presidency of Brigham Young, March, 1868, and I can say with a conscience free from guile, that I did so from a love of the truth. I was taught from my childhood to reverence the word of the Lord. I had a praying mother, who earnestly sought to teach me correct principles, and to her prayers I attribute a great deal of the light I now enjoy. Early in my childhood, I had many impressions by which I was led to seek the Lord.

I came to Utah in August, 1867, got hold of the Book of Mormon and Doctrine and Covenants, and was told that the latter contained the laws and covenants of the church of Jesus Christ of Latter Day Saints. I read them and I found they were just what I longed for. I thought I had found a people who lived by the light of

revelation; but I afterwards found that I was mistaken. Like too many, I leaned too much on the arm of flesh—it gave way, and I was left alone. I was dissatisfied with everything else around, and often I have been compelled, it seemed, to go in secret prayer to God, and with shame I must confess that my life was far from being in accordance with the gospel. But it seemed that the Lord would not let me go; and at last he sent Br. Brand to this place to preach his gospel to me. Thanks be to his name forever! Br. Brand's prayer seemed to draw me from the earth—it was what my soul hungered for. My heart ran away from Br. Brigham's church, and my body followed. Never could I feel before the love to every one, friend and foe, if I had any foes, that I have since felt; and if there is a man on earth I love it is Br. Brand for bringing me the gospel. Oh! what joy and peace the gospel yields. I love all men, and I love the Lord Jesus and his people. There are four in the Reorganized Church in this place, Br. H. Davis and wife, and your humble servant and wife.

Yours in the gospel of the Lord Jesus,
C. L. ALBERTSON.

MACHIAS, Maine,
April 24th, 1871.

Br. Joseph:

I have just returned from Brooksville, where I have been preaching for the past two weeks. The first week that I left home, I attended conference at Little Deer Island. I preached once there, and baptized one at the conference. I then went to Brooksville, where I preached to very large congregations, many of whom were, in times past, prejudiced against us; and came out to have sport; but confessed afterward that it was the true gospel. I preached the first week every evening. The Lord blessed me with freedom and liberty, and many are believing. I

sowed the seed, and I am in hopes it will spring up in a little while. There were some who said they intended to be baptized ere long. I pray to the Lord that they may.

But the cause here is rather dull at present. We need some one here that holds authority to regulate the branches, and then the work will go on rapidly. Yours truly,

JOHN C. FOSS.

CHEROKEE, Kansas,
May 3d, 1871.

Br. Joseph:

I left home on the 20th of April, in company with Br. Ames, to visit the saints in the counties west of Cherokee; and preach the word wherever opportunity might present itself. We called at the Columbus branch; preached at the Cherry Creek school-house on Saturday night, and twice on Sunday to attentive congregations. From there we traveled westward, crossing the far famed Neosho valley, where, although the tracks of the red man are scarcely obliterated, improvements are being rapidly made. Towns and villages are springing up as if by magic, some destined to live and become cities; others to flourish for a time, then die and soon be forgotten. On the fourth day out, and in the midst of a heavy rain, we arrived at Mound Valley, where we were kindly received by the saints, and right glad we were to find shelter from the storm that had thoroughly drenched us. Perhaps under other circumstances we might have murmured, and reproached ourselves for venturing out from our quiet homes, to suffer from the inclemency of the weather; but whatever may have been our ruminations, they were soon forgotten in the enjoyment of the society of the saints, who kindly administered to our wants. Notwithstanding the bad state of the weather and roads, the saints came together at night, and we mingled our

voices with theirs in the worship of God, and all felt that "It is good to be a saint."

The next morning, turning our faces again westward, we continued our journey, passing through Parker, which is by far the finest and most wide-awake town we have seen on the trip. It is beautifully situated on the east bank of the Verdigris River, near the north line of the Indian Territory. Ferrying the Verdigris here, we traveled due west on the line between the Indian reserve and the government strip, a beautiful country which is being rapidly settled. Towards night we were made glad in having the privilege of grasping the hand of Br. Andrew Hoffman, who together with his excellent lady and Sr. Ryan, welcomed us to their "homes in the vale." Br. H. has, by his honesty and industry, won the esteem of the people of that section. He has a beautiful home in a beautiful country. May God abundantly bless him and his. An appointment for us to preach was soon circulated; the young folks kindly postponing a dance that we might have the house to preach in. We spoke twice to people here, who manifested a deep interest in the matters set forth. Br. H. has no doubt but that a good branch can be raised here. I promised to return as soon as practicable, and hold a series of meetings.

On our return we stopped, according to previous arrangement, at Mound Valley, where we had the privilege of speaking to attentive congregations on Saturday and Sunday. Here we met Br. Jas. Hart, formerly of Kewanee, also Br. C. Moxen. The saints of Mound Valley are alive to the work. A spirit of love seems to pervade every heart, and by precept and example they are wielding a mighty influence for good. Many of their neighbors have been constrained to investigate, believe and obey, thus

swelling their numbers and causing rejoicing in the gospel of peace. I am devoting most of my time to the ministry, and shall by the help of the Lord continue to do all I can in the good work. Our conference convenes on the 6th; a large attendance and a good time is anticipated by

Yours in Christ,

B. V. SPRINGER.

MILTON, Santa Rosa Co., Fla.,
May 19th, 1871.

Br. Joseph Smith:

Since last writing, when I informed you I was sick a few days, my health in the main has been very good. I have preached three times near Brewton, in a neighborhood where they had not heard before; the people expressed themselves favorably, and wanted more preaching.

Returning to the Evening Star branch, I met with Br. Smith, who had returned from the Monroe county conference. We labored together until the quarterly conference of the 6th and 7th inst., held in Santa Rosa branch. He then returned to Evening Star, and I to Milton and vicinity. Br. Smith's health is poor; has had chills, fever, and night sweats. More have been added by baptism since my last correspondence. On the 16th of April, Br. Smith baptized two, also one the Sunday before, and one on the 22d, and one May 1st. On April 28th, I baptized one. Last Sabbath, in the Coldwater branch, Br. Isaac M. Beebe baptized two, which makes eighteen since our quarterly conference in February, in this district.

There is a manifest advancement of late on the part of the officers of branches here. They are more engaged in setting things in order, and have a desire for improvement. The weather is very warm at times; though there is an occasional quite refreshing wind.

C. G. LANPHEAR.

DARLINGTON, Wis.,

April 28th 1871.

Dear Br. Joseph:

We are very anxious to have some one or two of the elders come and stay awhile with us. The neighborhood has all got convinced, and I think that some elders would do a great deal of good if they could come.

Please give our kind love to Br. Gurley, and send us his address.

Your friend, JAS. WALTON.

Br. Gurley's address is Sandwich, DeKalb Co., Ill.

We will supply such back numbers of the HOPE for 1869 and 1870 as we have on hand, at one cent each—the purchaser paying the postage, which is two cents for every four ounces, or fraction of four ounces; but we cannot furnish all back numbers—Eds.

NACODOCHES COUNTY, Texas,
May 7th, 1871.

Br. Joseph:

I find myself here in the land of Texas, preaching the gospel. They are very good and kind. I landed here on the 9th of April. There are a great many calls for preaching. There can, I think, be a good work done here. There is need here for more laborers.

Your brother in Christ,

G. R. SCOGIN.

OMAHA, Nebraska,
May 3rd, 1871.

Mr. Editor:

Sunday was a day of the Lord's supper, (sacrament day). Br. Hodges was absent, owing to illness. Br. Rumel officiated for us. He gave a severe exhortation upon what it was to be called saints of the last days. Br. Ford continued the subject, and spoke in a strange tongue. Sr. Sylvester gave an interpretation, with a humility so grand that all eyes were wet with tears. That which I write you was

much more emotional in its passing; but now the tears are falling on my hands and shoulders. Br. Avondet closed with prayer, and gave the benediction. His emotion was such that he could hardly accomplish it.

We are thankful that the Lord has given us sincere men, submissive hearts, and the beautiful things of truth, and makes us children of his that we may know them.

Your sister, M. AVONDET.

MAQUOKETA, Iowa,
May 6th, 1871.

Dear Brethren and Sisters:

I feel it my duty to give in my testimony. I know that the building up of Zion is the work that God requires his people to do in these last days. I know that it is the true church of God, and I know that Joseph Smith the Martyr was a true prophet; that he translated the Book of Mormon, and that it is a true record; that God intends to bring about his purposes. I joined this church thirty-four years ago last June, and I have stood firm in the faith ever since. I was seventy-eight years old, on February 19th last. I feel in good faith that I shall come forth in the first resurrection.

I feel as though my time is almost out in this world, and I will say to you, good-by, till we meet again in a glorious resurrection, where we shall live and reign with Christ a thousand years.

NANCY LOVELL.

PIPER CITY, Illinois,
May 1st, 1871.

Br. Joseph Smith:

Since I left Plano, I have held six meetings. Four of them were for preaching, one for sacrament, and one for testimony and prayer.

There are some ten members around here, one elder and one teacher. I got them all together, and talked to them upon the subject of organizing

themselves into a branch, but as they did not seem to take hold, I did not press the matter any further. There is a good chance here to do good, I think. Br. Silas Rogers is willing to do all that he can for the cause.

I preached last night, and I felt well—I do not know that I ever felt to have more power than I had then. I give to God the glory. I intend to leave here either to-day or to-morrow, to go to the other part of my mission. I feel my littleness; and if ever there was a time that I stood in need of the prayers of the saints, it is now. Do not forget me in your prayers. Give my kind love to Br. Mark.

Yours in the gospel of Christ,
JESSE BROADBENT.

WAHAGHBONSY, Iowa.
May 3d, 1871.

Br. Joseph:

On my arrival home, I found all well, and the work prospering. On my way home, I preached once at Montrose, and twice at Farmington. On my arrival at Hamburg, I found the saints enjoying themselves, all in good spirits.

Br. Anthony baptized three precious souls into the kingdom on the day before I got there, and there are others almost ready to take up the cross. The work is in a healthy condition.

After duly considering the remark that you made to me in regard to any dissatisfaction that might arise in reference to any means that was furnished me by the brethren, to go on the English mission, I would like to say through the *Herald* that if any are dissatisfied with my proceedings, to any such I will refund the money, if they will notify me of such being their wish, and the amount. I had much rather suffer a wrong than to do one.

Please remember me to Br. Forscutt, and to all in the office.

Yours in Christ, THOS. NUTT.

Digest of Church News.

The LONE STAR District Conference was held at Lone Star branch, Monroe county, Alabama, April 1st and 2d, 1871. G. R. Scogin, pres., J. M. Booker clerk. Minutes of last conference read and received. Officials present, 6. Elder G. R. Scogin reported that he had preached some and baptized some. No other elder reported. Resolutions passed: "That officers who did not report at this conference, are requested to report at the next." "That the branch officers of the Lone Star branch are requested to visit the members according to the law, or be held responsible for their negligence." "That Br. G. R. Scogin be released, at his request, from the presidency of the Lone Star District." "That the thanks of this conference be tendered to Br. Scogin for his faithful services as district president." "That Br. J. W. Booker be chosen to preside over the district." "That Elders C. G. Lanphear and T. W. Smith be sustained in the Southern Mission." "That the general authorities of the church be sustained." Preaching Sunday morning and afternoon by T. W. Smith, and at night by G. R. Scogin and T. W. Smith. Monday night, by T. W. Smith. Adjourned to meet at same place, July 1st, 1871. This district comprises but one branch, the Lone Star; present number 102.

The Semi-Annual Conference of the WELSH Mission was held at the Saints' Chapel, Llanelly, Glamorganshire, Wales, April 30th, 1871. Elder Thomas E. Jenkins, pres.; Elder John R. Gibbs, clerk. Officials present: 1 seventy, 14 elders. After instructions from the president, Elder Seville resigned his office as president of the Welsh mission. Resignation accepted. "Resolved, That Elder Thomas E. Jenkins be appointed to that office." "That Elder D. Griffiths, of Aberaman, be appointed a traveling elder, to take his mission within two months, and the saints everywhere are requested to sustain him with their means and prayers." The following branches reported: Aberaman, 32 members. Increase 7. Pendaren, 27 members. Decrease 4. New Tredegar, 30 members. Llanfabon 5 members.—Llanelly, 35 members. Morriston, 13 members. Ystradgynlais, 13 members. Cwmafon, 9 members. Elder Thomas Morgan reported the Merthyr Tidfil district in good condition. There has not been much preaching out through

the winter; but the brethren promised to do more in the future; the district contains 90 members. Elder John R. Gibbs reported the Swansea district in good condition, except the Llanelly branch. There is a little disorder there. The district contains 70 members. "Resolved, That we uphold, by our faith and prayers, Br. Joseph Smith as president of the church, and all the officers in their proper callings." In fellowship meeting, there was bearing of testimony, speaking in tongues, and prophesying. All were made happy under the heavenly influence of the Holy Spirit, and the promises of the Lord were favorable to those that work righteousness. Elders L. Williams, D. Griffiths, Thos. Morgan, J. Seville, and T. E. Jenkins preached the word. Conference adjourned to meet at Aberaman, near Aberdare, on the last Sunday in October, 1871.

The KEWANEE District Conference, was held at Truro, Knox county, Illinois, June 3rd and 4th, 1871. J. S. Patterson, pres., E. Stafford, clerk. Officers present: 3 high priests, 1 seventy, 17 elders, 1 priest, 1 deacon. The Kewanee, Buffalo Prairie, Davenport, (Iowa), Victoria, and Princeville branches reported. Kewanee also reported Sabbath school as in a flourishing condition. Buffalo Prairie gave a financial report as follows: Received \$143.45. Paid out \$150.40. On hand \$22.50. Branch indebted to J. F. Adams, as Bishop's agent, \$29.45. Buffalo, Ia, Jackson, Ia., Witon, Ia., Butternut Grove, Ia., St. Davids and Canton branches not reported. Resolutions: "That when any branch of this district shall discover that they will be absolutely unable to send in their report by the hand of an official member, they may send such report previously, by mail, to the president or secretary of the district; also that a like privilege be extended to elders unable to attend conference and report in person." "That this conference authorize the ordination of brethren Robert Holt and Adam Fletcher to the office of an elder, they having been recommended by the Kewanee branch for such ordination." "That Br. Adam Fletcher be ordained at this conference, and that Br. Robert Holt, (he not being present), be referred to the Kewanee branch for ordination." "That when this conference adjourns, it does so to meet at Henderson Grove on the first day of September, 1871." "That this conference appoint two-days' meetings to

be held in each branch of the district; the president to appoint one man from each branch of the district, at this conference, to consult together and fix time and place for holding said two days' meetings." The president appointed the several delegates from each branch represented in conference. The president then read to the conference resolutions passed at the Annual Conference, on April 10th, 1871, relative to elders in debt, and cases of appeal. The committee to Henderson Grove branch reported. E. Stafford in behalf of committee, stated that the branch having learned of the appointment of said committee, resolved to right themselves before the committee should arrive, and acting under this noble resolve, they made manifest their faith by works. They have succeeded in erecting a commodious building for the service and worship of Almighty God. "*Resolved*, That the report of the committee to Henderson Grove branch be accepted, the committee discharged, and the heartfelt sympathy and thanks of this conference be extended to the saints of the Henderson Grove branch for their efforts in remedying defects before existing." The mission in Borland township, Rock Island county, was continued by Elder J. B. Harris, and Elder R. Rowley was appointed to labor with him as circumstances may permit. The mission appointed to Elder H. C. Bronson, in the neighborhood of Victoria, Union School House, was continued.— "*Resolved*, That every elder in this district be requested to seek opportunities for preaching the word, and use their utmost endeavor to fill them; and that we as a conference promise our united faith and prayers for each others success." "That we sustain our beloved president, J. S. Patterson, by our faith and prayers, and as far as practicable, by our means." Elder E. Stafford, as district secretary; the presidents of branches, and elders on special missions were sustained. J. Smith as prophet, seer and revelator of this Church of J. C. of L. D. Saints, and all the authorities down in their respective callings, Pres. J. Smith as Editor of the *Herald* and *Hope*, and Elder M. H. Forscutt assistant Editor of the *Herald* and *Hope*, and also as General Church Secretary. Saturday evening at early candle light had a prayer and testimony meeting; good feeling prevailed. Br. Adam Fletcher was ordained an elder by High Priests M. H. Forscutt, Phineas Bronson, and Hiel Bronson. The spirit of prophecy rested on the mouth-piece, M.

H. F., revealing things concerning our brother which had before been made known concerning him at Kewanee and elsewhere, although they were previously unknown to the speaker. Sunday morning the committee appointed on two days' meetings reported. Report accepted and committee discharged. Elder Forscutt preached at 11 and 2½ o'clock, and was listened to with profound attention by a large and intelligent congregation. A babe was blessed by Elders J. D. Jones and M. H. Forscutt. Testimony meeting in the evening; had a good time generally; unity, peace, and good will existed. The gift of prophecy was manifested in a remarkable degree. A candidate, Wm. Lee, by name, who had been baptized by Br. C. C. Reynolds in the interval between the afternoon and evening meeting, was confirmed by Elders J. S. Patterson and M. H. Forscutt.

The WESTERN MAINE District Conference was held at Little Deer Isle, Maine, April 8 and 9, 1871. Elder George W. Eaton in the chair, M. R. Cousins, sec'y. Minutes of last conference read and approved. Officials present 12. Elders report the work prospering. Branch reports: Green's Landing, 47 members; increase 7. Little Deer Isle 19 members. Brooksville 25 members. Elder Otis C. Eaton appointed traveling elder by this conference for the ensuing three months. Preaching during the conference by Elders J. C. Foss, T. Ames, and C. W. Eaton. One baptized and confirmed during conference. Adjourned to meet at Green's Landing, June 23d, 1871, at 2 p. m.

The SOUTH-WEST MISSOURI AND SOUTH-EAST KANSAS District Quarterly Conference was held at the Pleasant View branch, Kansas, May 6th and 7th, 1871. B. V. Springer, pres.; E. W. Depue and O. S. Good'n clerks. Galesburg, Pleasant View, Columbus, and Mound Valley branches reported; all in good standing and prosperous. The following elders reported: A. J. Ames, Melvin Ross, J. H. Thomas, E. W. Depue, Isaac R. Ross, Jas. Hart, C. P. Cole, S. Maloney, Richard Davies, W. J. Davies, A. Williams, the president, and D. S. Crawley. Priests reported: B. F. Bird, C. Morton, and Chas. M. Falk. Officials present 25. All the elders in the district were assigned special missions. "*Resolved*, That Br. B. V. Springer devote his entire time to the ministry, and that we will sustain his family." That Br. Isaac Ross labor with him." That all the elders of this district report themselves at the next conference,

either in person or by letter." "That all the officials present, or represented at this conference, receive licenses." A spirit of peace and union prevailed during the session. The conference was favored with soul-cheering discourses from Elders D. S. Crawley, James Hart, and Priest F. C. Warnky. Thanks be to God for sending such great and good men to our assistance. The attendance was large and attentive. Adjourned to meet at the Columbus branch, Kansas, on the first Saturday in August next.

The CENTRAL NEBRASKA District Conference was held in Omaha, Neb., May 6th and 7th, 1871. G. Hatt, pres.; M. V. B. Smith, clerk. Minutes of last conference read and corrected. Preaching on Sunday morning by W. Ballinger. Br. H. J. Hudson, at his urgent request, was relieved from the presidency of the district, and Thos. J. Smith chosen to preside in his place. The elders were all instructed to preach where and whenever their circumstances would permit. A vote of thanks was tendered to Br. Hudson for the efficient manner in which he had, as far as possible, discharged the duties of his office. Preaching by G. Hatt and Z. S. Martin. Officials present: of the seventy 1, elders 16, priests 3, teachers 5, deacons 4. Adjourned to first Saturday in August. [We wish the brethren would give dates.—Eds.]

POTTAWATOMIE District Conference was held at Union branch, Iowa, May 27th, 1871. J. M. Putney, pres.; J. Hanson, clerk. Officials present: number not given. Council Bluffs branch reported 108 members; increase 6; decrease 9. Crescent City branch reported 52 members; increase 5, decrease 2. Union branch reported 33 members; increase 4, decrease 2. Crescent City, Wheeler's Grove, Council Bluffs, and Union branch were represented by delegates. Resolutions passed: "That we receive no branch report unless delivered by some member of the branch from which the report comes." "That we continue Brs. McIntosh, Bybee, Hanson, Hall, and Gallup in their missions." "That H. Gladwin, D. P. Hartwell, C. Beebe, W. Strong, T. Thomas, and W. D. Lewis be a committee to locate ground for Semi-Annual Conference." "That this conference requires all members of the church who move from the branch to which they belong, to obtain a letter of recommend, and join the branch nearest to them." "That we request all officers of the

church in this district to attend the next quarterly conference or send a written excuse." "That the president be authorized to call such aid in the ministry as he sees proper." "That the mission of Brs. Harlow and Olsen be discontinued." Elders Field, Gallup, Hanson, and Putney reported, and for Elder Lewis, Br. Caffall. The word was preached by the president, and Elders Caffall and Gallup. A two-days' meeting was appointed at Crescent City for July 8th and 9th, and conference adjourned to meet at Council Bluffs, on August 26th, 1871.

Br. Z. H. GURLEY Jun., reports baptism of three at Allenville, Mo. Brethren Wm. Powell, J. P. Dillen and himself had labored there. About two hundred witnessed the baptism, a joyous time was had.

Sands of Gold.

Music is the mother of refinement.

Music exalts each joy, and allays each grief.

Virtue and happiness are mother and daughter.

Music is the charm of childhood, and the joy of every age.

We are all Adam's children; but silk makes the difference.

We are born crying, live complaining, and die disappointed.

"A slanderer felt a serpent bite his side. What followed from the bite?—The serpent died."

Music is the mediator between the spiritual and the sensual life.

Run not after blessings; only walk in the commandments of God, and blessings shall run after you, pursue, and overtake you.

Some persons are above our anger, others below it. To contend with our superiors is indiscretion, and with our inferiors is indignity.

COVETOUSNESS.—It is remarkable that the covetousness against which we are so earnestly warned in God's word, is not of the scandalous kind, but such as may govern the heart of a man who is esteemed very virtuous and excellent by his neighbors. In the tenth Psalm, the covetous, whom the Lord is said to abhor, are the very persons of whom the world speaks well, which never could be the case did their love of money make them villainous or miserly, for men of this stamp none commend.

Original Poetry.

THE DAWN OF PEACE.

It was a vale of sorrow; all the air
 Enviring the place, vibrated with
 The accents of confusion and despair,
 And darkened with a shadow as of death.
 The brows of men looked black; and in their hands
 Were instruments of strife, while bitter hate
 Shone in their cruel eyes. Prone in the sands
 Were flowers trampled—fields were desolate—
 Friendship departed—brothers were estranged—
 The strongest tie seemed cause for darkest feud—
 All tides of trade and traffic were deranged—
 The meek and timid hid in solitude.
 Good men were driven till their weary souls
 Became like iron; then assailed their foes:
 The strife, enkindled, glowed like shaken coals.
 Even the dead in peace could not repose;
 They lay in thickets, broken thorns and stones
 Were trailed upon them. Their white faces wore
 So dread a look of judgment and of frowns,
 Wild creatures fled from them and marveled sore.
 The little ones were hidden in dire fear,
 And visited by stealth, and silent were
 With a wierd silence, such as doth appear
 In young of hunted beasts, in secret lair.
 There was no famine; for the boughs hung full;
 But torn and wasted, broken down and left.
 There was no hand of peace to bind, or cull;
 To sow and reap again of nature's gift;
 No pestilence, for man seemed over strong,
 Beast like and sinewy, yet void of rest.
 There lacked not teachers; yet they still taught wrong,
 Quarreled for leadership, with zeal unblest;
 The thought of love they seemed no more to feel.
 They far surpassed the worst in cruelty;
 Burning each other at the stake. Appeal
 From their fierce hatred were a useless plea.
 Religion seemed a ghoul, a vampire that on blood,
 Would thrive the best. Its martyrs were not pure,
 But died without a prayer for aught of good,
 Cursing their murderers with vengeance sure.

The air grew ominously dark, as if a fate
 Most potent were about to fall, and tell
 The judgment of this sad and evil state,
 Of hatred most intense, of war most fell.

It came; but not in thunders, nor in rain
 Of fire and death; but a most gentle dawn
 Of pure refreshing light, a dewy fragrant stain,
 Rosy and silvery, drawing softly on.
 The clouds roll back; the living light appears;
 A morn to answer prayers of countless years.

There came a form that drew all eyes, and hearts,
 Lo! at a word the spoiler dropped his darts;
 Unarmed, save with pervading blessing powers,

With robes all white, like pure and spotless flowers;
 Full brow, eyes bright with love, locks waving gold,
 Tall, and majestic, with a grace untold.

He stepped between contending brothers fierce,
 The one o'ercome, yet fighting on his knee,
 The other with a lance in act to pierce
 The sinking brave who scorned him valiantly.
 The victor turned, the shining form to strike;
 But caught the loving eye, the smile discerned;
 And, weeping, dropped the lance, robbed of his might,
 Wondering why his wrath so fierce had burned.
 The vanquished sank upon his broken shield,
 Forgot his scorn, and drooped away in sleep;
 The foe, still weeping, bore him from the field
 To war no more, but kindly watch to keep.

The little ones came forth and caught his robe,
 Clustering around the form so blest and fair;
 The sun shone forth a glorious, radiant globe,
 Sweet songs of peace arose upon the air.
 Where'er the gracious stranger kindly passed,
 Flowers sprang up; where passed his snowy feet,
 Crime sank abashed away, and fled at last;
 Joy, righteousness, embrace in union sweet.

The spell was broken—the long hatred slept—
 The sower gathered up his wasted seed;
 And o'er the waiting fields broadcasting swept;
 In deeds of love, bigots forgot their creed.
 Fair hands bound up the drooping, wasted boughs;
 Men built a forge, and brotherly once more,
 Beatswords to pruning-hooks, and spears to ploughs;
 Fruit trees at once both fruits and flowers bore.

Far through the sky, the spreading glory grows;
 On every plain, the lilly and the rose;
 On every hill, the songs of joy increase;
 All hearts expand, and hail THE DAWN OF PEACE!

AORIUL.

Selections.

A GRAIN OF GOLD.—Edward Everett is the most elegant rhetorician in America. Here is a little allegory from one of his agricultural speeches. Is it not a gem?

“Drop a grain of California gold in the ground and there it will lie unchanged to the end of time—the clods on which it falls are not more cold and lifeless. Drop a grain of our blessed gold into the ground, and lo! a mystery. In a few days it softens—it swells—it shoots upwards—it is a living thing. It is yellow itself, but it sends up an emerald green through the soil—it expands to a vigorous stalk—revels in the sunshine—it arrays itself more glorious than Solomon in its broad fluttering, leafy robes, whose sound, as the west wind whispers through them, falls as

pleasantly on the husbandman's ear, as the rustle of his sweetheart's garment; still towers aloft, spins its verdant skeins of vegetable floss, displays its dancing tassels, surcharged with fertilizing dust, and at last ripens into two or three magnificent batoons like this (an ear of Indian corn,) each of which is studded with hundreds of grains of gold, every one possessing the same wonderful properties as the parent grain, every one instinct with the same productive powers."

FAMINE.—A fearful story of suffering is revealed in the report just published by *The Gazette of India*, of the *tir kal* or three fold famine of grass, grain, and rain, which occurred in 1868-9 with frightful severity over 100,000 square miles of Rajpootana, surpassing in intensity any which has occurred since 1812, and almost equalling that of 1661, of which the record is preserved that three-quarters of the cattle died, and that man ate man. The scanty crops which struggled up in spite of drouth were swept away by a plague of locusts; cholera fastened on the starved people, and a terrible fever followed, striking down the entire population. The deaths from this latter cause alone are put down at 20 per cent. of the inhabitants, while in some of the Marwaree districts they rose as high as one-third. Taking the most moderate of the statistics furnished, the local authorities calculate that in Marwar and Ajmere and the other districts, no less than 1,250,000 human beings died of disease and starvation. The famines or periods of unusual scarcity which afflict Rajpootana have hitherto recurred at intervals of some ten or twelve years.

NOT ON SPEAKING TERMS.—On one occasion when Nelson was about to give instructions for an engagement with a French fleet stretched out in imposing array before his own, he begged two of his captains to act together. The reply was, that they were not on speaking terms, and therefore could not act together. Nelson summoned them both to the deck of his flag-ship, and looking sternly and searchingly at them, he said, "Sirs, you are mistaken; you are brothers. There are your enemies. Shake hands, and act together as you ought for your country and your king." They shook hands, and unity was crowned with victory. Because they were united they were triumphant. Surely christians should learn a lesson from this to act together against their common foes.

"WHAT have you got that's good?" said a hungry traveler, as he seated himself at a dinner table in Salt Lake City. "Oh, we've got roast beef, corn beef, roast mutton, boiled and fried ham, and broiled curlew!" "What is curlew?" said the stranger. "Curlew! Why curlew is a bird, something like a snipe." "Could it fly?" "Yes." "Did it have wings?" "Yes." "Then I don't want any curlew. Anything that had wings and could fly, and didn't leave this country, I don't want for dinner."

Miscellaneous.

Appointments—Kewanee District.

NOTICE.—There will be two days' meetings at the following places and dates in the Kewanee District:

Buffalo Prairie, Ill., June 17th and 18th.
Davenport, Iowa, June, 24th and 25th.
West Buffalo, July 1st and 2nd.
Wilton, Iowa, July 8th and 9th.
Butternut Grove, Ia, July 15th and 16th.
Jackson, Ia., July 22d and 23d.
Henderson Grove, Ill., Aug. 5th and 6th.
Kewanee, Ill., Aug. 12th and 13th.
Victoria, Ill., Aug. 19th and 20th.
Princeville, Ill., Sep. 9th and 10th.
St. Davids & Canton, Ill., Sep. 16th & 17th.
Buffalo Prairie, Ill., Sep. 23 and 24th.

By order of Conference.

J. S. PATTERSON, *Pres.*

Conference Notice.

WASHINGTON CORNERS, California,
June 11th, 1871.

Dear Br. Joseph:

I wish to give notice through the *Herald* that the San Francisco District Conference will be held at Stockton, San Joaquin county, Cal., on the 29th and 30th of July, 1871. All the branches in said district are respectfully requested to send in true and accurate reports. Officers and members are invited to attend.

HERVEY GREEN, *Pres. Dist.*

Appointments.

ADDRESS of men appointed by Southern Kansas Conference as Committee on Settlements:

Charles Bird, Pleasant View, Cherokee, Co., Kansas.

James Hart, Parker, Montgomery Co., Kansas.

George Stone, Columbus, Cherokee, Co., Kansas.

Stephen Maloney, Cherokee Station, Crawford Co., Kansas.

DIED.

At Bevier, Macon county, Mo., April 7th, 1871, Sr. ELIZA WILLIAMS, born in Grant county, Ohio, aged 47 years.

Sr. Williams was a kind sister, and a loving mother. Her funeral sermon was preached by Elder J. Watkins.

At Gravois, St Louis county, Mo., May 5th, 1871, of marasmus, Sr. CAROLINE HORTON, formerly of Leicestershire, Eng., aged 24 years.

Sr. Horton was baptized Aug. 18th, 1869; since which time she has honored her profession, and has now gone to her rest. May her bereaved husband and child receive the consolation the gospel affords.

In Mansfield Valley, (state not given), on Sunday May 14th, 1871, of embolism, or the formation of blood-clot in the heart, obstructing the proper circulation of the blood, CHRISTINA, wife of Br. Hugh COLLINS, in the 38th year of her age.

Sr. Collins was born in Cornwath, Lanarkshire, Scotland. She was baptized first in 1854, and was a faithful and zealous christian; but on hearing the elders of the Reorganized church, she was by them baptized, and was a faithful member until death. Her heart was always set to do good, both by day and by night. Wherever any one was sick, or needing comfort, there she was, with tender hands to attend to the sick, and when death came, she was there to smooth the pillow of the dying. She lived a life of usefulness, and died the death of a faithful saint. She leaves a husband and five children. May they meet her on the morning of the first resurrection. A mother in Israel is gone.

At Indian Creek, near Council Bluffs, Iowa, on Tuesday morning, June 13th, 1871, Br. JOSEPH BILLINGTON.

The deceased was a native of England. Went to Salt Lake at an early day, but returned to the above place several years ago, and for the past ten years has been a member of the Reorganized Church. He had lived upwards of three-score years, and was more active than many at that age, enjoying excellent health; but the day previous to his death he was kicked by a horse, and died as above. Truly in the midst of life we are in death.

It has been asked, When rain falls, does it ever get up? Of course it does,—in dew time.

A MAN'S life is an appendix to his heart.

BOOKS, TRACTS, &c.,

For Sale at Herald Office, Plano, Ill.

Postage and Expressage paid on the following list of Books, Licenses, Tracts, &c.

TRACTS.

No. of Tract.	No. of pages.	Per Copy.	Per doz.	Per hun.
1 Mountain of Lord's House	8	4	20	1 30
2 Truth made Manifest	12	4	25	1 72
3 Voice of the Good Shepherd	4	3	8	58
4 Epitome of Faith & Doctrine	1	...	5	30
5 The Gospel	2	...	6	35
6 The "One Baptism"	18	5	35	2 60
7 Who then can be Saved	4	3	8	58
8 Fulness of the Atonement	16	5	30	2 00
9 Spiritualism	20	6	40	3 00
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11 Plan of Salvation	18	5	35	2 60
12 Bible versus Polygamy	14	5	30	1 90
14 Reply to Orson Pratt	16	5	30	2 00
15 Idolatry	4	3	8	58
16 Polygamy: was it an Original Tenet of the Church of J. C. of L. D. S.	10	4	25	1 60
17 The Successor in the Prophetic Office and Presidency of the Church	16	5	30	2 00
Spaulding Story of the Book of Mormon Contradicted	16	5	30	2 00
Trial of the Witnesses the Resurrection	32	8	75	5 25
Memorial to Congress	8	4	20	1 30

IN GERMAN LANGUAGE.

Who then can be Saved	4	4	25	1 40
The Gospel	2	...	6	36

IN DANISH LANGUAGE.

13 Indholdet af Troen of Lærdommene	1	...	5	30
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BOOKS.

Book of Covenants, imitation sheep	1 00
" " full sheep, sprinkled	1 15
Book of Mormon, full muslin	1 30
" " half bound leather	1 50
Question Book for Sunday Schools, half muslin	50
" " boards	40
Rollin's Ancient History, 2 vols.	6 30
Buck's Theological Dictionary	3 10
Cruden's Concordance of the Bible	1 85
Stephen's Travels in Yucatan, 2 vols.	6 70
Hugh Miller's Testimony of the Rocks	2 00
The Koran	1 75
The Mormon Prophet and his Harem; or, an Authentic History of Brigham Young, his numerous Wives and Children	1 70
Herodotus, translated by Cary	1 15
Man in Genesis and Geology	55
Brown's Concordance of the Bible	55
New Testament, by American Bible Union	30
The Bible Text Book	55

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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.*

VOL. 18.

PLANO, JULY 15, 1871.

No. 14.

TITHING.

BY ELDER THOMAS J. ANDREWS.

One of the means which God has revealed to his prophet in the present dispensation, for the purpose of building up his kingdom, and a potent one too, is the law of tithing or consecration. It might with safety be said that, in point of immediate importance, and as an indispensable and necessary law to the speedy development of the kingdom, this law takes the precedence of all others revealed. It appears to be a measure of finance, divinely framed and given, for observance, to the subjects of the embryo cause, that the necessary revenues might be obtained to enable the legitimate authorities of the church to lay the proper foundation for the perfect structure of the kingdom.

The fact that such a law is found in the revealed code is an evidence that, although its prospective king has an overflowing exchequer, sufficient for all purposes, he intends that the law shall be observed with fidelity by those who may desire to become his eternal subjects, and that a proper observance, or non-observance thereof, will enter largely into the merits or demerits of each subject, and properly define his exact condition in the future.

Whole No. 230.

"And I say unto you, if my people observe not this law, to keep it holy, and by *this* law sanctify the land of Zion unto me, that my statutes and judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you." B. of C. cvi. 2.

Again, given in a revelation dated 1832:

"It is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to this law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or he had where it may be found on any of the records or history of the church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of hosts."—*Times & Seasons*, vol. v. p. 673.

No person can or need fail to see the importance of the law, and the direct consequences to us as a people who have covenanted to keep the whole counsel of God if we fail to keep it in this particular, if the foregoing be carefully considered. A refusal to keep this law amounts to a forfeiture

of the right to an inheritance in Zion, and consequently to every other blessing contingent thereon, which we are hoping to enjoy in the latter time.

A law from God of such vast importance to his people, must certainly be given for some great purpose, and a clear understanding of its intent should be earnestly desired by those to whom it is given.

“Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church.”

Nothing can be more explicitly stated than this, but notwithstanding its plainness, so many interpretations are being given to it, that its real meaning is obscured and its object is measurably defeated.

That those specified purposes to which the proceeds of the law must be applied, and for which it is intended, contemplate the immediate and great needs of the cause, irrespective of a host of minor ones, which naturally arise in prosecuting the work, and must be provided for by other means than the tithing revenues, seems very evident, and to use them without a due regard and proper discrimination by those who have their control, would be highly improper, as from them a strict rendering of accounts will be required.

“The building of mine house.” It is true a temple is not required from the saints, because we presume the children of Zion are not sufficiently sanctified, nor situated to have the honor, and it seems that before they shall be worthy to perform such a work, the preliminary effort of obtaining and sanctifying the land, to make it holy before the Lord, must be made.

“And for the laying the foundation of Zion.” If obtaining the land would not be filling one of the conditions toward laying the foundation of Zion,

I fail to comprehend the meaning of the language.

“And for the priesthood, and for debts of the presidency of my church.” In this language all may at once discover the great worth of the law to the cause, and how completely paralyzed every department of service would be without it. By a proper observance of the law by the saints, ample revenues would be provided for every need of the priesthood, (contemplating the ministry), through the bishopric, for we may safely infer that this portion of the law reveals the fact that the family of every officer, when he becomes an active minister, providing it has no visible means of support, becomes the *protege* of the church. Its head, upon whom it has a first rightful claim, is now working in the church interest—this we are inclined to believe is the meaning intended to be conveyed in the words “for the priesthood.”

If the law was lived up to, even according to the liberal construction of the twelve, and the authorities could fully rely upon a constant repletion of its treasury thereby, might we not have a more ready and numerous ministry than at present? Every member of the twelve, every seventy, and a host of high priests and elders whose hands would be loosed, could be made available, and sent to foreign lands, or wherever the gospel trump required sounding; but through fear of non-support to those who are most dear to them, and who claim and own their first attention, they are at home, with but few exceptions; the consequence is that the great interests of the marvelous work are permitted to fearfully languish.

“For the debts of the presidency of my church.” What debts? Can it mean that the president must carry the plethoric purse which contains the tithings of the people, and become at once “the trustee in trust;” be em-

powered to feed at the "public crib," without restraint? Most certainly not. He himself does not so understand it, for he says we control no church funds, "except as an integral portion of the body;" but through fear that some may think that he has, or may eventually have, a desire for it, we sometimes think he has said less than he otherwise might have said in advocacy of the tithing law.

If the president has no direct control over the tithing funds, what special debts are contemplated in the law? We answer, such as might be lawfully contracted for lawful measures to advance the interests of the cause, by the consent of the body, or as might be suggested from time to time by the authorities.

Had proper revenues been forthcoming, measures which are now dormant might have been brought into active life long since, measures which would have made our hopes look brighter, and one in particular—our publishing department might have been better established, and light chasing the darkness more extensively through the bright pages of its issues.

Having briefly examined the importance and object of the law, we may continue and try to point out its meaning as we think it was intended to be observed.

That the law certainly contemplates a consecration of the entire surplus property of each individual, cannot be doubted; and it has long been with many, and now is by some, doubted whether there is a sufficient power invested in the Twelve to justify them in the modified construction which they have placed upon this law. The law says, "And this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."

If this is to be the measure of finance for the kingdom, through the priesthood forever, which we must infer from the letter of the law itself, we

draw the conclusion that its provisions will prove adequate to meet its every want; and if so, is it not reasonable to suppose that as the kingdom grows and expands, its necessities and wants will increase proportionately? If the law which is designed and adapted to furnish revenue sufficient to meet the wants of the kingdom, in the broadest sense of the term—if this law should be applied, enforced, or executed, in all its scope, when its necessities are but few, comparatively, would not such legislation look like an act of unwarrantable injustice, diverting means from channels of usefulness to its owners and the cause?

By the decision of the Twelve that the needs of the church in its present condition require only *a tenth of the surplus*, they assume the right to modify its full meaning to that amount, and we do not feel disposed to question their action as being unwise, inconsistent, or improper. They have surely ordinary parliamentary usage on their side, and at least one reliable precedent in church history.

In Joseph's history as found in *Millennial Star*, vol. 17, page 617, we find an incident recorded which has a bearing on the subject.

"Friday, the 6th, attended the meeting of the High Council of Iowa at Br. Elijah Fordham's, Montrose. Extracts from minutes of council. President Joseph Smith addressed the council on various subjects, and in particular on the consecration law, stating that the affair now before Congress was the only thing that ought to interest the saints at present, and till it was ascertained how it would terminate, no person ought to be brought to account before the constituted authorities of the church for any offence whatever, and was determined that no man should be brought before the council in Nauvoo till that time; that the law of consecration could not be kept here, and that it was the will of the Lord that we should desist from trying to keep it, and if persisted in, it would produce a perfect defeat of its object, and that he assumed the whole responsibility of not keeping it until proposed by himself."

The fact of Joseph suspending the operation of the consecration or tithing law, and other well known and established laws, under those trying circumstances with the church, we produce as an evidence to prove that, although the whole law of God is an irrevocable code, the constituted authorities are invested with discretionary powers to administer it, according to the peculiar surroundings and necessities of the

work committed to their charge. The twelve and the Bishop stand empowered to execute the tithing law, but it seems to us, it would be a wide, a very wide stretch of power on their part to execute it, only as circumstances demand; and as they have decided that a tenth of the surplus is amply sufficient for present wants, who shall differ from them.

TO BE CONTINUED.

NEWS FROM THE SOUTH.

BY ELDER T. W. SMITH.

Dear Herald:

I apprehend that not many of your readers have a very clear idea of the character of the work here in the south, as pertains to the difficulties in the way of spreading and establishing the work, and keeping it in active and successful operation after it is established.

The country which composes this lower district is comprised of two counties, Santa Rosa in Florida, and Escambia in Alabama, and is what is called "piney-woods" land. The whole surface of the country here is covered with a heavy growth of what is variously known as hard or yellow, and fat pine. Many of them will square from from sixteen to eighteen inches, and from seventy to eighty feet long. Others will square more, but of shorter length; but these are pretty well cut off, and a smaller growth is left.

The land is mainly government land, and the timber is often, and more often than otherwise, taken from government land. It is said that the government makes no objection—perhaps not—but whether it is strictly honest to take it without express permission from government, is a ques-

tion; but custom, or long practice, may in this case make law. If there is a law passed by government granting the right to cut and use the timber, *ad libitum*, it is certainly all right. The argument or assertion that the government is subject to and the victim of fraud and robbery in all departments, does not justify me in robbing it of a cent; nor the assertion that if I dont cut it, others will, or that it will rot in time, perish by fire, or in any other way. That which is another's is not mine; what is not mine, I have no lawful or moral right to take. If the United States has defrauded the Red Man of his hunting grounds, I have no right to its stolen goods. It does not make stealing a virtue because the thing stolen is taken from a thief.

The living of many, I may say of most here, both in the church and out, depends upon the getting out of hewed timber, with the cultivation of a small patch of land.

The available timber is fast being cut off, and as it recedes, so the distance from home increases, and being too far to walk home and to work at night and morn, necessitates camping

out, and a return home on Saturday night or Sunday morning; and finally a change of residence is demanded.

The farms here are very small, amounting to from ten to thirty acres under fence. The soil is thin and sandy, and soon wears out. From three to fifteen bushels of corn to the acre is raised, according to the quantity and quality of manure used, and the steady, persistent labor in cultivating.

Cotton and rice raising require a great amount of hard work, and it dont pay at twelve or fifteen cents a pound for the former. The other is so hard to hull, and no hulling machines handy.

I never was in a country where farmers had to toil harder, and at such poor returns. There are better portions than this even in these states.

I learn that good farms, and productive ones, are from fifty to two hundred miles north of here, in Alabama. Some good country it is said is found in Eastern Florida. But this particular part where our churches mainly are, will not much longer furnish a living—now precarious—either for timber getters or farmers.

Our young men, who mostly are choppers, hewers or haulers of timber, are thrown into rough society continually. Their knowledge of the work is limited; owing both to lack of practical experience in the operations of the Spirit, (and whose fault that may be we cannot well judge correctly at all times), and lack of education, added in many cases to an indifference to that subject. Under these hindrances, they are liable to grow careless and disinterested, and yield to many of the follies of giddy youth and reckless manhood.

The gross and stimulating food they use, as fat bacon and corn bread, fried cakes, and stimulating drinks, such as coffee without any "trimmings," and the omnipresent pipe and plug of tobacco, naturally incite the animal

passions, and feed the grosser nature. It is no marvel that sensual passions strive hard for the mastery, and often get the victory over the spiritual man.

Many causes, and some little thought of, or known, are present in such natures to prevent the dominion and regulating influences of the Spirit of God, and natures unacquainted with, and of course unaccustomed to this sublime and divine power and its operations, fall easy victims to the tempter, who seeks to govern the flesh, and does so in a great measure.

The opportunities for education are exceedingly limited in the immediate neighborhood of the saints. Occasionally a brief term of school is kept in some parts, but often so far off that those who might go, (and these are they who are unable to work out of doors, through extreme youth), cannot be safely sent; those able to walk there, are employed on the farms or otherwise. Some who could go, evince no desire to learn, and go only now and then. In towns there are schools, *i. e.* school-houses and schools occasionally; but the saints do not live in towns. There is but one brother living in a town in this district.

There are some who want to post themselves, and read as much as their circumstances will admit. Others seem to be indifferent, except to novels or light reading; but I think I have seen an improvement in this direction. I found many families of the saints without the Inspired Translation, Book of Mormon, or Doctrine and Covenants; and many of them, and some now, without the *Herald* and *Hope*; but I have sold about a dozen copies of the Holy Scriptures, and also some of the other works. Branch officers who did not know before what their respective callings and duties were, or only in part, can now, as some are doing, post themselves. And as the saints read and understand, so will they grow in their knowledge

of the doctrine, and in their love for it. I find that those who know most of the faith and experience of the saints, are those who love the work the best, and are the most valiant in its defence. And it is reasonable that the more proofs of the divinity of a doctrine we have, the stronger must be our confidence in it.

One serious obstacle in the way of the spiritual progress of some, and as one member weak or sickly affects the body, so it has affected the whole, and proved a general hindrance, has been the use of tobacco, which I am glad to say, has now been laid aside by several. One zealous, faithful brother and his companion, who have gone to Texas, write that they have quit it. An elder in Santa Rosa branch, a priest in Mount Olivet, and an elder there too, have given up chewing at least; a teacher in Coldwater, and a sister, have broken away from the tyrant. I refer to them in this way, as the victory over the habit means a great deal here, where men, women and children, poor chimneys and cracked stoves all smoke; all needing some repairs to correct the bad habit. Others than those referred to may have overcome their former master; if so, I rejoice. The testimony of such as I have talked with is that they enjoy the work better, have more of the Spirit, and feel better every way. No man is a free man in Christ Jesus, nor fully a servant of Christ, who admits that he "can't quit tobacco." He plainly says in this confession, that he is a slave, and tobacco is his master. A more disgusting, filthy, and tyrannical master, no one need ask for. "To whom you yield yourselves servants to obey, his servants ye are whom ye obey." This idea should be remembered by tobacco users, that such as give themselves to the habit are its servants, and if they cannot escape its service, nor break its yoke, they are slaves. When they say, I can quit the habit; I can break

away from its power; I can resist its influence;" but do not; or when they say, "the appetite is too strong for me," they admit they are not freemen, but are slaves. They serve another master than Christ. And this being true, I hail every victory over the habit as a victory for Christ, as a help to the cause, by making men and women stronger in faith and the spirit of the work. A submission to the habit, is a capitulation, a surrender to the enemy; a decided hindrance to the cause. I consider it as one of the obstacles in the way of the work here, and in connection with other habits, has kept, and will, unless removed, keep the cause in the back ground—its subjects in the low, damp region of spiritual apathy and inertness, and the spiritual ones, bound in spirit.

Another hindrance in the way of the work is, (although the statement has not a universal application, as there are honorable exceptions), the small value placed on the word of promise; on the vows made before God and their fellow men; on the pledges made to fill a contract, or to do a work. It leads men—nay, it forces those who have been taught, and who have believed that a man's word should be as good as his *note*—it forces such to lose confidence in those who, for trifling reasons, break their pledged word. It compels them to receive their promises with doubt and unbelief. If I vow before God that I will give so much time, or so much money to a worthy and necessary object, and I do not give that time or money when I have it in my power to give, or when I could have arranged so that I would have had it in my power, I am found guilty of robbing God, or my fellow men, or both. My time when dedicated to God is no longer mine; so of means pledged to the cause. It is no longer mine. When pledged to the Lord it is his; and withholding is robbery—so declared to be by the prophet Malachi.

It is difficult when a man has once, without sufficient reason, broken his promises, and disregarded his word, to believe him as confidently as before; but when he repeatedly violates his promise, there can be but one result, and that is that he is not to be trusted nor believed. One of that character cannot hold the priesthood acceptably before God; he is under condemnation, and living, if there is any life at all in him, on an extremely low plane of spiritual existence.

The extreme ease, and the flippant manner in which some men and women make promises, and the reckless manner in which they break them, without apparent knowledge of or regard for consequences, displays a degree of moral turpitude not expected of saints; no, nor chargeable to saints of the order of the elect.

This class of persons are ever ready at the proposal of any new project that may take their fancy at the time, to offer to do as much again as others of calmer minds and less excitable feelings would consider their reasonable share, and you would suppose from the zeal manifested that speedily and triumphantly would the work be done; but you have counted without your host. You have been trusting to a rope of sand if you have trusted to their promises, and will learn that it is not those who boast so grandly before hand, what they are *going* to do, but those whose works show what they *have* done, who are the most to be relied on. In more things than one can it be said of the promise-making class, "These men began to build, but were not able to finish;" we might add, were unwilling, or too indifferent, or lacked sufficient "vim," or as is vulgarly said, have not enough "get up" about them. Some people in this work "live, and move, and have a being" spasmodically, and while looking for a sharp report and somebody or something killed, you will find it

was only a "flash in the pan," or a snap of the cap.

But I began to tell of the difficulties in the way of the progress of the work here, and of course nobody would imagine that these reflections applied anywhere but in the north.

The branches in this district are four in number, viz: Evening Star, in Escambia county, Alabama. Santa Rosa, Coldwater, and Mt. Olivet, in Santa Rosa county, Florida. And they are thus ranged in order, in going from the upper to the lower end of the district. The Evening Star branch is situated on the south side of the Conechu River, Samuel G. Mayo, president, fourteen miles from the place of meeting. Southward is the Santa Rosa branch, L. F. West, president. On the road from the first named to this place there are just seven houses, surrounded with a few acres of land, ranging respectively from about six to sixteen or eighteen acres in cultivation. Pine timber covers all the rest of the ground. There are no prairies or open places, only as they are cleared off.

From Santa Rosa to Coldwater branch, A. Kennedy, president, is about eight miles, with five houses on the road. From Coldwater to Br. Cooper's, where meeting is generally held in Mt. Olivet branch, M. B. Ellis, president, is about fourteen miles, with five houses on the way.

In all these branches the saints are scattered greatly. Some live as far as sixty miles from the principal place of meeting in their branch; many live from twelve to fifteen miles apart, others from one to six miles from each other. Often the high water in the various streams that separate them from the place of meeting, renders the attendance of the saints impossible, or very difficult and dangerous. Bridges built at public expense are few and far between, while a small "dug-out" or "flat" serves for private uses, or for passengers, while if the creeks can be

forded by teams, all right; if not, they wait till they can be.

The elders who travel here have to go on foot generally; but seldom can the brethren spare what few horses they have, as but few have over one, and fewer still more than two.

The pines do not make much shade; and with the sun shining scorchingly on your head, and the sand, (for sand is the kind of soil here), hot and blistering to your feet, traveling is not the most delightful task in the world. And to carry a satchel with a change of clothing, and some books to sell, does not add to the comfort.

When a person in his shirt sleeves will sweat at every pore, while sitting still or lying down in the shade, and without having previously exercised himself; it will not make him any cooler to start off and walk eight or ten miles, or more.

Occasionally one can meet an ox team, or a man on horseback on the road; but not often. Often we travel from one point to another without seeing a soul, except at the log houses which we pass.

Often we are a month and over away from our post office, and no chance to send for our mail, or that portion of it that comes; for we dont get all, as friends inform us often that they have written that which we never receive.

The houses are mostly built of logs, and are, as a general thing, perfectly innocent of the charge of having glass windows. A hole cut in the logs, closed with a board shutter, answers for windows and doors. If they had sash, they would have to keep them out most of the year, for they need all the air that is to be had. A close dwelling, or meeting house, as you have in the north, would be intolerable here.

Meetings out doors under a bush arbor serves sufficiently well here—when it dont rain.

Mail arrangements or facilities have been very poor in many places; but I think in some have greatly improved.

Congregations are not large, except occasionally in a town or on a funeral occasion. In the country many have to come from six to ten miles.

In the Upper District, comprising Monroe county, Alabama, there is at present but one organized branch—the Lone Star. The country is more thickly settled there, and other timber is mixed with the pine. Farming is the chief business; the farms are larger, and soil more productive. Cotton is raised there in considerable quantities. It is about fifty miles north of Evening Star branch. Br. G. R. Scogin was its president, but he is now laboring in Nagadoches county and vicinity, in Texas.

The southern people are brave and hospitable. The saints here are willing to do all that they can for the comfort and convenience of an elder who may travel among them, especially when they get acquainted with him. They want to get accustomed to his ways, and to understand his ideas, and expressions, for in many of these, there is a wide difference between a northern man, and a man of this section.

It is wisdom for one coming here to assimilate his views with those of the people, as far as honor and propriety will justify; and, as much as possible, avoid drawing comparisons between northern views and practices and those of the south.

The general prejudices against the faith exist here as elsewhere. The same books and pamphlets are circulated, that are elsewhere, and the old and effete stories of walking the water, "raising the dead," &c., with polygamy, are heard on every hand, and what makes it worse, many who can not read, and others who do not want to, receive their news from the sectarian priests, who refuse not to color the yarn all they can.

I think the prejudice against a northern man simply because he is from the north is fast dying out. Let a northerner leave politics alone—not be unduly sociable with the negro, mind his own business, he will not be in any more danger here than in the north. I have seen as yet less rowdiness, and interruption in our meetings than I have met with in many places in the north. Indeed I have not been interrupted or insulted here at all so far, though I have been often in other places.

If the colored people do not show more interest in hearing the doctrine than they have yet, I do not apprehend that there will be a very large army of the children of Ham enter Zion's gates. They are more prejudiced than the whites, except it be the most ignorant of the latter.

I think from observation, that the most successful laborers here would be men raised here, who are used to the climate, accustomed to their manners, and in sympathy with their tastes and notions; who could appreciate their wants, and enter into a deeper intimacy with them than a northern man can. There are men who are believing, and others who have formed as yet no definite conclusion on the matter, who could and would if they would obey the gospel, be just the ones to carry on this work here. To this end, prayer should be offered that God would speedily raise up strong and able men, to assist and to conduct the work here.

There are some few things to encourage, comfort and strengthen us in this work; but much more that makes it a disagreeable, laborious and dis-

couraging work. There are plenty of places to preach in, and plenty of invitations; but where are there not opportunities for such as desire them? There are thousands of fields yet uncultivated, or even unplowed; but what can we do for them, when our time is nearly all occupied in keeping the fields already broken and sown, and cultivated, from running to weeds? It needs an active elder among the churches continually. Our excellent and faithful brother Lanphear has been here over fifteen months, and his time has been confined nearly altogether among the branches; and since I have been here I have felt it my duty to labor to educate the churches in matters that all should know.

But little time and opportunity, therefore, has been ours to devote to new fields, and how soon we can be free, do not know. The prospects are getting fairer however. There are favorable signs of a good work being done about five miles west of Brewton. I expect to see a goodly number obey shortly, when, if proper material is found, a branch will be fully or partially organized. No description of the obstacles in the way, the requirements of the work, the character of people or place could give the understanding that personal acquaintance would produce. There are souls here worth saving, and plenty of them, and while it is the Lord's will that we should remain here, no matter how much the flesh and our spirits rebel, we will try to save all we can, and desire the prayers of all the saints, on behalf of the legation, for we need them.

CURE FOR A FELON.—A genuine remedy is worth circulating. It is said that a poultice of onions applied morning, noon, and night, for three or four days, will cure a felon. No matter how bad the case, lancing the finger will be unnecessary if the poultice is applied. The remedy is a sure, safe, and speedy one.

TEN MISSIONARIES have been sent to Sweden, in East Africa, in four years, and only two remains, a man and wife. The enterprise has cost thousands of dollars, and the sacrifice of health and life, and as far as known not one heathen has been converted.

THE GATHERING.

BY ELDER W. W. BLAIR.

Learning by the *Herald* that some of the saints are moving to Jackson Co., Mo., and purchasing lands for settlement at high prices, I thought to pen a few lines in respect to the gathering, in hopes that they may induce careful and correct thought upon that very important topic.

We learn by the word of God that the gathering shall be done "as it shall be counseled by the *elders* of the church at the conferences." Doc. and Cov. 58: (18) 12. Any other way than this must be wrong. Saints therefore should govern themselves accordingly, and by so doing save themselves trouble, disappointments, and loss.

The Lord declares that he will reveal unto the elders "from on high, when the city of the new Jerusalem shall be prepared, that ye may be gathered in one." Doc. and Cov. 42: (13.) Until the Lord does prepare the city, and the way for the gathering, and until he reveals the time of gathering to the elders, the saints should not undertake to gather upon the land, as going too soon may be as bad, or worse, than going late.

In the revelation to Enoch, Doctrine and Covenants 36: 12, also Inspired Translation, Genesis 7: 70, we are assured that the Lord will prepare the city for the gathering of his saints, and they should bear in mind that so important a matter as this is not to be left to human wisdom, nor private enterprise.

In the revelations of 1831, we learn that the "elders" of the church are to have charge of purchasing land for the inheritance of the saints; Doctrine &

Covenants 45: (15) 12, and that it will be then, "a land of peace, a city of refuge, a place of safety for the saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that *the wicked will not come unto it.*" Evidently the time here prophesied of has not yet come.

The Lord tells us in Doctrine and Covenants 98: 4,

"Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain, and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion."

By this revelation we learn that when the saints return to Zion it is "to build up the waste places." Surely, now is not the time to gather there, as there are no "waste places" to build. Who will be wise and consider these things?

In the revelation of 1834, Doctrine and Covenants 102: 4, the Lord says,

"Behold the *destroyer* I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints."

It therefore remains for the saints to patiently wait till the "destroyer" accomplishes the work of laying waste, and destroying the enemies of God, upon the land of Zion. If the people should persist in gathering upon the land before the time appointed of God, they may be destroyed by those direful calamities by which the land is to be cleansed.

The Lord tells us in Doctrine and Covenants 100 : (101) 3, that, "the redemption of Zion must needs come by *power*; therefore I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel." The Lord *can* redeem the land by *his* power, but the saints can not redeem it by *their* power; and of this they should be fully aware.

The saints were commanded, after they were driven out of Jackson Co., to "carefully gather together, as much in *one region* as can be consistently with the feelings of the people; and behold, I will give unto you *favor and grace* in their eyes, that you may rest in peace and safety." Doc. & Cov. 102 : 7. They undertook to carry out this commandment by gathering into Caldwell, Davis, and Ray counties, Mo.,

but were finally expelled from the State by the exterminating edict Governor Boggs; and, finding no place in Missouri, "consistently with the feelings of the people," they went to Illinois and eastern Iowa, and there did gather "into one region," and did, for a season, find "favor and grace" with the people. If the saints undertake to gather now, it should be in a similar manner; that is, "as much in *one region* as can be consistently with the feelings of the people." They should have "all things prepared before them," and the gathering should be conducted as "counseled by the elders of the church *at the conferences*, according to the knowledge which they receive from time to time." Doctrine and Covenants 58 : (18) 12.

SHALL THE SISTERS VOTE.

BY IRA CLARK.

Is it not probable that the Latter Day Saints will be held up to scorn before those who are sending missionaries of both sexes to enlighten the heathen concerning their duties toward the female, if ladies are prohibited from voting in conference upon any matter, simply because they are not elders?

If ladies are required to give a decision upon matters requiring thought, they will prepare themselves just as readily as the gentlemen. Go into seminaries of learning, and see or hear young ladies essays upon any subject; take the same, and compare them with those of the opposite sex, and none can complain of neglect or incapability in the ladies' department.

If Christ or the Messiah calls the church his *bride*, without respect of sex, and calls upon her to get ready

for him, what question relating to such an event, should ladies be unprepared to answer? If it is true that saints must govern the world, none are to be excluded in that day from voting. The officers must be voted in by the majority of the *saints*. The organization of the Latter Day Saints would be the just subject of ridicule, if mothers, daughters, and sisters, are really and truly unqualified to participate until the world is wholly purified. The new birth is a term used by Christ, because of its resemblance to the natural birth of mankind. "Male and female created he them," when God said "Let us make man," (male and female,) in the image and likeness of their Creator. Intelligence is the separating link between the animal and God-like being.

THE CALL TO THE MINISTRY.

BY S. H. ENNIS.

“How shall they preach except they be sent.”

Had each preacher in christendom one and the same call, would the doctrines which they teach be so antagonistic? God is not the author of confusion. It is unreaionable to suppose that he will call to the ministry those whom he knows will positively contradict each other in answering the vital question, “What shall we do to be saved?”

Yes, “*How* shall they preach except they be sent?” Not that they can not, for preach they *will*, and there is no lack of preachers in this day and generation. But will those who are not sent preach the word, through the hearing of and obedience to which cometh faith and salvation? From the question which Paul asks, we must conclude that they will not.

But how may we be able to determine whom God has sent? This is a question often asked in this day, when the right of certain preachers to administer the ordinances of the gospel is called in question. Because a preacher is an honest, praying man, and feels it a duty to preach what he believes to be truth, may we therefore conclude that he is called of God to declare the gospel? If all such taught one and the same gospel, we might so argue; but seeing so many faiths are taught, it is not safe to depend upon this rule.

It is true that all teach some of the principles of the doctrine of Christ. Repentance, for instance, is enjoined by all; but *how* to obtain a remission of sins, there are few who can instruct.

Repentance and faith are taught by many religious teachers as the only principles upon which salvation is

based. It is true, all other principles are embraced in these first, for through faith we receive all of the word, and become not hearers only, but doers also.

The instruction of Paul to the jailor is often quoted, “Believe on the Lord Jesus Christ, and thou shalt be saved.” This is a greater favorite and a more pleasing text to many than the answer of Peter to the same question, “Repent and be baptized for the remission of sins.” Why is this? The words of Peter are so plain, so expressive, that they can not easily be evaded. Whole sermons have been preached for the purpose of showing that Peter did not mean that baptism was essential to the remission of sins; but when all had been said that could be, in spite of every effort, it still read, “Be baptized for the *remission* of sins;” hence to the penetrating, candid and thoughtful mind, the exposition was unsatisfactory.

But the direction of Paul is not so explicit, and there is so much difference of opinion as to what constitutes faith in the Lord Jesus Christ, that unless guided by the same Spirit of interpretation which Paul possessed, we can not arrive at the same conclusion. We read that Paul preached the word of the Lord to the jailor, but what his instructions *were* is not upon record. There is no doubt he taught all the principles of the doctrine, and fully defined the faith necessary to salvation. a faith which brings forth works. One thing is clear and certain, viz., that he taught men the principle of baptism as constituting a part of the faith or doctrine of the Lord Jesus Christ; and we may therefore justly and reasonably conclude that his instructions would not differ materially from

the instructions of Peter, who was also inspired. Paul himself had been taught, "be baptized and wash away thy sins;" he surely would require the jailor to do the same. There is proof of this in the act of the jailor, for had he believed that his sins would be remitted without baptism, he certainly would have waited till the dawn of day before obeying such an important command.

Seeing then that honest, praying men do not agree with inspired ones in teaching that true faith in the Lord Jesus Christ induces obedience to the principle of baptism; but teach that, on the contrary, salvation may be obtained without it, can we safely conclude that such have been sent to preach?

By what rule then may we determine whom God has called to the ministry?

If we can learn from the written word how men were called in Paul's day, it will certainly aid us in answering this question; for as God is unchangeable in his rules, we may know that he has adopted no new method in calling men to-day; and if all who claim to be called of God to preach, have one and the same call, we are bound to acknowledge it, though their creeds be contradictory.

We have an account of Paul's calling and ordination to the ministry, and we expect that all who are *sent to preach* now will have the same kind of call and a legal ordination. Most certainly, if the same gospel must be preached, why should not the same authority to administer its ordinances be given? Do we read of any who were called in a different way after the Holy Ghost had been given?

Concerning the call of Paul and Barnabas, we read, that there was in the church at Antioch certain prophets and teachers, and that as they ministered to the Lord and fasted, the Holy Ghost said, "separate me Barnabas and Saul for the work whercunto I have called them." See Acts xiii.

Mark, "the Holy Ghost said." It was not an impression of the mind merely that they should preach, as the calling of men to the ministry is to-day; but the Holy Ghost spake through the prophets as they ministered to the Lord. But they were not then fully qualified for the work of the ministry, for we read further, that "when they had fasted and prayed, and *laid their hands on them*, they sent them away." Was this a useless ordinance, to be performed or laid aside at pleasure; or may we not rather infer that it was a command of our Lord in his instructions to his disciples before he left them? As the Holy Ghost sent forth these men, in the same manner he will call and send forth others. Here then is the test by which we may know those who are sent to preach and administer. If all who profess to preach the gospel in these days can testify to having received the same call and ordination which those ancient preachers did, we are safe in believing that they have been sent to preach, especially, if the promised signs follow those who believe and obey the gospel they proclaim. Such only can scripturally fulfill the command, "Go teach all nations, baptizing them in the name [or *by the authority*] of the Father, and of the Son, and of the Holy Ghost."

"LET no man deceive himself," says Petrarch, "by thinking that the contagions of the soul are less than those of the body. They are yet greater: they sink deeper, and come on more unsuspectedly."

A TEACHER who is attempting to teach without inspiring the pupils with a desire to learn is hammering on cold iron.

THEY that value not praise will never do any thing worthy of it.

 THE EARTH NOT A GLOBE.

"Truth whether in or out of fashion is the measure of knowledge, and the business of the understanding; whatever is beside that, however authorized by consent, or recommended by philosophy, is nothing but ignorance, or something worse!"—LOCKE.

Proud man rebels against whatever would dispel or expose his own ignorance or folly; and almost without a single exception, those who have braved the bigotry and prejudices of the world, have met with nothing but reproach and resistance instead of the aid they deserved: while those who have entailed the most misery and wretchedness upon their fellow men, caused error to run rampant and hold high carnival in what should be the courts of justice, and deluged the earth in blood, have been lauded to the sky as the great and good, the benefactors of our race. Success, alone, cannot justly be considered a criterion of greatness.

The cause of truth should never require an apology, and it is only when the truth is violently assailed that its votaries are called to its defense: but so unpopular has it become, in social, in mechanical, as well as in divine science; and people's minds have become so utterly turned to fables, that to attempt to advance simply the merits of plain facts, is virtually an acceptance of social, political, or religious ostracism.

There are truths, true principles and true sciences, which are always so open for investigation that the investigator need not content himself with mere speculations, theories or assumptions.

The earth as it now appears, we do not believe was formed of nothing. It was formed of a chaotic mass of matter: "it was without form and void," and needed only the moulding of the plastic hand of nature's God: and it was created from a chaotic mass to an inhabitable "PLANE," literally "stretched out upon the waters." 136th Ps.

"Founded upon the seas and established upon the floods." 24th Psalm. And standing out of the waters and in the waters. 2 Pet. iii. 5.

One grand principle we have to deal with, is that all matter is eternal, and true philosophy bears us out, and teaches that there is no possible annihilation of a single atom of matter: it teaches also that all things may be resolved into their simple or primal elements, but not destroyed: as no limit has been or safely can be placed upon this principle, we apply it to the whole earth, and if it was formed of nothing it could be again resolved into its primal element and thereby be annihilated, which is contrary to all true philosophy and the teachings of the Bible. Matter is eternal, and coexistent with God. There never was a time in which God did not exist, nor a time in which matter did not exist, neither will there be a time in which both or either will cease to exist.

And since it is with matter and its phenomenon we have to do, we must deal with natural objects, natural principles and laws, and these laws and principles remain the same, so long as no change occurs in the organization or arrangement of matter; or in other words the same cause, other circumstances remaining the same, will always produce the same effects.

Therefore in our search for truth it becomes us to proceed in a purely zetetic manner. All men do not seek to promote the truth. The too credulous public has been more or less blinded by authors, professors, and divines, "Who think it beneath them to offer anything less than a complete and finished system of nature to the world;" and who, in their "haste to make many books," and foist themselves into renown, entirely overlook, or directly ignore plain facts.

Especially is this the case in theoretical astronomy, whose foundation is based solely on hypothesis, and its premises unproved.

"Literary and philosophical societies will do well to disabuse their minds of the impression that they can much longer resist and resent the growing demand for a thorough revision and reconstruction of their antiquated and erroneous systems."

The assumed *convexity* or *curvature* of the earth's surface is as great a delusion as its supposed *axial* and *orbital* motions. It is only a stationary and irregular plane, over the face of which, the sun, moon and stars revolve. The theories of Galileo and Sir Isaac Newton are directly contrary to Scripture, to reason, and to the positive evidences of our senses.

"PLANE FACTS."

TO BE CONTINUED.

PRINCE OF THIS WORLD.—ANSWER TO "S."

Br. "S." refers to John xiv. 30, and then asks, "Does this mean Christ or Satan?"

From the manner in which he puts the question, I suppose he understands the term "prince of this world" to refer to the same person mentioned in John xii. 31. But it does not follow that the same term used by the sacred writers invariably refers to the same person or thing. For example; John, the revelator, makes use of the word *serpent*, when referring to the "Devil and Satan." But when the Savior said "Moses lifted up the *serpent* in the wilderness," he evidently did not wish Nicodemus to understand that Moses lifted up Satan in the wilderness.

For the benefit of Br. "S." and the reader, I will quote from the Inspired Translation.

"Now is the *judgment* of this world; now shall the prince of this world be cast out." John xii. 31. This translation does not differ from the old—they read alike. What is the "judgment" referred to here? It must mean that "this world" was to pass "judgment" upon our Lord, and "cast him out," which we are informed, they actually did.

"Hereafter I will not talk much with you; for the *prince of darkness*, which is of this world, cometh, but hath no power over me, but he hath power over you." John xiv. 30.

In this text the person referred to is not called the "prince of this world" but the "*prince of darkness*, who is of this world," which keeps up the distinction, and makes the matter clear. Said the Savior, "The prince of darkness cometh," and we ask what was his mission? Evidently to "accuse" the "prince of this world," and cause that he should be judged by the world. In view of the "judgment" which should be passed upon him, he told his apostles that when the Holy Ghost should come, "He should reprove the world of sin, and of righteousness, and of *judgment*,

* * * *because the prince of this world is judged.*" (John xvi. 8, 11.) Then "this world" was to be reprov'd because of the judgment they passed upon the "prince of this world."

On the day of Pentecost, Peter administered this reproof in the following emphatic language:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii. 22, 23.

The "accuser" is the "prince of darkness," or the "Devil and Satan," who shall be cast down.

LEONIDAS.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., JULY 15TH, 1871.

D U T Y .

In pursuance of our self-imposed task we attempt in this article to give some expression of the views we hold touching the duty of the priest.

The common acceptation of what the word signifies, as found in Webster, is as follows :

“A presbyter or elder; a minister; one who is authorized to consecrate the host and say mass; but especially, one of the lowest order, possessing this power.”
 “A presbyter, one who belongs to the intermediate order between bishop and deacon.”

The definition of presbyter is.

“An elder having authority to instruct and guide in the church.” “One ordained to the second order in the ministry, called also a priest.”

Dr. Buck states, that one class in the church of England, who consider the sacrament of the Lord's supper both “commemorative and encharistical” also consider all those “authorized to administer that sacrament as in the strictest sense priests.” “Others hold the Lord's supper to be a *feast* upon the *one* sacrifice, once offered on the cross; and these must consider themselves clothed with some kind of priesthood. Buck's Dictionary, page 369.

These statements are given for the purpose of showing the generally understood nature of the priest's office; not for the purpose of citing them as definitely deciding the question; only as aids, not as finalities.

“Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. 2 Chronicles xv. 3.

It would not be very difficult to enumerate very many of the duties of the priest under the Mosaic economy; but that there will be some obstacles lying in the way of defining the duties of that office under the economy of the apostolic ministry, we need not doubt.

“And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be *priests* and *teachers* over the land of my people. And it came to pass that we lived after the manner of happiness. 2 Nephi 4 : 5.

“And it came to pass that King Mosiah granted unto Alma, that he might establish churches throughout all the land of Zarahemla; and gave him power to ordain priests and teachers over every church. Now this was done because there were so many people that they could not all be governed by one teacher; neither could they all hear the word of God in one assembly; therefore they did assemble themselves together in different bodies, being called churches; every church having

their priests and their teachers, and every priest preaching the word according as it was delivered to him by the mouth of Alma; and others, notwithstanding there being many churches, they were all one church; yea, even the church of God; for there was nothing preached in all the churches except it were repentance and faith in God." Mosiah 11: 12.

"And, behold, you are they who are ordained of me to ordain *priests* and *teachers* to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the gifts and callings of God unto men." D. & C. 16: 5

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament, and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties: and he may also ordain other priests, teachers, and deacons; and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the priest is to assist the elder if occasion requires." D. & C. 17: 10.

"And the elder or priest shall administer it." D. & C. 17: 22.

"Or send by the hands of some priest." D. & C. 17: 25.

"I give unto you a commandment, that every man, both elder, priest, teacher, and also members, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded." D. & C. 39: 9.

"And also priests to preside over those who are of the office of priest." D. & C. 104: 31.

"And that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, or priest." D. & C. 111: 1.

The passages of Scripture, and quotations from the Book of Mormon, and Book of Covenants are presented together for the purpose of assimilation; as no one isolated passage can give so much light on a given subject as many, or all that may be cited, bearing upon that subject placed in comparison together.

From these quotations we receive the understanding of the priest's duty, or duties, which we give in this article.

It is the duty of a priest to "preach the word."

In preaching the word, a priest is privileged to use all the diligence, faith, and charity requisite to be used by an elder to render his preaching acceptable. He may likewise, sing, pray, open meetings and conduct them, using the Scriptures as a text book. He may invite men to come to Christ, using every auxillary, honorably and truthfully, within his reach; and may baptize into the body of Christ, those who hear and believe on his words. So far, the duties of a priest do not materially differ from those of an elder; and indeed from the character of those duties we may be excused if we conclude that the priest's office is of a composite character, spiritual and temporal.

In the specification of the duties of a priest, as in those of both teacher and deacon, there is much undefined in the law that may be understood by the nature of those duties which are clearly stated.

The organization of branches, or congregations of disciples into churches,

as they may gather themselves together in the various places where elders may preach and baptize, is not provided for by direct commandment, so far as the organic law contained in the Doctrine and Covenants reveals the commandments; yet there are few who would risk their reputation by asserting that congregations or churches could not be so organized. The good of such churches and the genius of the work demand organization.

How this organization is to be effected, and who shall convene the members of whom this organization shall be composed—the believing and baptized disciples; or who shall be selected from among them to become their standing minister, or how he shall be appointed, chosen or elected, are not pointed out; but it is quite essential that all those things shall be done.

The New Testament affords but meagre record as to how the various churches were organized; but bishops and deacons are both written of; and in various places the church is named as being under rule, being governed, controlled, or supervised by some one of their own number.

The Book of Mormon, as we have before quoted, affords us a certain indication of the manner in which those churches were organized there written of; and *priests and teachers were ordained over them.*

The spirit and power of the instruction given by King Mosiah unto Alma, were to organize those hearing, believing and obeying the word, into churches; and select from their midst, men who should be ordained to have charge over them, spiritual and temporal authorities for temporal and spiritual laborers.

These selections were evidently to be made, governed, aided and decided under one of three conditions; either chosen by the voice of the body, ascertained by nomination and vote; by the authoritative declaration and selection of the person who was instrumental in originating and conducting such organization; or by the appointment of the spirit through proper representatives of the church, in answer to the prayer of faith. In the event of one being appointed by the Spirit, the office to which he should be called would most likely be named; but in case he should be selected by the voice of the person officiating, or by the choice of the people, he would needs be so chosen “according to the gifts and callings unto men,” and ordained according to the “power of the Holy Ghost in the one ordaining.” Ordination in either case must be in accordance with the *law* by which the church was established and by which it should continue.

What instructions King Mosiah gave Alma touching the manner of his organizing churches, the selection of persons for officers and the grade of office to which they should be ordained, does not appear; but the fact recorded, that Alma in accordance with the permission of King Mosiah did organize churches, is evidence that he was acquainted with some law by which his acts should be regulated, or that he had received some specific instruction from the

King; or what would serve our present purpose far better, had received instruction from the Spirit of Christ.

One of the reasons given for organizing churches, was that all could not be governed by one teacher; nor could they all assemble at one place to hear one person declare the gospel.

Whatever may have been necessary for Alma to do in organizing those churches was done; and when he ordained priests and teachers over those churches, he very evidently did not transcend either his instructions or the law by which they were to be organized.

Whatever may now be said, the priests ordained by Alma must have been preachers; men of character and standing; men of influence and power; men of ability and gifts; men able to persuade, incite, and urge other men on in the spiritual race; men prepared to place themselves in the advance in defence of the church, in all good works, and in suffering for the cause; wise enough for counsel, and strong enough for battle against error; men who were not sycophants to those above them, nor tyrants to those below them; in a word, standing ministers to and guardians of the flock.

It is the duty of a priest to "teach." This teaching is for the benefit of the church, and though he holds the privilege in common with the teacher and deacon, it is made his *duty* by the statement that he is to teach. He shall teach the things of the kingdom, deriving the instructions which he imparts from the Word of God, from the teachings of the elders, from the dictation of wisdom, and the voice of the Spirit.

It is the *duty of a priest to expound and exhort.*

He shall make himself conversant with the Scriptures, the laws of the church, the covenants and commandments, that he shall be able to give them a proper construction and application.

It is a priest's duty to *visit the house of each member, and exhort them to pray, &c.*

In the discharge of this duty there is grave responsibility imposed upon the priest. He comes in contact with all kinds of people, under various circumstances, and of different tempers. He must be cool, sagacious and wise whatever may be his natural disposition; it is his duty, therefore, to cultivate those qualities.

In his visits from house to house the priest must necessarily hear and see much of the inner or domestic life of the saints; it is his duty therefore, to refrain from telling what he sees and hears; and in no case is he justified in betraying confidence reposed in him by those among whom his visits are made. His questions should be few, and directly connected with his spiritual office as priest. He must neither be suspicious of, nor give rise to suspicion in others. He should study to make his visits welcome seasons of enjoyment to the saints. He must not hear, encourage, nor meddle with, personal differences where

hardness against others is held, only to soothe, palliate, or advise to seek for and obtain reconciliation; this he should exhort offenders and offended alike to do.

The priest is to *take the lead of meetings* "when there is no elder present."

The priest is to assist the elders in all the duties enumerated in the paragraph of section seventeen which defines the priest's duty.

The taking "the lead of meetings" is made a part of the duty of a priest, and from the connection of this paragraph, with duties defined in other places, the facts heretofore cited, of the formation of churches by Alma with "priests and teachers" over them, and the declaration made in section 17, par. 25 that the lists of members should be sent to the elders' conferences by the hands of a priest, show that it was contemplated that churches could be represented by that priest; the further fact that a priest is authorized to administer the sacrament, are all significant, that the same unwritten rule of church law by which different churches may be organized, provides that the chosen, selected, or appointed officers, are presiding officers over such churches. The priest here spoken of, then, is such chosen, selected, or appointed person ordained over the church.

The priest is to assist the elder in all these duties if occasion requires, and in no other case does occasion so urgently require as in the case of the absence of the elder.

In par. 11, sec. 17, it is made the duty of the teacher to take the lead of meetings in the absence of *the elder or priest*.

These two paragraphs, the tenth and eleventh of section seventeen, of the Doctrine and Covenants, have been made the subject of much discussion. In most of these discussions it has been insisted, by some, that the words "he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach," absolutely prohibit a priest from taking the lead of a meeting, when there is an elder of the church, belonging to the same branch, present in such meeting. This is the chief and strongest objection against a priest presiding. It is used as an unanswerable argument, and so it is always thrown in as a clincher.

Paragraph eleven has the terms differently placed, and the words "the elder or priest," seem to have a specific reference to some *one* of the whole number of elders and priests as the one elder or priest indicated. It is not claimed that this eleventh paragraph can be so strictly construed as paragraph ten.

We desire in this connection, although it may be deemed a digression to offer the following.

If the words "no elder present" and "an elder present" are to be construed to include only elders belonging to the branch, or particular church, meeting at any one given place, do not the words "the elder or priest," in paragraphs

eleven and twenty-two, equally as certainly indicate some *one* of those elders and priests belonging to such branch? If so, are there not two declarations making the application specific and limited, against one making it indefinite and general?

Again, if the words "no elder" and "an elder" occurring in paragraph ten prohibit a priest who belongs to a branch, or specific church, from taking the lead of any meeting where there may be an elder of the same branch present, by what rule of construction are those words confined in their meaning to elders belonging to the branch?

Again, if it is an interpolation to construe the words "the elder or priest" occurring in paragraphs eleven and twenty-two, to mean the elder or priest chosen, selected, or appointed over the particular church, is it not also an interpolation to say that the words "no elder" and "an elder" in paragraph ten mean the elders resident in, or elders of that particular church?

The declaration made in paragraph eight "and to take the lead of all meetings" is distorted when it is construed to say the "elders are to take the lead of all meetings." In the beginning it reads, "An apostle is an elder, and it is *his* calling;" the pronoun *his* representing the word apostle, not the word elder. If it read an elder is an apostle, and it is *his* calling &c., then the sentence might with propriety be construed to signify that "the elders are to take the lead of all meetings."

We have never been in favor of a strained construction of the law; nor are we any more in favor of seeing the law over-rode and set aside by precedents not in accordance with the law; and where access can be had to the law, and a construction be put upon that law harmonious with itself and with the organic law by which the church was established and perpetuated, that construction should obtain and be observed; the charge then that we sometimes go contrary to some former precedents has not yet daunted us when hurled at us by those who held views of the law created by those precedents.

The fact, that many branches of the church, were governed and controlled by an elder and his two counsellors, does not invalidate the law of organization for branches, or churches, if we can find that law. We find no law providing for a presiding elder and two counsellors as the officers of a branch, or separate church; but we do find the priest, teacher, and deacon spoken of as standing ministers to the church, priests and teachers being ordained for that especial purpose.

Whenever usages of the past contradict or contravene the organic or governing rules of the church, those usages should be abandoned, and a nearer approximation to those rules should obtain.

We can not say what prejudices may be held respecting the taking the lead of meetings; but if by this taking the lead of all meetings, it is intended to convey the idea that the care, trouble, anxiety and self sacrifice necessary and

incident to the spiritual oversight of a church of six, or several hundred, of the disciples of Christ is meant, we can see nothing especially to be desired to make one jealous of such honor; and just as little do we see the propriety of any man being so tenacious of his personal dignity as to claim from another the privilege to read an hymn; to invoke a blessing; to read a chapter; to deliver a discourse, or preach a sermon; to pronounce a benediction, and be subsequently tortured by fear lest he has trod on some other man's pet theory, or denounced some other man's pet practices; to be harassed by charges of error, lack of judgment, false doctrine, and so on to the end of the chapter as read by some one of equal ability and equal right to the same privileges.

The priest is to "teach, expound, exhort and baptize, and visit the house of each member, exhorting them."

These duties are continuous, involving a constant watchcare and oversight; not merely an occasional visiting, or exhorting, during the time of holding meetings. A consideration of the language of this statement of duties, shows that the presence of the priest or teacher is always recognized; that he is the visible presence of the power and authority of the church, its spiritual safeguard. His duties neither begin nor end at the close or opening of the meeting-room door; he is always on duty. In him the higher and the lesser blend, in him they diverge; his duties being of the spiritual and the temporal, partaking so much of the spiritual as to take him to the door of the sanctuary; acquainted with the mysteries within, yet delighting ever to bring men thus far and return for others still on the way. Permitted and authorized to declare the honors and delights of the kingdom; to throw wide the doors and help others through them, yet restricted from conferring the spirit in confirmation, not because of his lack of worth, but because of the necessities of the duties which he is called to perform.

That he may preside is shown by the fact that Israel mourned when there were no "teaching priests;" by the fact that "priests" were consecrated by Nephi over the land; by the fact that Alma established churches and ordained priests and teachers over them; by the fact that the twelve were to ordain priests to declare the gospel of Christ; by the fact that he is made a visiting, teaching, standing minister to the church; by the fact that he may administer the sacrament, even in the presence of elders and high priests; by the fact that he may preside over those who are of the office of priest; and by the further fact that in all these duties he is to assist the elder if occasion requires.

Section seventeen of the Doctrine and Covenants is not a revelation; but is a definition of sundry duties arranged and presented to the church at a solemn assembly, or conference, and by them accepted and adopted; therefore it is clearly within the province of a similar body to define the construction to be put upon the act or acts of their preceding assembly. This section bears the same relation to the church that the "Lectures on Faith," the "Organiza-

tion of the High Council," the "Articles on Marriage," and "On Governments" do. The formulas given respecting the sacrament are both transcribed from the Book of Mormon and are accepted as commandments. We are therefore neither guilty of contempt for the law of God, disregard for the covenants of the church, nor blasphemy against the character, goodness, or the Word of God, in thus presenting our understanding of the duties of a priest in the church of Jesus Christ.

Correspondence.

STOKE NEWINGTON, London,
April 30th, 1871.

Dear Br. Joseph:

In reference to the work in this country, I repeat what I have written before, that it has been hard to establish the truth in London; but now, I am pleased to say, we have so far succeeded that it is becoming known that the truth we advance is not mixed with "abomination." We have just had some handbills printed, which, to all appearance, are speaking very loud. Br. Bradshaw is very courageous in out-door preaching, and has, during the last six weeks, preached, I think, about four or five times per week. Last Sunday I felt it my duty to go and help. I had the privilege of preaching to a multitude, amongst which were three who had come to the same ground for preaching, who on other occasions had reminded Br. Bradshaw that it was time for him to leave off, as they wanted to preach themselves. I, being ignorant of their presence, expressed a hope that they would come before I concluded, as I was determined to preach the *gospel of Christ*.

We determined at the last conference to depend more on the Scriptures than on ourselves, for it is by obedience to the word of the Lord in them that man shall be saved. We are united, and those of the members who come up to the church are very good. I am

pleased also with the good office-work of Br. Owen, the president of the Second London Branch. His heart is fixed to do right. We desire unitedly to build on the foundation of the apostles and prophets, Christ the chief corner stone. My love to the brethren in the office. Yours in Christ,
C. D. NORTON.

COLUMBUS, Kansas,
May 15th, 1871.

Dear Herald:

Inasmuch as I have been appointed by this branch to write to the readers of the *Herald* concerning this country, and as my brethren in California requested me to write to them concerning the country, I will give you my views in a few words.

I traveled through the country from Grand Island to Little Prairie Creek; then to Loup Fork, in Nebraska; this is about one hundred and forty miles from Omaha. The country there is very desirable, so far as the land is concerned. The soil is generally good; of a black, sandy nature; and much land is to be had there yet, both of railroad and government land. The railroad company offer their land on good terms. The best portion of their land is from five to fifteen miles north of their road. On Loup Fork it can be bought for from three to seven dollars per acre, on part credit.

I also traveled through Missouri. A great portion of it is good land. The north-west and middle parts of the state are very desirable. Good farms

can be bought there for from twenty to thirty dollars per acre. In some parts of the state I would not like to live, because of the scarcity of water; they have only what they can catch off their houses and barns when it rains. They then run it into holes in the ground, which, for its ability to hold the water, is like glue. You can make a little hole in the ground, and pour water into it, and it stays in it like it would in a bucket. Along the streams of water, it is sickly.

I have also traveled through this state, Kansas. I find here the same kind of land as I found in Nebraska, and the reason why I settled here, is on account of the climate. I have bought a farm here, two miles west of Columbus. We can raise nearly everything we have a mind to plant. This is as good a wheat country as I ever saw. Corn will grow from twenty-five to forty, and sometimes sixty bushels to the acre. Pumpkins, turnips, and all kinds of vegetables, we can raise here by the wholesale. The soil is a sandy, black loam. We have good well water from eight to twenty feet deep. Lumber is worth from twenty to thirty-five dollars per thousand feet; rails three dollars per hundred. Fuel is no object in this country, as we can buy the best of stone coal here, for from six to eight cents per bushel. We farm here without fences, as stock are not allowed to run at large. As a whole, this is one of the best places for men with little capital in the world. The most of the land has been taken by men who expect to sell it. Claims, with but little improvement on, can be bought here for from one hundred to four hundred dollars per one hundred and sixty acres. We have a good settlement of saints here, west from town. We are going to build a new school-house this summer, and have it also for preaching. The saints here have lived so as to have the good will of nearly everybody. I preach in the court-house once a

month, and we have preaching in the school-houses round through the country. Our doctrine gives good satisfaction in town. I believe we will add many to our number. I would also say that we are making some calculation on Br. Hervey Green to come here and teach school for us here in this district. There are fifty-two scholars, and a great portion of them are the children of the saints.

Those of the saints who wish to settle in the regions round about Zion, would do well to come and see this place. They can get good homes for little money. We would like to have some merchants. Men of experience can do well. Business is good, and town property cheap. One of the brethren here owns a store which he rents. He would like to rent it to some Latter Day Saint. We also want mechanics of all kinds; but more especially men to take farms. There are two branches in this county, Columbus and Pleasant View. We held a quarterly conference near Pleasant View, two weeks ago, and had a good time. Three were added to our number by baptism.

F. C. WARNKY.

SWEET HOME, Mo.,
May 13th, 1871.

Pres. Joseph Smith:

Br. Nutt and myself agreed to start to England five weeks after we received our appointment, at which time I got ready to go, and waited patiently on Br. Nutt's coming; but his circumstances were such that he could not come. At his request, I went to the Bluffs, intending to go to general conference, and then to England; but he again told me he could not go. He agreed to go to conference and report for both of us. I see by the minutes of the conference that he either failed to report for me, or there is an omission; as no mention

is made of it. It has been quite a disappointment to me, as well as an expense. If the readers of the *Herald* knew the cause of our delay, it would clear me from censure, and this I think is nothing but just.

The work here is onward. Our branch is increasing. Fifteen have been added this quarter, and prospects are good for the future. Great inquiry, as well as opposition, is manifested; but we trust in Him who doeth all things well.

We have invitations in new places. For the first time, the people of Oxford, Worth county, Mo., gave us a hearing on last Sunday. We left another appointment there for the second Sunday in June.

Your brother in the covenant,
W. POWELL.

KEOKUK, Iowa,
May 9th, 1871.

Br. Joseph:

The cause here seems onward. The saints have purchased a lot to build a meeting house on, and outsiders are helping. I learn also that the saints are going to build one at Montrose. This movement seems to create inquiry into the doctrine outside, and blessings inside; for by being willing to build, to consecrate the property to the Lord, we do that which is pleasing to God, and he causes the work to be prospered.

W. C. LANYON.

GALESBURG, Missouri,
May 15th, 1871.

Br. Joseph:

The good work still goes on in this district. The spirit of enquiry is increasing among the people. The elders are coming up nobly to the work. The saints are united. I am happy to say that two more faithful servants of God have responded to our "Macedonian cry" in this district. I refer to D. S. Crawley and F. C.

Warnky; each a host within himself. They are entering into the spirit of the work nobly—thank God for such help. You will see by our conference minutes that I am to devote my entire time to the ministry, and that Br. I. C. Ross is to labor with me. Nine precious souls have been added by baptism since I wrote you last; others are to be baptized next Sabbath.

I suppose you have been informed of the "big gun" that was fired at us in this place not long since, loaded with "Joe Smith," "false prophet," "Spaulding Story," "Adam God," "human sacrifice," "polygamy," &c., &c., &c., *ad infinitum*. Alas! for human wisdom; the shot neither killed nor wounded the game; but rebounded with such terrible force that it injured the gun and the reputation of the regiment to which it belonged. Next Sabbath another gun of great calibre is announced to be fired off at the Bird School-house. I am to reply on the same day.

"God moves in a mysterious way,
His wonders to perform."

I start again in a few days for the western portion of the district. Look out for the Galesburg club list for the *Herald* soon. Love to Br. Mark and all saints.

Yours in Christ,

B. V. SPRINGER.

NEBRASKA CITY, Neb.,
May 16th, 1871.

Br. Joseph Smith:

I have just returned from the Island, fifteen miles below this city. I have labored on the Island for some months past, and the seed sown begins to show that it has life in itself. I was privileged, last Sabbath, to baptize one. I preached at the waterside, as there were a great many present. After preaching at night, two more came forward for baptism, and on Monday one more. R. C. ELVIN.

INDEPENDENCE, Mo.,
May 16th, 1871.

Br. Mark:

As far as temporal things are concerned, I have something to eat, drink, and wear, for which I feel thankful to the Lord.

In my spiritual labors, I can say that things are more favorable than I looked for in this locality.

Last Sunday, May 24th, I had the happy privilege of preaching to a large and attentive congregation, in the Rush Bottom School-house, on the authority of Joseph the Martyr, and the divine authenticity of the Book of Mormon. This was in answer to questions asked the Sunday before. All appeared satisfied. After meeting we went to the river, and I baptized Peter Johnson Hole. He formerly belonged to the Methodist church. In the evening we held confirmation meeting at Br. Noble's house. There was a good number of young people present. I spoke to them upon the doctrine of the primitive church, and the Acts of the apostles, showing the difference between them and the (so called) christian ministry.

A good many are carefully investigating the doctrine taught by us. Last Sabbath I again troubled the waters, and the prospects are great for the repetition of the same act in the future.

So far my labors have been on the river bottom, or, as it is called, Rush Bottom. This place is about six miles north of Independence. As soon as we can get a branch organized here, and get it in running order, then, if the Lord will permit, I will extend my labors nearer town. Every step I take here, has to be taken firmly and surely; for there is a three-fold current in opposition. This however but nerves me to the battle; but for one thing I truly thank God, that is for my pilgrimage to Utah.

Some may wonder what an experience in Utah has to do with the de-

fence of the cause here. Let such come here and labor in the cause a few months, and they will find it out. Our faith is in the Lord, that he will help us to overcome every manner of opposition.

I find that the young here, as elsewhere, take hold of the work more readily than the old. They are less contaminated with self-righteousness. The religious portion say, "Well, we can't expect much from such a source, but let us go and hear him." And when they do hear, it appears to lay heavily, and as their spiritual doctors are not skilled enough to remove it, therefore it deranges their digestive machinery.

There is one family of saints living in the Bottom, and they truly have been a help in forwarding the word here; for they have walked in wisdom towards them that are without, redeeming the time, because the days are evil. And when the old saying is thrown into my teeth, "The Mormons are all a mean low set," I refer them to neighbor N. They will say, "Oh, he is an exception; if they were all like him, we could get along with them very well; but we have heard so much evil about the Mormons that we are afraid of them." I tell them True Latter Day Saints do no evil to any one; and furthermore, we are not sent to teach the people to do evil, but do good to every one. Br. Mark, I would ask you to remember us here, when you appear before the Lord. May the Lord bless his people, is the prayer of your brother,

JOSEPH S. LEE.

GALESBURG, Mo.,
May 20th, 1871.

Br. Joseph:

I met with the saints in the Pleasant View conference, and had the pleasure of addressing them on the subject of the Book of Mormon. I was intending to settle in Kansas, and

came to this place to purchase horses, some ten days since. Preached on Wednesday and Thursday evenings in this place; started for Kansas on Friday, passing through Georgia City. The citizens learning that I was a "Mormon preacher," invited me to stay and preach in the evening, which I did, on the subject of the kingdom of God. A gentleman present took down the discourse for the purpose of publishing. On liberty being given for remarks, he arose and stated that it was "the first Mormon sermon" he had ever heard, and that he believed it to be strictly in accordance with the scriptures. I will commence preaching this evening in the town of Medoc, and on Thursday evening, at the request of the citizens of this place, will begin a series of lectures here, on the question, "Was Joseph Smith a true, or a false prophet?"

Some three weeks since, a learned divine made a terrible onslaught upon "the claims of Joseph Smith and Mormons in general," at this place, and promised to return in three weeks, and double the dose.

Br. Springer is out on his mission. There are more calls for preaching than we can at present fill. Please send my mail here.

Your brother in Christ,
DANIEL S. CRAWLEY.

BEVIER, Missouri,
May 21st, 1871.

Br. Joseph:

Elder John Watkins and myself were on a mission, May 14th, thirty miles south of Macon City. We went there on the 13th, and stopped till the 15th, with your good brother and sister Parry. They treated us kindly. Br. Parry obtained a large church, owned by different parties. There were large congregations to hear—some who had never heard the gospel before. Br. and Sr. Parry are there

alone, so I hope the seed sown will sink deeply into the hearts of the the honest.

I was raised in South Wales, and obeyed the gospel twenty-two years ago. Since that time I have seen many "ups and downs." I came to this country in 1860, and went to Utah in 1861. I thought to meet with the Latter Day Saints, but am sorry to say I did not find them. In 1861, my wife, self and one child, came from Utah. I never knew anything about the New Organization at Zion, and I was like a fish out of water. I had a brother in Utah; he wrote to me to come back. I did not know what to do; I wanted to be with the people of God, if there were any, so I made up my mind to go back, and went in 1866; but I could not live there, no more than I could live in fire. The ways of the people were so bad in the sight of God and man. It cost me a deal of trouble and money; but I have made up my mind now, 'twas all for the best. In 1867, I left again, and came back safely to Bevier, Mo., and till 1869, I was as a lost sheep. Elder Daniel Llewellyn then came from St. Louis to Bevier; sent for Br. Hazledine, who came and organized a branch, and I got into the fold again.

The work in this part of the Lord's vineyard is moving along slowly.

My love to you and Br. Mark, and all who have partaken of the same Spirit.

Your Br. in Christ,
THOS. REES.

Address of Elders.

C. D. Norton, 17 Arthur Road, Walford Road, Stoke Newington, London.
Wm. Hart, 16 Louisa-street, San Francisco Cal.
T. W. Smith, Milton, Santa Rosa Co., Florida.
Thomas Taylor, 10 Haydon-st., Balsall Heath, Birmingham, England.
Thomas J. Andrews, No. 436, Brannan Street, San Francisco, Cal.
Charles Sheen, Anamosa, Jones co., Iowa.
H. Fulk, Kirrland, Lake co, Ohio.
S. Maloney, Pleasant View, Cherokee co., Kan.

Digest of Church News.

THE NORTH-WESTERN MISSOURI District Conference was held at the Waconda branch, Ray county, Mo., on the 27th and 28th of May, 1871. Wm. Smmerfield, pres.; A. J. Blodgett, Sen., clerk. Officials present: 16 elders, 1 priest, 3 teachers—total 20. Elder R. C. Moore reported by letter. “Resolved, That R. C. Moore and D. M. Williams labor together in Nodoway county.” Elders R. A. Marchant, Wm. Bogarth, F. M. Bevins, Jas. Johnson, Geo. Nutall, R. L. Ware, A. Worden, — Belcher, J. D. Cravan, Wm. Summerfield, A. J. Blodget sen., E. G. Cato, Wm. Kinyon, A. J. Cato, and R. Frost, all reported verbally. All of the above reports accepted. Eight had been baptized by the elders. Branches reported—Starfield, 27 members; Waconda, 23 members; Cameron, 11 members; Far West 12 members. Bevier and Corn Creek branch reports rejected. Clinton reported verbally by the president, requested that it be disorganized, as its members had all left but one family. “Resolved, That the Clinton branch be disorganized.” “That the Union Mills branch be disorganized, in consequence of the lack of proper officers.” Shoal Creek branch not reported. St. Joseph report accepted; 27 members; gain since last report, 11. Platte, Guilford, Sweet Home, and Hannibal reports did not arive in time to come before the conference. “Resolved, That no elder has the right to preach or baptize within the limits of any branch in this district, without the consent of the officers of said branch.” “That inasmuch as a member of the church will persist in getting drunk, that the branch to which he belongs should deal with him according to the law.” “That all elders and priests in this district labor together two by two, as their circumstances will admit.” “That all the elders and priests in this district report, in person or by letter, at our next quarterly conference.” “That the president and clerk of this district be recommended to the president and secretary at Plano for their licenses.” “That the president and secretary be sustained for the next quarter.” All the spiritual officers of the church were sustained.

Treasurer's Report, for the Quarter ending May 27th, 1871.—Freewill offering, \$3,06. Paid to the poor, \$0,50. District expenses, \$2,00. Total, \$2,50. Balance on hand, \$0,56. Received of branches,

\$11,00. Amount in treasurer's hands, \$11,00. Amount received in all, \$14,06.

“Resolved, That the treasurer, F. M. Bevins, be sustained.” That inasmuch as Elder B. G. Watson, of the Union Mills branch, has treated the rulings of the last conference with contempt, that this conference silence him.” See notice in HERALD. Report of elders' court appointed to investigate the charges against Elder A. J. Cato was read and accepted. “Resolved, That Elder A. J. Cato be silenced in the ministry, until he goes before the Cameron branch and makes satisfactory answers to the charges preferred against him, publicly.” “Resolved, That the president and secretary of the district give certificates to the presidents of the disorganized branches.” “That a two days' meeting be held in Guilford branch, Nodoway county, Mo., on the last Saturday and Sunday in July next.” “That a vote of thanks be returned to Mr. and Sr. Milligan for the use of their new barn for holding conference in.” Preaching by Elders Jas. Johnson and R. Marchant, to about two hundred and fifty persons; some had to come twenty-five miles to hear preaching. Sacrament and testimony meeting held late in the afternoon. The saints felt oppressed for awhile with the opposite spirit; but the Lord blessed them with tongues and interpretations, and prophecies. Resolved, “That this conference adjourn to meet at the Far West branch, (Old Far West), on the last Saturday and Sunday in August, at 10, a. m.”

THE MERTHYR Quarterly District Conference convened in the saints' meeting house, Aberaman, near Aberdare, Glamorganshire, Sunday, May 28th, 1871, at half past 10 a. m. T. Morgon, pres.; E. Morgan, sec'y. Officials present: Seventies, 1; elders, 14; priests, 1—total 16. Branch reports:—Pendarren, members 26, decrease, 1. Aberaman, members 42, decrease 2. New Tredegar, members 24, decrease 5. Llanvapon and Beaufort not reported. Resolutions:—“That the Pendarren branch be disorganized.” “That a new branch be organized in Merthyr.” “That no officers be called in any branch of this district, without it is in an elders' district council meeting.” “That Elder Wm. Morris be appointed treasurer, to receive donations towards the sustenance of the wife of Elder D. Griffiths while he is out traveling.” Elder J. Rees' letter of appointment from the President and Secretary of the church, as a missionary

from America was read; and it was "Resolved, That Elder J. E. Rees be received as a missionary from America with kind love." Elder J. E. Rees spoke of his travels from America to Wales; that he had no trouble at all on the journey; of prosperity in his labors. He thanked God for keeping him alive when he saw the names of so many of his old friends in the graveyard, friends who were alive and well when he left Wales, and whom he had expected to see alive when he came back, but to his great disappointment they were in their graves. J. E. Reese, and T. Morgan, president of the Merthyr district conference were sustained by vote. The Lord's supper was administered by Elders D. R. Williams and J. Watkins, and fellowship meeting was held. The word was preached out of doors and in, by Elders T. Morgan, J. E. Reese, R. Thomas, and J. R. Gibbs. Conference adjourned to meet in the Latter Day Saint's Meeting House, Aberaman, Glamorganshire, Wales, on August 27th, 1871.

THE LITTLE SIOUX Quarterly District Conference was held at Bigler's Grove, June 3rd and 4th, 1871. J. C. Crabb, pres.; D. Maule, clerk. Minutes of last conference read, corrected, and approved. On motion resolution passed at the last conference, granting John Thomas a seventy's license, was reconsidered; and it was "Resolved, That we recommend to the quorum of seventy, that said license may be granted." "That this conference send out no elder to labor or represent this church, except they are out of debt, or make satisfaction with their creditors, in agreement with a resolution passed at the last general conference." "That each elder labor as much as possible in the district, not infringing on the rights of branch officers." "That we discountenance the practice of card playing, horse-racing, or any other practice of gambling, also drunkenness and disorderly conduct; that if any officers in the church are guilty of such things, they are not qualified to preach; and all good saints are requested to report such cases to the district president, or the conference." Branch reports: Beaver Creek. Little Sioux, prosperous, 98 members; 4 removed by letter, 1 removed without letter. Morning Star, holding regular meetings. Magnolia, 16 members. Raglan branch not holding meetings. On motion the Raglan branch was disorganized. Jordan, prosperous; had organized a Sunday school. Harris'

Grove, 15 members; 2 baptized. Twelve Mile Grove, 13 members. Six Mile Grove reported. Reports received. On motion Br. Matthew Hall was not considered a member of the Twelve Mile Grove branch. High Priests D. M. Gamet and Br. Carico; Seventies J. Lytle, N. Lindsey, G. Outhouse, (who had baptized one), Br. Jones, and J. C. Crabb; Elders D. Savage, J. Thomas, P. Cadwell, P. Stevenson, G. Sweet, D. Maule, J. Chadean, L. Wilson, T. Wilkins, E. Palmer, L. Ellison, and G. Mefford reported. "Resolved, That when a member has taken a letter of recommend from a branch, such member does not belong to that branch unless received again by vote." "That we have two-days' meetings throughout the district, and that the president, J. Thomas, and E. Palmer, be a committee to appoint the same." Sunday morning, on motion, John Fry was ordained an elder, under the hands of D. M. Gamet and P. Cadwell. Committee reported two-days' meetings to be held at the following places: Little Sioux, June 17th and 18th. Preparation, June 24th and 25th, Belvidere, July 1st and 2d. Bigler's Grove, July 8th and 9th. Twelve Mile Grove, Aug. 12th and 13th. Union, Aug. 19th and 20th. Raglan, H. Garnsr's or S. H., Aug. 26th and 27th. Levi Wilson and John Fry each received an elder's license. All the spiritual authorities of the church were sustained. Adjourned to meet at Six Mile Grove, first Saturday and Sunday in September, 1871.

DECATUR District Quarterly Conference was held at Little River branch, Decatur county, Iowa, June 3d and 4th, 1871. A. W. Moffitt, pres.; H. C. Hall clerk. Official members present: high priests 2; elders 6; priests 1; teachers 2; deacons 1—total 12. "Resolved, That we invite all visiting members to take part in our deliberations." Elders G. Morey, E. Robinson, G. Braby, J. P. Dillon, (had labored with Z. H. Gurley, Jun., and Br. Powell, baptized two), O. J. Bailey, G. Hall, and A. W. Moffat reported. "Resolved, That the elders labor in the surrounding country as much as their circumstances will permit." Little River branch numbers, including priesthood, 70 members; 1 disfellowshipped. Discourses by Br. G. Braby, O. J. Bailey, E. Robinson, and A. W. Moffat. In prayer meeting the peaceable influence of the Spirit of God was enjoyed, "Resolved, That we recommend Br. J. P. Dillon to labor in company with Br. Z. Gurley, Jun." "That we sustain all the spiritual authorities of

the church in righteousness." Adjourned to meet here on the 2d of September, 1871, at 1 p. m.

THE PITTSFIELD District Quarterly Conference was held in Pittsfield, May 6th and 7th, 1871. L. W. Babbitt, pres.; J. W. Williamson, clerk. Nine official members present. L. W. Babbitt, J. Goodale, R. C. Hendricks, B. Huffman, C. Mills, G. Tipler, D. Bowen, and T. Williamson, also priest J. Miller reported. Pittsfield branch reported. No report from the Lamoine, New Canton, or Elkhorn branches. The Pittsfield branch had increased two. The conference was a very pleasant one. The preaching was done by L. W. Babbitt and J. Goodale. Some very convincing testimonies were borne by the elders and lay members of the truth of the latter day work. A strong desire prevailed among the elders to try and do better. Conference adjourned to meet at the New Canton branch, August 19th and 20th, 1871.

Miscellaneous.

WHO CAN GO?—An elder is again called for at Fontanelle, Adair county, Iowa. One Mr. Jones there has made an attack on the church, and Br. Briggs Alden is anxious that some elder capable of setting forth the doctrines clearly, and defending them against attacks that may be made upon them, shall be sent there. He desires a man to go whose life shall correspond with his profession, and states that a brother there will pay the expenses of an elder on the cars from Des Moines.

NOTICE.—At the conference held in the Waconda branch, Ray county, Missouri, on the 27th day of May, 1871, for the North Western Missouri District, it was "Resolved, That Elder B. G. Watson, of the Union Mills branch, be silenced in the ministry, and have no lot nor portion in the matter until next conference, and he is hereby notified to appear at our next conference, to be held the last Saturday and Sunday in August" next, at Far West, Caldwell county, Missouri, to answer to the charges against him.

WM. SUMMERFIELD, *Pres.*
A. J. BLODGETT, *SEN., Sec.*

DIED.

At DeKalb Co., Mo., May 29th, 1871, MARY MARIA, wife of John Wood, aged 22 years, 5 months, and 9 days.

She died in the hope of a glorious resurrection.

At Des Moines, Iowa, May 27th, 1871, ANNA, wife of Elder G. E. DEUEL, aged 44 years, 11 months, and 14 days.

Br. Deuel died in the faith of a glorious resurrection. The day before she died, she called her husband to her bed and told him she must go, for she had had an open vision, and saw her blessed Savior standing before her to welcome her home. She told Br. Deuel to sing two or three favorite songs, and asked him to kneel and pray. She left seven children, two small ones. May the Lord bless the bereaved. The dear sister was loved and respected by all who knew her. I spoke at the funeral from the seventh chapter of Eccl.

ISAAC N. WHITE.

In Santa Rosa, May 23rd, 1871, JOHN A. COOPER, aged 66 years, 8 months, and 8 days.

John A. Cooper, his health being poor for a long time, was ready, waiting and willing to drop asleep in full hopes of a glorious resurrection. He said many things that were very consoling to his family and friends. He said he wanted, and it always had been his desire, to die easy, and he died without a struggle, and had his senses until his last breath. Oh, what is man to-day, and to-morrow is laid in the stillness of the grave. He lived and died a Christian. My heart is too full to say anything more at present.

RHODA COOPER.

Br. Cooper for near forty years associated with the saints, and has been residing in this valley for the last fifteen years. A large family, many friends, and especially the saints will miss him in whom all found a faithful friend. We all feel that our loss is his gain. He seemed to have much assurance in the resurrection and a glorious reunion; yet there is a kind of sadness in the thought of his absence from us, after more than forty years of the most kind and affectionate relationship. Of him it may be truthfully said that he was one of the just.

Through all the downward trace of time,
God's watchful eye surveys;
Oh! who so wise to choose our lot,
Or regulate our ways?

We can not doubt the boundless love,
But to thy mandate bow;
'Mid changing scenes and dying friends,
My all in all be thou.

W. O. CLARK.

Selections.

PLANCHETTE.

Upon this subject much has been written of late and much more has been said.

It has not only engaged the attention of many thoughtful minds, but it has served as an amusing and excellent pastime for thousands who do not feel disposed to investigate the matter very thoroughly.

Opinion is very much divided as to whether it is not a humbug. The writer of an article republished in *Every Satur-*

day heads his piece' "A Three-Legged Impostor," and disclaims all belief in even its magnetic power.

The author of an article on the subject entitled "My Acquaintance with Planchette," published in the August number of *Lippincott's Magazine*, deduces his conclusions as follows:

1. That planchette is dependent upon the same principle as the "turning table" for its motion—i. e., on the peculiar power of certain persons. Into this subject I cannot at present enter. It has been done fully by Count Agenor de Gasparin, and in Dr. J. Esdaile's work on Mesmerism as Applied to Surgery.

2. That after motion is obtained, the intelligent motion is the result of *thought and will*, either conscious or unconscious.

3. That the stronger will controls in all cases.

4. That planchette answers nothing which the "mediums" do not *know* or *guess*. This accounts for its wild predictions and laughable blunders.

5. That left to itself it will naturally write nothing until there be a clear thought in the mind."

In the December number of *Putnam's Magazine* we find an article entitled "Planchette in a New Character," the author of which seems to have treated his subject from a scientific standpoint. He says: "The era which began with Mesmer, proceeding through the various stages of biology, spirit-rapping, table-tipping, clairvoyance, and other modern mystic developments, has evolved a new phase in Planchette. Such vague indications as raps, such ponderous machinery as heavy tables might be delusive. This little heart-shaped board certainly contains no trick of spring, or wire, which may impose upon the confiding. A shingle and a pair of common castors, with a Faber's pencil No. 2. furnish you with the required mechanism. You know you are honest yourself. Some of you have friends in whose probity you can confide as in your own. In the instances which we propose to give, exactly as they occurred, we could have no doubt of the good faith of the operators. With my own hands on the instrument, it would have been impossible not to detect any guidance of the machine by the muscular force, either voluntary or involuntary, of the *vis a-vis*. Some of the writing was effected under the hands of three people upon the instrument, each with a definite thought in his mind, which was not in the least the communication written by the pencil. * * * *

We are all conscious of the existence of involuntary muscular and nervous action, and we are likewise cognizant of an activity of the brain, undirected by will, such as is shown in the ravings of delirium, and the curious phenomena of dreams; therefore, leaving altogether aside the supernatural theory, we would wish to see the subject grappled with on purely scientific grounds."

We give below some of the strange statements of the magnetic agent, as copied from the above article:

Our Planchette frequently separates words completely, goes back and dots an "i" with precision, writes figures, and returns to put the mark \$ before them; and on one occasion being requested to do something beyond its ability, wrote, "I am not—to that."

Besides this, it invariably makes a period when it has done writing a sentence, occasionally employs, and frequently has been known to insert an apostrophe, and to put the proper accent over a French vowel, all unexpectedly to the people whose hands were upon the board, they being unaware of what it was writing, and even engaged in conversation upon a different topic, at the same time.

I have seen it draw rough caricatures of people, making the eyes and ears in the right places, without any guidance, and in one case adding a hat to one head after the outline was completed. In contradiction to the other theory of the *Lippincott* writer, that it is always controlled by the strongest intelligence in the room, I will state that we have known it to give a conundrum that had never been heard by any one of the party; then give the answer, and finally, in the teeth of our united asseverations to the contrary, to affirm that it could "never give any but stale ones," and that the question and answer were in all our minds which they emphatically were not. On one occasion, being asked to write poetry, Planchette wrote the first lines of "Thanatopsis," which were not consciously in the minds of any of those present; and what was more peculiar, wrote the word *natural* instead of *visible* in the second line, a mistake patent to all who knew the poem—a second time controverting the theory of the *Lippincott* writer, that its errors are those of the minds employed, which contradiction is confirmed in the fact that, when asked to write its name, it invariably responds "Planchet," though we have never recognized it as other than of the feminine gender. Again on being remon-

strated with for illiteracy, it defended itself by saying, "I always was a bad speler (*sic*)," an orthographical blunder that no one in the room was capable of making.

It is remarkably ready at a definition, far exceeding any one of us in the terseness and clearness of its ideas.

Homeopathy it calls "sugared sweetness, which pampers the taste, and satisfies the constant desire of men to be doing something for each ailment." Dreams, it says, are "a prolongation and confusion of the ideas and actions of the day," or "of what happened in a past state."

Some one, desiring to oppose this ready writer, asked for its theory of the Gulf-Stream, which it announced, without hesitation, "Turmoil of the water produced by conglomeration of ice-bergs." Objection was made that the warmth of the waters of the natural phenomenon rather contradicted this original view of the subject; to which Planchette tritely responded, "Friction produces heat." "But how does friction produce heat in this case?" pursued the questioner. "Light a match," was the inconsequent answer—Planchette evidently believing that the pupil was ignorant of first principles. "But the Gulf-Stream flows north; how, then, can the ice-bergs accumulate at its source?" was the next interrogation, which elicited the contemptuous reply. "There is as much ice and snow at the South Pole as at the North, ignorant Clarkey." "But it flows from the Gulf of Mexico," pursued the undismayed querist. "You've got me there unless it flows underground," was the cool and unexpected retort, and it wound up with declaring sensibly that, after all, "it is a meeting of the North and South Atlantic currents, which collide, and the eddie (*sic*) runs northward."

On being asked what had interfered with the arrival of a certain telegram, it replied, Yankee fashion, with another question, "What generally stops a telegram?" This being beyond the power of the company to answer, it gave its own idea—"The operators turn tipsy."

It said, of a certain Senator, that he was "a traitor to his country," because "he went for Johnson;" and on being asked what induced him to give his vote against impeachment, wrote,

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

It has something to say on every subject—is familiar with Shakspeare, and the

glacial scratches, and even claims to know Xogkloprt; and Xogkloprt was a being evolved from the depths of our inner consciousness, through the medium of table-tipping; and we rather flatter ourselves that the name at least is uncommon. Planchette tells us that the history of this gentleman of complex consonants "was terrible, so mysterious," that "he died for the sins of others." When asked where he lived, it answered, ambiguously, "Among the vines;" but on being pressed to know whether he was a wine-dresser, answered with great emphasis, "Certainly not." Further questioning elicited that he lived in "an ancient country, far beyond the sea," "up among the mountains," at a place called "Aulean, in Greece." The city has long been dead. There was a woman in the case; "but she drove him wild; for he loved her, but she hated him." Some awful crime was committed, but what, Planchette says, "I dare not tell." Further communication elicited that this interesting character is now a resident of "a realm of imperishable woe." And Planchette having once written the word, "positism," defended itself by saying, "Xogkloprt joggled my elbow; I meant 'positivism.'"

I have said that our Planchette is poetical. One day it suddenly broke out as follows:

"Wreath the bowl with flowers of soul,
That no delight can find us,
We'll take our flight to heaven to-night,
And leave delight (*sic*) behind us."

These lines were unknown to either of the operators; but a lady in the room at once gave them correctly, substituting "dull earth" for "delight" in the last line; and when Planchette was asked where it had learned the verses, it declared, "Miss T. had them in her mind," which the lady affirmed, positively, that she had not; at least consciously.

It has given us several poems of its own composition; short, to be sure, and not always perfectly rythmical; but it is fond of asserting its authorship, by writing after them, "This is perfectly original!"—a fact that no one who reads them would ever doubt. The following is an instance:

"A maid sat on ye shore,
Watching the ocean's roar,
She thought of him who, far away,
Would come to her one joyous day,
And say, we part no more."

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THE TRUE LATTER DAY SAINTS' HERALD

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEARET
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 BUT
ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

VOL. 18.

PLANO, AUGUST 1, 1871.

No. 15.

ST. PAUL CONTRASTED WITH A MODERN PREACHER.

BY ELDER S. F. WALKER.

I have before me a printed sermon, on "The Beauty of Moral Qualities," by Henry Ward Beecher. In it St. Paul is eulogized as the greatest of all human beings that ever lived on the earth. As Mr. Beecher is a representative man, I purpose to compare him with his ideal.

Paul gives an account of his conversion in these words:

"And it came to pass, that, as I made my journey, and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, who art thou Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, what shall I do Lord? And the Lord said unto me, arise and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews that dwelt there, came unto me, and stood,

and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said the God of our fathers has chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth, for thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? *Arise and be baptized*, and wash away thy sins, calling upon the name of the Lord. And it came to pass, that when I was come again unto Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me."

The following is Mr. Beecher's testimony:

"The old preaching was designed to stir up the human heart, as a doctor stirs up the bile in a man by giving him medicine, causing the liver to overflow, and agitating everything in him. * * * I strove for this, years and years, and years. I had the idea that I must go through the same deep waters. I sought all horror and confusion. I sought for this terrific whirl of lurid conviction, and I got nothing but weariness and sickness of heart, from hope deferred. And finally I gave it up. Sometimes I thought that I had got the view, and then again I thought that I had not. As a traveler thinks that he is near

the city, because he sees a light, and then finds it is nothing but a bug, and then sees it again and loses it again; so it was with me. And thus I went on through years. And in the interval of one of these thoughts, I was swept into the church, and it was well for me that I was; for in the church there was exercised over me an influence of restraint, and I was benefited. But I had no more clear conception of religion than if I had come into the church by mere birthright, although it was profitable to me. And it was not until I was studying theology that I came out into the light. And then it was not on purpose. It was accidentally, if there is any such a thing as accident in the soul's history—that I got a view of Christ. I was as much surprised when it came, as I should be to-night if I saw a hundred doves flying into this room. I was not looking for it, nor thinking of it. It dawned on me and never left me from that time to this."

Paul's conversion was attended with miraculous incidents; Mr. B's was natural, according to the declaration of Scripture that Christ is "the light that lighteth every man that cometh into the world." Such experiences are common to Catholic and Protestant, Orthodox believer and Liberals; men in the church and out of it; without the use of ordinances and with their use. It may be akin to the experience of good Jews like Paul was. Paul was a Pharisee; Mr. B. is a Puritan. I do not know the difference; but do not assert there is none. Paul had communications from the Lord; Mr. B. makes no such claim. Paul was sent to Ananias; Mr. B. scouts human authority in administering ordinances.

Mr. B. says, "I do not believe that any particular church on the face of the earth is ordained of God." Paul had a different idea of a church, and said to the elders of Ephesus, "Take heed therefore unto yourselves, and to all the flock which the Holy Ghost hath made you overseers."

The Lord told Paul to go into the city and it should be told him what he must do. And when there, Ananias told him to be baptized and wash away

his sins. What would Mr. B. have said to Ananias? The following are his own words:

"I believe that ordinances, external forms, are matters of utter indifference. Baptism is baptism, whether by sprinkling, effusion or immersion. In regard to churches, ordinances, and governments, I take the broadest ground and say, they are useful, but there is not one of them that is obligatory, as having warrant in Scripture; and no man can come to us saying, 'Thus saith the Lord in regard to them.' To be a christian is taking an entirely new ideal of what manly character is, and then entering on a course of education, so that you shall frame all parts of your life to that ideal. And joining the church is the beginning of such a career."

He might have added, 'It is not our custom to receive members at this time of the year; come on the first of May. We decorate our church on that day of the year for the express purpose of giving a joyous reception to those who wish to unite with us. I was sprinkled when a child; but will baptize you any way you wish, and as often as you wish. I can be liberal in such matters for it is a thing of utter indifference.'

To this Paul might reply. "I was brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God. And after the strictest sect of our religion I lived a Pharisee."

Such words would puzzle Mr. B., and he would have to say, "Dear brother Paul, and comest thou to me? Your life and mine have been very much alike. You are a gentlemen of education and good principles; you doubtless think slavery a great evil. Indeed the Pharisees are one of our most respectable sects."

But what would Mr. B's congregation say?

One of our brothers—Elder Slayton—prayed seventeen days to know of the Lord if the latter day gospel was

true; and Paul appeared to him, a little old man with a crooked back and a cloak on. Paul wore sandals and went barelegged. I do not believe that such a man would be admitted to the pewed seats of Plymouth church on the first of May, when the church is decorated for receiving members.

Mr. B. says in the sermon before me that he does not believe there is any pattern laid down in the New Testament according to which churches should be organized. But we find that in the church at Antioch were "prophets and teachers." They ministered to the Lord, and fasted, and the Holy Ghost said to them, "Separate me Saul and Barnabas." There is no body in the Congregational church that gets such messages. It is fair to presume that it is carried on without prophets, teachers, or the Holy Ghost.

"And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed."

Mr. B. was educated at Lane Seminary, and was called by the Plymouth Congregation. Paul "departed for Selucea."

Mr. B. continues.

"There is no vestige of any ordinance the apostles handed down to us. I believe that churches stand on the same ground that common schools and literary societies do. Churches stand on the same ground that governments stand on."

Paul enumerates among the principles of the gospel, the doctrine of baptisms, (in the plural), laying on of hands, the resurrection of the dead, and of eternal judgment. Of gifts of the Spirit, he mentions wisdom, knowledge, healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues, &c. Of officers of the church he mentions prophets, apostles, elders, deacons and teachers; and says, God placed them in the church for the perfecting of the saints, and for the edifying of the body of Christ, till all

come into unity, &c. God placed them in the church, and the mother of harlots took them out. The prophet Jeremiah prophecies of a class who shall say, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit."

In Paul's first published discourse, he uses these words, "O full of all subtlety wilt thou not cease to pervert the right ways of the Lord?"

Paul's second act was to go into a synagogue, and read from the law and the prophets. Mr. B. makes little reference to the law, and calls those skilled in prophecy, "prophecy-mongers." Paul on this occasion, closed his address with these words, "Beware, therefore, lest that come upon you which is spoken of in the prophets, behold ye despisers, and wonder, and perish, for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you." Latter Day Saints believe these words apply to the present day as well as to Paul's time.

Paul was cast into prison, and in answer to his prayers, the Lord caused an earthquake to shake the prison. The jailor became alarmed and asked what he should do. Paul preached to him the gospel that he said he got by "the revelation of Jesus Christ" and not of man. The jailor and all his were baptized straightway. The preaching, the baptism and the time of rejoicing, all occurred on one night. This is at variance with Mr. B's experience and practice; hear him.

"The transcendent experience is that in which Christ is formed in us the hope of glory, and over that blessed moment of formation, that blessed vision of God with us—Immanuel—over that, is mystery and darkness, and every man must find it for himself as best he may. Every man must find his way through himself."

This is certainly not Scripture; it is a part of Mr. B's philosophy of life, for which he is said to be peerless, and it harmonizes with his theology. "You

might as well say that the apostles gave us patterns of houses to live in, as that they gave us patterns of ordinances."

Paul in his journeyings met Aquilla and Priscilla his wife, and because he was of the same craft, he abode with them and wrought, for by their occupation they were tent makers. And "he reasoned in the synagogue every Sabbath."

Mr. B. says that a man who preaches ought to be relieved from even parochial duties, as any such acts upon his energies detracts from his efficiency in the pulpit.

Paul met twelve disciples who had not been taught aright, and baptized them over again. And then "when he had laid hands on them, they received the Holy Ghost, and spake with tongues and prophesied. This does not accord with Mr. B's "broadest ground" theory.

Paul at Ephesus said,

"I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God; and you yourselves do know that these hands have ministered to my necessities, and to them that were with me. And ye remember, brethren, our labor and travail, for laboring night and day, because we would not be chargeable to any one of you, we preached unto you the gospel of God."

There is a discrepancy between the preaching of Paul and modern preaching. Paul accounts for it in these words: "That day shall not come except there be a falling away first." Again: "The time will come when they will not endure sound doctrine." And he prophesied too of a people who "would have a form of godliness; but deny the power thereof." Mr. B. helps to verify these predictions. He preaches differently from Paul, notwithstanding Paul's solemn warning. "Though we or an angel from heaven preach any other gospel than that we have preached, let him be accursed."

Mr. B. says:

"Those churches are supreme imperinences to say that they present to the world the line and the lineaments of the architect of Peter and Paul."

What then shall be said of churches that confess they have not the line and lineament of those architects, and yet deny the necessity of a restoration of them? The faith of those sects is no more like that once delivered to the saints, than a tattered rag is like the banner they unfurled.

The *New York Herald* represents Mr. Beecher as saying that he will baptize any body in any manner as often as they wish. In contrast to this flippancy, I quote Paul's solemn and beautiful expression, figurative of immersion for remission of sins, "Therefore we are *buried* with him in baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Again, "Christ gave himself for the church, that he might sanctify and cleanse it, with the washing of water."

Instead of the ancient testimony meeting, a portion of Mr. B's congregation meet on Friday evenings to hear what he prints, as "Lecture Room Talk." St. Paul says, "How is it then, brethren, *when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.* Let all things be done unto edifying."

MR. BEECHER'S LAST.

The *Sacramento Union* of recent date contained the following item of telegraphic news:

"NEW YORK, April 30, '71.

"During his sermon this morning, in Plymouth church, Henry Ward Beecher indignantly scouted the theory of the resurrection of the body."

Paul devoted that portion of his first epistle to the Corinthians which forms our 15th chapter to the Beechers of his day; and to the Romans he said:

"If the spirit of him that raised up Jesus from the dead dwell in you, he that raised Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

To the Phillipians he said, "Who shall change our vile body, that it may

be fashioned like unto his glorious body."

Christ said of his body before he ascended to his Father, "A spirit hath not flesh and bones as ye see me have." Alas for human greatness and human learning!

NEWS FROM INDIANA.

BY ELDER WM. H. KELLY.

On May the 10th, I left home to visit Floyd county, Indiana, traveling seventeen miles by land. I arrived at Madison, where I procured a passage to Louisville, Kentucky, on the steamboat "Dumont." I went immediately to my state-room and was soon in the land of dreams. And while thus asleep, some stealthy hand was kind enough to remove from my pocket the little change I had with me. I immediately rushed out into the dining-saloon, purposing to raise a breeze about it, and the first salutation I heard was, a young man had lost his gold watch and a large sum of money, and already had the breeze a stirring. What a splendid joke we get on these fellows when we travel without purse or scrip entirely, which is no rare thing for us down here. Another lost \$300, about the same time.

May the 11th, I arrived at Br. John Scott's, near Mount Eden, twelve miles from New Albany.

There is a church here of twenty-four members, and they are alive in the work. They enjoy much of the Spirit, and for talent and cultivation, they constitute the flower of the community. They are gifted in that most commendable accomplishment, singing. One almost fancied himself hanging around the bowers of Eden, listening to angelic strains, as the pure melodies

fall with sweetest accent from the lips of those brethren. Big and little, old and young, sing right out, as though they were created to fill this especial mission in life. Surely God has created some to *sing* his praise, as well as others to speak it. Here I learned that always singing makes the singer.

I have never visited a place that has been the scene of so many conflicts between religious factions as this. Methodists, Baptists, Campbellites, Soul-Sleepers and Catholics have each in their turn unfurled their respective banners, and disputed one another's right to believe as they do; and, last of all, the faith of the saints was borne there by the Lord's heralds.

There is sufficient talent in this branch to keep the cause moving in the surrounding country, and the omens are good for quite an increase to the church, by and by. I visited with the brethren several days, held a number of meetings, and am quite convinced that the Lord has a good people here.

One strange feature I discovered was that during prayer meetings the sisters never had any thing to say, having been schooled with those who adopt the ultra sayings of Paul, to "keep silent." If Phillip had lived under such administrations, I wonder if the brethren would have ever known

that he had "four daughters that prophesied." Or how will *all* in the church live to their real privilege, and *all* "prophecy one by one," if the sisters can not speak? How will those who preside over the flock know whether the sisters are in the faith or not? Shall they wait until they return home and communicate their thoughts to their husbands, and then call another meeting and hear the result? We believe that every sister has as good a right to tell of her faith, and exercise her gifts in a prayer meeting as a brother has, and that it is their duty so to do.

Brethren Banta, Blair, and T. W. Smith are remembered by the brethren with reverence and esteem. How blessed to leave "angel traces behind."

Saturday the 20th, in company with Br. James Scott, I visited Blue Lick, fifteen miles away. This is a point where Br. James preached when identified with the Campbellite church. We arrived in the afternoon, and called a meeting for the evening; when Br. James spoke to his old congregation, and gave out two meetings for Sunday.

After meeting, as we were walking down street in front of the crowd, I heard behind me an excited strain of talk, as if some one had taken the stump to harangue an exasperated crowd for some immediate onslaught. Turning round and listening, (for it was dark), I discovered that some one was really growing furious, as if intoxicated; saying, "They shan't preach in that house to-morrow.—I will lock the door in the morning.—When the people want them to come down here with their *doctrine*, we will send for them—I'll see about it!" A lady's voice, "Hush! dont talk so loud! They will hear you. They can't hurt the house! Let them alone!" Voice replied, "I don't care! They shan't have it. We don't want any of their 'Mormonism' down here,

nor 'Latter Days' either. I will lock that house!!" On making further enquiry, I learned that it was the *presiding elder of the Campbellite Church*, of that place, who had drank so deeply from the cup of the "Old Mother" that he was just reeling with rage, as if crazed with wine.

Early on Sunday morning, before breakfast, we were waited on by a committee of three, Messrs Newton, the Campbellite Elder, and Cleveland and Baker, subalterns, who informed us that the house was locked; and that *they* considered it an imposition for us to come down there and *presume* to preach without an *invitation*. We asserted our right, as "free men," to go where we pleased; and declared that we would call a vote of the people, whereupon they kept the house locked all day, turning the Sunday-school out, lest the people should open the house by vote.

Br. James then procured the right to use the Methodist church, where we held two meetings with the best of effect. Several gave us pressing invitations to come again, and come to their house. We purpose going soon, and staying awhile.

Monday the 29th, in company with, Br. John Scott, who was ordained an elder the day previous, I started to Crawford county, forty miles distant. After a few hours ride on steamboat, and a half days walk over the rocky steeps of this country, we arrived at Br. Ferguson's, tired enough.

Here also reside Brs. Robison and Bywater; and a sister *owned* by a man who will not allow her to attend church, because of his prejudices. Tyranny on a small scale. Her faith is commended by all the brethren; and she is esteemed a jewel in the cause.

There is a small church here, with signs of life, yet the spirit of doubting Thomas may be easily seen. Still they are a good honest people, but have been neglected, and we think ourselves

safe in predicting a brighter day for them.

How difficult it is for brethren who have been schooled in Infidel Babylon, to cast off the old sectarian coals of doubt from their garments, and rise immediately high up into spiritual life, and really *believe* with a power to move the heavens, that God means what he says. It seems *terrible* hard to divest themselves of doubt, and *believe* that the glory that imbued the face of Moses, inspired Paul, gifted Agabus, and made prophetesses of the daughters of Phillip, is the rich legacy promised by the Son of God to the believer, for all time.

Will the fathers and mothers taken from Mystery Babylon perish in the wilderness of unbelief, while their children, *only*, will be left to seek a home in Zion? And will *they* continue in doubt?

We held several meetings here with good effect. Our time was too limited to fill all the calls. May God bless the few who are striving to do right.

Tuesday morning, June the 6th, adding Br. Bywater to our number, we started for Harrison county, distant twenty miles.

At Leavenworth, ten miles on the road, we took shelter in the Recorder's Office from a heavy rain just coming up. While waiting for a clear sky, Br. Bywater went into the court-room, where court was in session, and there being a man in attendance by the name of J. M. B. Scott, who attended our meeting on the Sunday previous, he enquired of our whereabouts, and learning that we were in town, came down immediately, with an urgent request for us to preach in the Court-House in the evening. Although we had an appointment out for the evening, at another place, we concluded the inclement weather would furnish us a reasonable excuse for not filling it, accepted present opportunities, and gave liberty to publish a meeting.

In the evening, the house was well illuminated, nicely fitted up, with a good audience—all males save one. The evil one never forgets his part to play; hence, just before meeting, he sent some of his swift-winged servants around town and told the people that the ladies would not be permitted to attend. We were blessed with liberty, and the people paid good attention. At the close of the meeting, a lawyer by the name of Tracewell arose and proposed that a collection be taken up, as we had been detained, which resulted in sufficient to pay our tavern bill with some left.

Wednesday the 7th, we continued our journey towards Harrison. Three miles out of town, the little wagon literally broke down. Here we were, under a burning sun, in the mud, satchel in hand, a river to cross without bridge or ferry, and rocky steeps ahead; one horse, and three men.

By tact of Yankee ingenuity, we forded the river by twos. And after several hours walk we arrived at Mr. Brandenburg's, a Presbyterian brother, who received us with the warmth and hospitality we are accustomed to meet with from a real Latter Day Saint. He made us welcome at his house while we staid in the neighborhood; and his amiable family is truly to be praised. As there were no Latter Day Saints here, we staid with our Presbyterian brethren, Brandenburg, Knapp and Vons. Although the weather was warm, and the season busy, we held meeting every evening, and twice on Sunday with good attendance, and convincing effects. There are several Saints here, all but coming in.

On this trip I traveled over the roughest country I ever saw, and was led to realize that Israel is to be hunted from the hills and the holes. Rocks, hills, mountains, poor land and poor water are seen every where.

How thankful ought to be the

people of Illinois, Iowa, Missouri, and Minnesota, for the rich gifts nature has given them to dwell upon. And we think if they should ever get home-sick, a tour down in this region will tend to heal all their ailments.

Tuesday morning, the 13th, I parted with my fellow laborer and most pleasant companion, Br. J. Scott, a man of faith, talent, a spiritual singer, and one that will help move the cause wherever he goes. In a word, "a good elder."

On the 14th, I arrived home, having been absent five weeks,, traveled two hundred miles, preached twenty-five

times, and tried to do my duty in a general way.

It is true the Lord is beginning to move the work in this country. The way is opening up in many places, and there is a call for more laborers in the field.

We congratulate ourselves in that we have set waters boiling in several places, and now await a few day's rest, when we hope to visit other places.

There is a perfect cloud of haughty, prejudiced bigots in this country, to be met with the will that takes the lion by the beard. Nothing less will move them.

T I M E O F Y O U T H .

BY J. R. LAMBERT.

Proper instruction, wisely given and received, is what must prepare us for future usefulness. Among the many wise, good, and noble-minded men with which the world has been blest, there are probably few who do not owe, to a great extent, the good qualities they possess to early cultivation.

Youth is the "morning," or spring-time of life; and should be improved with great care and wisdom. If the farmer neglects to sow his seed in the spring of the year, he will have nothing to gather in the time of harvest. So it is with young people. If they neglect to rightly cultivate their minds by storing them with useful knowledge—by overcoming the evil desires of the heart, which are common to mankind—by cultivating true politeness, and good manners toward all by whom they are surrounded,—they will fail to realize the peace and happiness enjoyed by those who attend to these important duties.

During the tender years of childhood,

the mind is susceptible of being turned to good and virtuous principles, or of being blasted with contaminations of evil. As the young and tender vine may be made to put forth its shoots in any direction, so may the mind of the child; and like the vine, if not properly supported and cared for, it will wander about it knows not whither, and at the end of its unguided course, will fall to the ground ruined for ever.

As morning is the most valuable part of the day, so youth is the golden part of our life; and for this reason, if for no other, its precious moments should not be wasted. The habits we acquire, the principles we imbibe, the molding of the mind then cast, will be the foundation of our future life. What we are at the close of the "morning," we will be at noon and night in a greater or lesser degree. But if no foundation is laid, we shall drift out on the ocean of time without a guide to steer our frail bark over the stormy waters of life. Like a wandering star which has light

in itself, but knows not what position to assume, that it may shine for the good of the children of men; the untrained mind often shifts its position, finally having no place to rest among its more noble fellows, it falls, and its light is blotted out, or dimmed for ever.

Having seen the great necessity of improving our moments in the "morning of life," while the sun is yet low in the horizon, let us consider the manner in which we should spend our time, that we may accomplish the most good to ourselves, and to mankind in general. It will require no argument to convince the thoughtful, meditative mind, that if one lives but to gratify his own selfish motives, his time is thrown away, his life instead of being one beautiful page,

upon which is recorded in large, legible letters, too plain to be misunderstood by the passer by, all the good actions he has performed, is a blank leaf in the great book of accounts. Let him who is desirous of becoming a bright and shining light to society, seek where he may accomplish the most good, what is the work intended by God for him to perform. When he has found the position he is to fill, he should employ every judicious means to prepare himself for discharging his various duties in a right and proper manner, in the way that will most benefit his fellow creatures. While this is being done, his own prosperity and happiness in time, and his *eternal felicity* will be secured.

THE EARTH NOT A GLOBE.

[Continued from page 431.]

"The profoundly wise do not declaim against superficial knowledge in others, so much as the profoundly ignorant; on the contrary, they would rather assist it with their advice than overwhelm it with contempt."—COTTON.

In all ages of the world a true knowledge of the form, condition and destination of the earth, has been considered a question of paramount importance: the exact form, size, and constitution of the earth, as well as the periods of its creation and ultimate destruction, have been declared to be known.

Some have laid claim to this knowledge from priority of existence, and as the result of their own creation: while others claim their knowledge from the evidences of their senses in conjunction with revelation from the "Great Architect," the Creator of the heavens and the earth, "He who speaketh *right things*, and in whom is no unrighteousness."

There are others, again, of compara-

tively modern times who claim to know all that was known by the former, and a great deal more about this subject: and who take the liberty of correcting or altogether setting aside their declarations, when in any way they conflict with their own views. They also claim this superior knowledge to be the result of their indefatigable labors to find out nature, and their own wisdom, by following which they are enabled to entirely disregard the evidences of their senses: and while there is a marked agreement or harmony in the statements of the former, although ages may have intervened, and different eras may have marked the lapse of time, yet the deliberations of the latter class, whose period can be measured with a very few generations, are characterized by prominently discordant elements. To say nothing of the heavenly bodies, they not only differ as to the nature, age and probable

period, but strange to say in relation to the very form and size of the earth, which according to their own statements could be ascertained by a simple mathematical calculation. The origin of the earth and the, so-called, heavenly worlds, the "solar system," has been variously assigned.

It was the opinion of Laplace, a great French mathematician and astronomer, "That all the matter now constituting the solar system was once only a vast nebula or gaseous vapor, extending over more space than is embraced within the limits of the, so-called, solar system, that a gradual process of condensation went forward by attraction, thus producing a rotary motion; and the motion thus engendered produced concentric rings, like those of Saturn, and these rings collapsed, and were gathered up into planets as now seen."

The commonly received opinion is, that the earth and solar system and all the infinitude of worlds, which circle round other suns as centres, and these all combined are said to circle around one grand central world called the "Throne of God," which is as large in proportion to the vast assemblage of worlds and burning suns, as our sun is, theoretically, to the earth we inhabit, were formed of *nothing* into a semifluid mass: that a portion of this mass was gathered up in the hands of Deity and cast forth into space, and in its onward motion began to revolve, and from the fact that minute falling bodies sometimes revolve, and if of a fluid nature become spherical, it was no more than rational to *suppose* that the earth, being of a liquid nature and having motion, must also become spherical. But how it managed to form a circular or elliptical orbit and thereby get back to its starting point from the influences of attraction and repulsion is not shown, as it is not demonstrable which of these great hypothetical balls, the *earth* or *sun*, or any of the so-called heavenly earths, was first thrown out into space,

or *whence* they were launched forth. It is taught that while the earth continued to revolve, it gradually, through millions of ages, cooled on its surface, and became the globe we inhabit, consisting of three parts water and one part of land surface.

As it would be considered extremely uncharitable to demand a *reason* why three-fourths of this mass should become a perfect liquid, while the other part should become a solid, with many other curious things which the doctrine of rotundity involves, we forbear to question.

The world then, or the land and water, it is claimed, is a vast globe 25,000 miles in circumference, having an equatorial diameter of about 8,000 miles, and a polar diameter of about 7973½ miles, or a difference of about 26½ miles, which is caused by the revolution of the globe on its axis. It is therefore very reasonably concluded that the surface of the earth, the land and water, must have a certain degree of convexity, which is plainly set down to be eight inches to the mile, multiplied by the square of the distance. Here then we have a rule, and one of universal application, by which we can easily determine the exact size of the earth, if it is a globe, and detect the amount of curvature that exists upon any given amount of its surface. With this infallible rule before them, we might well suppose that astronomers and philosophers could readily satisfy the most incredulous as to the true figure of the earth, with plain facts within the reach of every one, without travelling off among the stars. But let us see how the magnitude of the earth is determined!

In Smith's Illustrated Astronomy, it is declared that the diameter and circumference of the earth is determined from the fact "that all circles great or small, are supposed to be divided into 360 equal parts, called degrees. From this it is seen that a degree has no definite

measure; but depends upon the magnitude of the circle. * * * We will now apply this principle of the circle to measure the circumference of the earth. In order to do this, we must take two places some distance apart, and under the same meridian; for example New York and Albany. We will suppose that the distance between the two places has been found, by exact measurement, to be $138\frac{1}{2}$ miles. * * *

* We will now place an observer at each point, with accurate instruments, and on a particular night, at twelve o'clock, the observer at New York finds a particular star exactly in his zenith, or over his head; but the observer at Albany finds the same star two degrees to the south of his zenith. Hence, it will be seen, that there are two degrees between the two places, and as the distance, by measurement was found to be $138\frac{1}{2}$ miles, the two degrees between New York and Albany are equal to $138\frac{1}{2}$ miles, or one degree, equals $69\frac{1}{2}$ miles. Now if we multiply the number of degrees in the whole circumference of the earth (360) by $69\frac{1}{2}$ miles, it will give 24,930 miles as the whole circumference of the earth."

It will be seen that this conclusion is drawn from the hypothesis that the star referred to *appears* to travel in a circle completely round the earth, which *appearance* is the result of the *actual* revolution of the *earth*, and as a necessary ingredient in the globe theory, to begin with, that the earth is a *globe* hanging in space, and the sur-

face of the earth is a circle, inside of or concentric with the circle described by the star in the heavens, therefore the distance between the two places New York and Albany *must* be an *arc* of a *circle* $138\frac{1}{2}$ miles in extent, and since the *apparent* circle of the star was equal to two degrees, therefore one degree of the *circumference* of the earth *must* equal $69\frac{1}{2}$ miles, and the circle of the earth *must* be 24,930, or in round numbers 25,000 miles. An assumption upon which the subject mainly rests, in this case, is that no other circumstance could cause the apparent declination of the star, but the curvature of the surface of the earth, but even a *slight* knowledge of the laws of perspective will teach us that objects on a level surface and of equal altitude, but at different distances will appear at different angles of vision, and consequently at apparently different altitudes. As well might one measure his house and expect a well fitting coat from the obtained dimensions, or measure his stable for a horse bridle, as to measure the apparent circle of the heavens to ascertain the size of the earth. But we propose to show that the *apparently* moving stars *do* move, and that the *apparently* stationery earth is stationery, while the sun, moon, and stars move over the earth and water in circles concentric with each other, the north polar star being their common centre."

"PLANE FACTS."

TO BE CONTINUED.

JEALOUSY CAUSES EVIL SPEAKING.

Men devise ways to get and use means to establish and sustain themselves in some rank of society according to their taste or desire; and as one man can not do nor obtain many things without affecting the interest of others,

either for or against, it therefore happens that any object which men seek is carefully guarded through the desire on one side, and fear on the other.

This truth may be applied to all classes of men, and the result reveals

the inward desire for good or for evil that governs the acts of men. If there be any thing of an unjust nature about their claim, then fear and jealousy increase according to the evidences they may discover of probable failure or success. And as men love themselves better than they love their neighbors, they are pained with even thinking that they may be left in the rear, in means or position.

Many will search and find, if possible, all the disadvantages that would tend to keep their fellow men from

winning the prize; and they may not search strictly after the truths noticed by them; but care more for conquering than for justice. In the bitterness of their feelings, when such is the case, they try to find something wanting in the character of those whom they fear, and who may be better than themselves, even causing others to have a strong prejudice against them without a just cause; for the tongue gives utterance according to the thoughts of the head and feelings of the heart. Thus evil is spoken through jealousy.

T I T H I N G .

BY ELDER THOMAS J. ANDREWS.

[Continued from page 420.]

The first effort having been made to keep the law, even the consecration of the tenth of one's surplus, the remaining duties seem so plain as to require no elaboration to make them more so; still there are differences of opinion existing.

"And after that, those who have thus been tithed shall pay one tenth of all their interest annually."—B. of C. 106: 2.

We will now suppose a case, to illustrate our view of the subject. Here is a member of the church anxious to keep the law, who is found to be the fortunate possessor of \$10,000 cash, and at the same time has a good, legitimate, and profitable business, which requires a certain amount of capital to keep it in operation. His first effort should be to ascertain, by a careful estimation, what are the wants of his business, arising from outlays, how much will be needed for them, and for such contingences as will probably, or may possibly arise, and against which he must be guarded. Having arrived at a satisfactory conclusion, we will suppose that he deter-

mines on the sum of \$4,000. This sum, deducted from the original \$10,000 would leave a surplus of \$6,000 to meet his obligations to the law. As decided by the Twelve, a tenth of this sum, or surplus, is required, viz., \$600; this met, and a commencement is made in keeping the law, leaving in his hands a surplusage of \$5,400.

The person now blends his entire energies to business, with the assured conviction that he has more closely allied himself with the kingdom, and is entitled to the blessings promised for so doing.

For one year he realizes an unparalleled prosperity. It now becomes his duty to meet the other requirement of the law, "one tenth of his annual interest." What does he understand by his annual interest? Must he aggregate the net *proceeds* of his business for the year with the original \$5,400, which remained as surplus after paying the first requirement of the law? Most certainly not! because we consider that amount now free from its operations.

Shall we aggregate the \$4,000 with the net proceeds, and call it "annual interest?" No; because the individual reserved that sum from the original \$10,000, as necessary to conduct his business, and produce interest. The person so tithed is now at liberty to withdraw this sum of \$4,000 out of his business, and add it to the \$5,400 surplus, making a total of nine thousand four hundred dollars, all of which is now free from the present demands of the law. This done, the individual must ascertain the profits of his business, over and above his expenses, for the year, which can be easily done, as all he possesses over and above \$9,400 will be his *annual interest* for that year. We will now suppose he owns \$14,400. The amount to be tithed is therefore \$5,000, according to the tenor of the law, of which one tenth—or \$500—is claimed as the tenth of the annual *interest*, according to the present construction of the law. The sum of \$4,500 remains, which added to the \$9,400, leaves an aggregate of \$13,900. *This* sum is now free from tithing, and as a renewed capital for business, to be added unto annually by the sums that may remain after one tenth of net gains from the annual interest, derived from every source, is paid.

Having endeavored to show the importance, object, and meaning of the law, we will now attempt its application; or rather enquire how far it is applicable to the saints in their scattered condition. Notwithstanding its vast power in building up the kingdom, it will also in reality prove to the saints in this age, what the ark did to Noah and his family in their time, the means of safety. There is no other law which seems to create such a diversity of opinion, and consequently no other is more lost sight of and neglected.

"Verily I say unto you, it shall come to pass that all those who gather to the land of Zion shall be tithed of their surplus

properties, and shall observe this law, or they shall not be worthy to abide among you."—B. of C. 106: 2.

This saying in the law has led many to suppose that it can not apply to any of the saints except those who are gathered; that it was originally intended to be applied to such of the saints only as gather up unto the land of Zion. Many have preached this view; and there is no doubt but that it has worked material injury in preventing many from keeping it who otherwise would have observed it. If such a view be correct, how, we ask, shall the necessities of the cause in its present condition be met? Is there no effort required *now* toward laying the foundation of Zion? Or must that entire work remain untouched until Zion is entirely redeemed, and the saints go upon it to occupy. "The foundation of Zion," as mentioned in the law, has, we apprehend, no special reference to the material foundations of the buildings that will eventually be erected; but to the spiritual work that shall prepare a people worthy to be instruments in God's hands for such great works.

Have not the priesthood an important work assigned them in the matter, even to carry the word to every clime for that purpose?

And must there not be some measures taken by the First Presidency, in connection with the Bishopric, pointing Zionward? If all things have to be prepared, and nothing done in haste, in order to avoid famine and pestilence, we should surely think so, and can not see how such a mighty preparation can be effected without partaking largely of what mortals term "temporal enterprise." In fact, we are strongly inclined to believe that practical financial operations will enter largely into the future progress of the work, and we but hope in vain to see this consummation, bringing us the benefit, unless we are found ac-

tive and practical workers ourselves.

If all temporal wants of the cause can be obviated, and our prayers made effectual with God for its consummation by his own marvelous power, then the tithing law need not be enforced upon the saints in their scattered condition; but from the fact that its revenues are to be applied to meet those very necessities, now existing, we receive it as an emphatic evidence that it was intended to be applied to the saints in their scattered condition.

To say that this law can not be enforced upon the saints only when in a gathered capacity, is contrary to all church precedents. Abraham paid tithes, and so did Jacob, and a host of others, and yet no sanctified gathered Zion existed in their day. The primitive church evidently observed it, but failed to find rest as a sanctified, gathered Zion. The latter day church received the law, and kept it in a measure after Zion was lost, and her children scattered, and while they were suffering under the unrelenting scourges of their cruel persecutors. Neither did the Latter Day church ever desist until commanded by the prophet, who stated that to further attempt it would only defeat the object for which it was intended. All these evidences go to prove that the tithing law is a standing law forever unto God's people, and that God intends it shall be observed under all circumstances if wisdom shall dictate and necessity require.

Having examined its general application, we may examine its practicability for personal effort. This part of the subject seems to be the most delicate of all. To only mention the tithing law to some, is to incur the risk of being called a "grinder of the poor."

The plea is urged, "I have no surplus property, and consequently am exempt from the law."

It cannot consistently be claimed that the law exacts a tenth where there

is no surplus; neither can it be consistently claimed that because there is no surplus, a person is free from all its operations. It seems to be rational to conclude that a person who has complied with the first requirement of the law, by paying one tenth of his surplus, stands in the same position before the law as the person who has no surplus, and none therefore to pay; as then the law becomes equally operative upon every subject of the church, so far as the "annual interest" provision is concerned, at least, we fail to see where it makes any exception.

The President of the Church, the quorum of the Twelve, the High Priests, Seventies, and Elders, not excepting even the Bishops, if any have a surplus, or even an annual interest more than is sufficient to meet the wants of their families and themselves, are all included. And why should they be exempt from the law, any more than other private individuals are? Shall they be granted such immunity because they are called to be spiritual priests unto God? We apprehend not. We fail to see any feature of difference between the spiritual labors of those officers and the labors of those who are engaged in temporal pursuits, providing such are pursued, so far as the operation of this law is concerned. The required portion should be applied with an eye single to the cause of God who says, to him "all things are spiritual and nothing temporal."

Another class say, "We have neither surplus nor annual interest, nor is our income sufficient to meet our many recurring wants. We are fast becoming slaves to increasing indebtedness." Unto such it might be said, Surely the law, as an exactor, has no claims on you; for there is nothing to exact from. But even these, if they are not amenable to its provisions as contributors for the general benefit of the cause, are yet, we believe, sub-

jects of its provisions. To such it can be made available as a potent remedy, a means to relieve them, and bring them up out of their extremely unpleasant surroundings of poverty.

In searching the history of the church, or rather that of the Martyr, we find the following instance, which we present as corroborative proof of this position.

Joseph's History, *Millennial Star*, vol. 15, page 203:

"On the evening of the 29th of Nov., I united in prayer with Br. Oliver for the continuance of blessings. After giving thanks for the relief which the Lord had sent us, by opening the hearts of the brethren from the east to loan us four hundred and thirty dollars; after commencing and rejoicing before the Lord on this occasion, we agreed to enter into the following covenant with the Lord:

"That if the Lord will prosper us in our business, and open the way before us, that we may pay our debts, that we be not troubled, nor brought into disrepute before the world nor his people, after that, *tenth*, to be bestowed upon the poor in his of all that he shall give us *we will give a church, or as he shall command; and that we will be faithful over that which he has entrusted to our care, that we may obtain much; and that our children after us, and our children's children may know of the same, we have subscribed our names with our own hands.*

JOSEPH SMITH.

OLIVER COWDERY."

After subscribing to this covenant, they offered the following prayer:

"And now, O Father, as thou didst prosper our father Jacob, and bless him with prosperity, and protection, wherever he went, from the time he made a like covenant before and with thee, as thou didst even the same night open the heavens unto him, and manifest great mercy and power, and give him promises, so wilt thou do with us, his sons; and as his blessing prevailed above his progenitors, unto the utmost bounds of the everlasting hills, even so may our blessing prevail like his, and may thy servants be preserved from the power and influence of wicked and unrighteous men. May every weapon formed against us fall upon the head of him who shall form it. May we be blessed with a name and a place

among thy saints here, and thy sanctified when they shall rest."

That God heard the prayer and accepted the covenant will appear in the following:

"While reflecting upon the goodness and mercy of God, this evening, (Nov. 30th), a prophecy was put into our hearts, that in a short time the Lord would arrange his providences in a merciful manner, and send us assistance to deliver us from debt and bondage."

It might be argued that the law did not compel Joseph and Oliver to enter into such a covenant; but that it was simply a voluntary act of their own. Exactly so; and we believe further, that coercion will never be used to force compliance with any of the provisions of this law, only that the time will come when all who will not voluntarily subscribe to it, not only in theory but in practice, will not be found worthy to abide the presence of the people of God. The tithing law, like every other law in the celestial code, is one which brings a compensation for obedience. But where there is a persistent noncompliance, the wonderful and promised fruits fail to appear. And so it seems to have been understood by Joseph and Oliver, and although they had no surplus nor annual interest, but rather were low down in the meshes of debt and bondage, and desired to be released from both, if they were God's chosen high priests, laboring with spiritual zeal in their honorable callings, they did not consider themselves above, neither did they seek immunity from this potent lever of power, which must bring the kingdom to its proper eminence in the world, but rather sought it with avidity, as the means that would give them power with God, relieve them from debt and bondage, and bring them much substance, that would enable them to be of more service in relieving the poor, and in building up the work over which they had been graciously called to preside.

If there are any who object to a committal to the law on the ground of a lack of surplus, and annual interest, and especially their poverty, let the same thoughts inspire them to action which prompted Joseph and Oliver. Seek the Lord by covenant as they did, for we believe that therein are the very means that God designs his poor shall make available to themselves, that "there shall be no poor in Zion;" but he never will force affluence upon his people—it is a conditional promise, and the condition imposed is a compliance with the tithing law.

In Malachi 3 : 9-11, we find a record of some of the glorious promises of reward that should follow the practical observance of the law.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.* And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

Although these promises were made to ancient Israel when dwelling in Canaan, we can with propriety call them ours also. We are looking for a land and rest where God's people shall enjoy all that is here promised; but like Israel of old, we never can enjoy them unless we are worthy. We never can obtain an inheritance there, nor enjoy an immunity on the consecrated soil, from the calamities that shall

come in the day of vengeance and burning, unless we have tithed ourselves according to the tithing law.

In conclusion, we would say that, viewing the law and its obligations with the natural eye of man, it at once appears as an extremely onerous one, one unto which the worldly minded would not submit with complacency. But when we consider its divine origin, and remember that its Author has imposed it upon his people in every age, and on whom, in return, he has bestowed a wonderful compensation, even to making them the richest of all people, the tithing law is, to the mind of the spiritual, disrobed at once of that appearance of oppressiveness which the natural mind sees in its operations. If compliance brought no other returns than those that ordinarily result from worldly taxation, it would merit that execrable denunciation it now meets with from the world; but this is not so; the results are very different, as many can testify who have undertaken to obey its precepts. Obedience makes an exhibit of true faith in God, who in return, verified his promises to the entire satisfaction of all the obedient. If all the saints would live more in accordance with this law, they would find "the struggle for life" materially lessened; for God would arrange his wonderful providences, and demonstrate that his word was sure, and that he delights to help those who keep his commandments.

ENDOWMENT OF THE SAINTS.

BY ELDER THOMAS CARRICO.

There is an endowment for the faithful saints in these last days. To the law and to the testimony. In Doctrine and Covenants, section 87, latter part of paragraph 3, the promise is that the

word will go forth "unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews and then cometh the day when the arm of the Lord shall be revealed in power in convin-

cing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation." Par. 4:

"For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue and his own language, through those who are ordained unto this power, by the administration of the Comforter, and shed forth upon them for the revelation of Jesus Christ."

Now, how can the elders of the Latter Day Saints go to the house of Joseph, and preach the fullness of the gospel by the power of the Holy Ghost to the different tribes in their own tongue, and in their own language, without an endowment, and tell them who they are, where they came from, and who were their forefathers; that they are a remnant of the house of Israel? The natives of the Islands of the Pacific Ocean, are the remnants of the house of Joseph. Section 108, par. 2, first part:

"Send forth the elders of my church unto the nations which are afar off; unto the islands of the sea; send forth unto foreign lands; call upon all nations; firstly, upon the Gentiles, and then upon the Jews."

I heard Joseph the martyr say, at a public meeting in Nauvoo, that there was an endowment laid up for the faithful saints, and if they did not receive it in that temple, in that place, that they should receive it in some place that would be prepared, that they should not lose their reward.

I remember a dream the present Joseph related at the conference in September, at the Bluffs. He saw a spacious house, and at the door two large swords were placed, so as to cross

each other at the top. A large company of the saints gathered at the house, and some tried to enter, but the swords came down with great force, and stopped them, and they had to go back. The swords would then raise again, and others would come up and enter in. That I regard as a type of endowment laid up for the faithful saints. Those who shall be worthy will enter in and receive their endowment, and those who are not worthy will not. The Savior says "many are called but few are chosen."

At the day of Pentecost, there were only about one hundred and twenty who received their endowment, of all that believed in that day. The elders of the Latter Day Saints will have as much power as those in former days; for they have a greater work to do. This is the dispensation of the fullness of times. When the endowment is given, and the elders go forth with power, prisons will not hold them, bolts and bars will not stay them; they will have to contend with principalities, and powers, and spiritual wickedness in high places. They will open the eyes of the blind, and cause the deaf to hear, and the dumb to speak, and the lame to walk, and raise the dead if occasion requires. In that day the Lord will cut short his work in righteousness. He will make a quick work upon the earth, when the hunters go forth in the power of the Holy Ghost. The devil will then rage, for he will know that his time is short. O, that error might give way, and truth prevail; and that the work of the Lord may roll forth.

MONEY.—*Money* is the concentrated essence of labor. A man who has a thousand dollars has a thousand days' work in his one hand. If he knows its value, he can move about among men with the force of a thousand laborers; that is with a hundred and twenty horse power.

There are three uses of money: the use of getting it, the use of keeping it, and the use of spending it.

THE thought hath good legs, and the quill a good tongue.

NEVER open the door to a little sin, lest a great one enter with it.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

 PLANO, ILL., AUGUST 1ST, 1871.

CONDUCTING MEETINGS.

MEETINGS FOR PREACHING.

It is not unreasonable to suppose that the custom of assembling together to listen to, or engage in, the oral discussion of questions of interest, is of very early origin; how early may not be known, and, for our present purpose, not material.

That preaching, or oral discussion, was the chosen method of publishing the message of which John the Baptist was the bearer, is beyond question; and that Christ adopted it in his own ministry and enjoined it upon his disciples, is equally clear.

This will suffice as an introduction to the subject of this article, as we have no very decided preference for dry, textual dissertation.

How to conduct the assemblies, or meetings held for the purpose of religious discussion, on the part of the one having the right, privilege, or authority to "take the lead" of meetings, has been the subject of some thought, considerable discussion, and much comment and animadversion.

That there is a necessity for these meetings is evident from the following reasons. Men derive much pleasure from thus assembling; and are profited, inasmuch as thereby they see and learn to know each other, interchange opinions; increase their store of religious knowledge, and gratify their taste for intellectual pursuits.

There is in the minds of most men an affection, passion, or emotional element, that is termed a sense of propriety, a due regard for which is essential, in order that the mind may be reached and the individual pleased and benefited. In no case is this regard more necessary, or more conducive to good than in meetings held for the purpose of engaging in the oral discussion of questions of religious import and interest. Order in these meetings is therefore necessary to the profit and pleasure of those attending them.

Not only is order necessary for the reasons enumerated; but it is also according to the laws, human and divine, to which men have ever subscribed, as governing them in their social, political, and religious compacts, for mutual, individual, and collective well-being.

The kind of exercises to be observed in these meetings is not specified, ⁵⁰

far as we may judge from the New Testament history; but from some originating cause the following order has obtained, and has been acquiesced in so long that custom has become law, and if for no other reason than to give general and like usages to all the church, it should continue to prevail.

Singing as an introductory exercise, is both pleasurable and profitable. To be made fully effective singing should be congregational, under the lead and conduct of some competent person; or what is still better, with the aid of a properly organized body of singers, who will take the pains to perfect themselves in the art. Singing may or may not be accompanied with instrumental music according to the taste, ability and disposition of the assembly, or congregation.

Prayer should be offered, as an acknowledgment of the fatherly watch-care, and divinity of God; also, for the purpose of dedicating the occasion to the good of all, and invoking the assistance of the Spirit in which all men should seek for truth and engage in the worship of God.

Singing may properly follow prayer as a grateful acquiescence in the spirit of the prayer offered, and as a further tribute of praise for the opportunity afforded of listening to the preaching of the word which is to follow.

The opening exercises having been concluded, the real business of discussion begins.

No rule can be given which can govern the preacher in his discussion of the subject upon which he may speak; except some few general rules which must obtain, in order that a common unity of action may be had among those who under similar conditions discuss like subjects.

After the sermon or discourse has been pronounced, dismissal of the congregation or assembly must necessarily ensue. This is usually accomplished by the singing of a hymn and pronouncing the benediction.

All meetings should be conducted "as the Spirit may direct." Hence, the foregoing order of exercises is not given as a formula from which there may be no departure; but, as some few positive rules, or suggestions, will if observed, remove constraint and indecision, we think these will be sufficient.

Circumstances may make it inconvenient and impracticable to introduce the services of discussion by singing; and it may sometimes be found advisable to not sing after prayer and before the sermon. Dismissal may be sometimes necessary by benediction only. Announcements of other meetings, and of various subjects may be found necessary, and these may be made before or after the discourse.

What should be sought in the public presentation of any subject, should be the instruction of the hearers on that particular subject, for the pleasure and profit of both speaker and hearers. The practical development of the truth presented should be the result to be secured.

All levity of manner or speech should be studiously avoided; also harshness,

in either manner or speech. Denunciation of others, and affectation of superior wisdom or learning are out of place, and should be avoided. Extreme care should be taken to avoid formality; hence the one having charge or taking the lead should appear plain, unaffected and at ease.

The services should in no case be extended to such length as to become wearisome or tedious to the assembly; the good which may have been done, is sometimes broken in upon and destroyed by too long hymns, prayers, or discourses. Wisdom dictates that that kind and length of service suited to the occasion should be the one adopted.

The one who is expected to speak should be in his place at the time appointed. He is for the time being the servant of the people, in the employ of the Master; his time is not his own, nor do the people collect to do him special honor, but to hear his message. If he desires to deliver his message to good effect, he must be in time. His dress and his manner, must be of that character that no irreverence, levity or disgust are excited thereby; he should therefore dress in such a way that he may neither be accused justly of pride or of a disregard to good and wholesome rules of dress. His manner should be calm, humble, earnest, honest and devoted; not affected nor supercilious.

Hoping that these suggestions will be of benefit to the elders of the church in their public administrations of the word, they are commended to the consideration of all.

LECTURES.

A lecture is the reading of a written essay upon a given subject; or a methodical arrangement of arguments upon the subject being considered.

A sermon differs from a lecture insomuch that there is more latitude permitted to the sermonizer in the arrangement, and delivery of his thoughts, and the connection of his arguments, than is given to the lecturer.

The elders sometimes find that they can present certain features of the Latter Day Work to better advantage to that work and to the better understanding of the people in a lecture, or a series of lectures, than they can do in stated sermonizing; and when they so find, it is quite permissible for them so to do.

There are numbers of very fair sermonizers, but there are few really good lecturers. Occasionally there is a man, who is both, but it very rarely happens.

Lectures may be written and read, or may be delivered without notes, *extempore*.

It is not a pre-requisite to the success of a meeting for lecture purposes that any introductory exercises should be observed, as they are not usually accompanied by so much formality, or conducted with so much solemnity as the preaching of the word; not that the subjects under consideration may not be of as much importance and interest as many upon which sermons are preached.

Elders who lecture should observe the following general rules, so far as the conditions under which they lecture will permit.

They should seek to instruct and please, and the nearer they confine themselves to the subject in hand the more surely will they please in that particular. They should therefore study the subject well, and become familiar with the evidences relied upon to sustain the views taken and the positions assumed.

Lecturers should also remember, that if they treat their subjects flippantly and lightly, burlesquely, or with undue solemnity and formality, they will be similarly taken and be so treated by the hearers. If, on the contrary, the lecturer deals with his subject honestly, succinctly and earnestly it will be so treated by those who hear him. If he shows a contempt for those who are listening to him, they will be exercised by the same spirit, and his words will fall pointless and be void of their intended effect. He must treat his audience with respect that he may be respected.

Lectures may be introduced by prayer, by singing, by singing and prayer; or these may be omitted and a short introductory notice of the causes and the occasion of giving the lecture may be properly stated.

Those who may wish to lecture will do well to bear in mind that a lecturer is expected to be more concise in statement, more connected in thought, and clearer in argument than if he were preaching; and to be all this he must of course be more careful.

Elders must not forget that their meetings for lectures must be conducted by the Spirit, in proportion to their faithfulness and integrity before God; and they will not be justified in a departure from truth, nor will they be successful in their own strength. They will not be safe in disregarding the dictates of wisdom, prudence, and the proprieties of the occasion upon which they appear before the public.

FOR SALE.—The Epitome, and the Revelation on the Rebellion, in German, translated by Carl W. Lange. These are printed together on a two page tract. Price six cents per dozen, forty cents per hundred, prepaid.

Correspondence.

ROSENDALE, Missouri,
July 2d, 1871.

Dear Brother:

In the last four months I have preached about forty times. In Leon City, where I was preaching to a large

and attentive audience, a Campbellite preacher followed me, and said that I could not prove that the kingdom of the Lord would be set up any more on this earth. I cited him to Ezekiel and Isaiah. He wished to discuss; I told him to set his time. He would not; but said that he would preach the next Sunday at that place, and

wanted the people to come. I could not be there on that day. He came at the time, and did his best. When he got through, Sr. Thompson arose in the house, and asked the people if it would not be out of order, she would like to speak a few words. The audience cried out, "Go on! go on! All right!" So the aged sister took the stand, for one hour and a half. Sr. Thompson is about seventy years old. She quoted chapter and verse. When she got through, the audience decided that she had proved her points by the Bible, by acclamation. The Campbellite left the country.

There is plenty of preaching to do here, in these parts; although we have many hard people to contend with. The cause is rolling on in Missouri.

Give my love to all the saints.

Your aged brother in the Lord, our Master,

DANIEL FISHER.

STAFFORD, England,
June 11th, 1871.

Dear Br. Joseph:

Although our numbers were but small at the Welsh conference, I rejoice to say that as the day passed on, the Spirit of God was imparted in power, and when we parted at night, it was evident that the determination of many was to press forward till the final victory shall be won. It is true that though there are many obstacles in the way to bar the onward march of truth in Wales—still the prospects for ultimate success are very good. The motto is, "Truth is mighty, and will prevail."

"Let saints in every clime,
Their waiting hearts prepare,
From every tribe and tongue,
To Zion's mount repair.
The marriage of the Lamb is near,
The great Bridegroom will soon appear."

I am in correspondence with two respectable and intelligent gentlemen of Liverpool, whom I have no doubt some in your office may remember well.

The effect of our correspondence is that Br. Taylor, of Birmingham, and I, have to go there and baptize them and some others into the church. Their names are Mr. Coward and Mr. Enneon. You shall hear more of this in my next. I return thanks to many friends for assistance during my mission.

Yours truly in the gospel,

JOHN SEVILLE.

PLYMOUTH, England,
May 25th, 1871.

Dear Brother:

I send you the enclosed scrap which I cut from a last week's newspaper.

"A Mormon conference was held in Glasgow on Sunday. Elder Park, the president of the conference, stated that there were represented 19 branches, in connection with which there were 36 priests, 40 teachers, and 23 deacons. Since last conference there had been 60 persons baptized, the body now numbering altogether 984. Alma Eldridge said that he and his companions had come from the Valleys of the Mountains, not to quarrel with the inhabitants of the country as to their belief, but as ambassadors of peace to lay a great plan of salvation before the people."

It seems Brighamism is again striving to lift up its head with a defiant front in England, and striving hard to lead many more precious souls down to destruction, and very possibly may succeed in the unrighteous effort.

Yet as far as my experience goes, the very name of "Mormon" is a stink in the nostrils of the many, and it will require the eloquence of men far more clever than we are before it will be listened to by the general bulk of Englishmen. I find so long as I keep the in back-ground, and do not attempt to avow myself a Mormon, I can often manage to get people to allow all I say to be good; but the devil often whispers them that I am a Mormon, and then it is no use to say anything more upon that matter. Just now

and again I can get one or two to read and investigate the principles of life and salvation, and although they are satisfied that the truth is on our side, yet obedience to the gospel is entirely out of the question. One person in this town testifies that I have been shown to her in vision or dream, and she willingly reads our works; but with her, as with many others, obedience is not thought of.

Still we must live on in hope against hope, hoping that after the full exercise of patience some may yet be found who are not afraid or ashamed to take upon them the name of Christ, and help to spread the eternal truths of God. I feel very much the need of the printed word, and often fancy myself in the position of Jacob when he heard there was corn in Egypt. I hear, or rather read, that the printed word is in the store-house in America, and can only hope that when some good elders come to England, some of our rich brethren, whose hearts burn within them, will have compassion upon us, and send us by said good elders a few of the best tracts, Books of Mormon, Doctrine and Covenants, &c. Finally, hoping that the gospel will soon have as free a course in this land as in America,

I remain yours in the gospel,
M. T. JAMES.

WATSONVILLE, Cal.,
June 5th, 1871.

Br. Joseph Smith:

We have just concluded our conference at this place; had a pretty good time, though the attendance was not large. The most of the members were not a little blessed, and rejoiced in the goodness of the Lord. One, an old-time saint, was baptized. Prospects are more flattering for the work in this district, than they have been for some-time past.

Yours in gospel bonds,
W. W. BLAIR.

PITTSBURG, Penn.,
June 1st, 1871.

Dear Brother:

The work in Banksville is progressing. We have baptized two since conference; expect two more on Sunday. There is a good feeling among the saints in this place. The saints are lively stones in the building, and the Lord is manifesting himself in power, by his Spirit, in all our assemblings together, both in prayer and sacrament meetings. The Lord blesses our effort in the Sabbath school. The children all appear to be interested. The branch was one year old on the 22d of May. It now numbers seventeen members.

Your fellow laborer,
JOSEPH PARSONS.

NORTHFIELD, Minn.,
June 8th, 1871.

Br. Joseph:

Having returned from another missionary tour in the fields before visited, and getting another opportunity of perusing the *Herald*, I was pleased to find that my report had reached Plano during the session of conference; but sorry to see that they paid no attention to my petition for a fellow laborer in the broad area of country now open for preaching in this state, so that I am *compelled*, notwithstanding your stricture in the editorial of June 1st, to leave many places where already seed has been sown, untouched and uncared for, although they are appealing to me for my return. What can I do? Since I have been in the state, there has not been over twenty sermons preached here to my knowledge, besides what I have preached, *i. e.* by any of our faith, although my inexperience should have demanded a gaurdian in the ministry, as you are aware. When I entered the field, I had heard but three sermons by any minister of our

church, and was but little acquainted with the tenets of others. Please send some help.

Since last I wrote, I have baptized but one, and although there are scores believing what has been preached, they are loath to step forward, being afraid something is hidden from them.

In Wasioji, I had a delegation of "D. Ds." and "Rev'ds" wait upon me, to see if I could not accomodate them by leaving the place during a protracted effort of theirs, which they had the presumption to put on the top of my appointment. Not wishing to allow them a chance to find fault with me, even by the appearance of wrong, I told them I would lay the matter before my audience; they having my promise to remain a week, and if they released me, I would leave with pleasure; but strange, (that is to the divines), out of nearly two hundred persons, not one voted for my release. After this a harmless crusade, such as prayers for my removal, calling of names, crying delusion, heresy, &c., ensued, and after every effort was exhausted, even to visiting those who attended my meetings to show them their error, the hall continued to have five to one of an audience more than the church; and when the time arrived for my departure, they consoled themselves with the thought that the Lord had heard their prayers; until some one was "foolish" enough to vex their righteous souls with the news of three more meetings, the train having gone off and left the "Mormon preacher" to chuckle over their discomforture.

In Nashville, Martin county, I held a debate with a United Brethren minister on the divinity of the Book of Mormon, he having busied himself since last November, when I was in that place before, studying Beadle's "Mormonism Unveiled;" and much to the mortification of both himself and flock, the judges rendering a

unanimous verdict in my favor, his assertion that I could not stand before him five minutes without quailing, was made as false as the heart that indited the arguments he thought invulnerable.

On Monday next, I expect to debate the following resolution with J. L. Potter, of Morristown:

"Resolved, That Modern Spiritualism is the best system of religion extant."

My opponent is a trance speaker, so that his attendant spirit will be my *true* opponent, and thus I shall have it steel to steel with the "Prince of this World," or one of his emissaries. Its duration has not yet been settled. Please pray for the triumph of truth. More anon from

Yours in Christ,

ROBT. G. ECCLES.

PIKE TOWNSHIP, Stark Co., O.,
June 12th, 1871.

Dear Brother:

I arrived at Waynesburg on the 20th of May. Since my arrival, I have been striving to promulgate the doctrine of Christ at this point; and I am happy to say that some are quite favorably impressed.

It has been my lot to meet opposition once; and then, to use the expression of an opponent, "It would have been better if he had been left alone."

The people are beginning to realize that truth is mighty, even in the hands of youth.

I am out alone, so far as human aid is concerned: but I am not *alone* in reality. I realize the truthfulness of the promise, "Lo I am with you always." I have been well received, even by those who do not believe the doctrine. I realize that we, as servants of God, in bearing the message of salvation, should do so in the spirit of peace, not attempting to build the cause of Christ upon the ruins of man-made systems. It is my determination to bear a faithful testimony

to this people; so that when I go away, my skirts will be free from their blood.

Give my love to the brethren in the office. Yours in Christ,

THOMAS E. L. OYD.

CASEY, Iowa,
June 11th 1871.

Br. Joseph:

Br. Longbottom and I have held one meeting together in Guthrie county, and attended two other appointments, but had no hearers. Br. Longbottom had preached at both places. I intend to preach every Sabbath that I can get a hearing, and I do sincerely desire that the Lord will direct me where, when, and how to preach. I rejoice to hear of the triumph of truth. I have been challenged by a Campbellite preacher, to discuss the doctrine of continued revelation. I have not accepted yet. I gave him the Book of Doctrine and Covenants and Voice of Warning to post himself with, and told him that if he still wanted to deny revelation in our day, I would discuss the matter with him if we could agree on the preliminaries. I hope that he will receive the truth, and come into the fold of the Good Shepherd.

Your brother, A. G. WEEKS.

BREWTON, Ala.,
June 20th, 1871.

Br. Joseph Smith:

We have baptized seven since last Wednesday, two by Br. T. W. Smith, and five by myself. The five I baptized were of the younger class.

We think, if the way opens, to attend the Monroe County Conference in July, and remain in that part some little time. The Monroe or Lone Star branch, as it is called, is the farthest north of any of the branches; being about sixty miles north of Selma, Alabama.

The hottest part of the season here, is now approaching, and the heat will probably continue to increase to July and August.

Br. G. R. Scogin is in Texas. I had a letter from him last week, stating that he had baptized three, and more are believing. He was very desirous of help. His address is Nacogdoches, Texas.

There are many places here where the gospel is asked for; but the conditions and circumstances in which the people are placed, and the few elders there are to labor, makes the progress of the work somewhat slow. But there has been quite a goodly number added of late, and a prospect of a number more where our labors, and also the labors of local elders have been bestowed. I am now at the house of Br. I. N. Hawkins, a brother who is alive to the cause, and zealous for the welfare of Zion's progress. There will probably be a branch organized here ere long.

Yours in the gospel of Christ,

C. G. LANPHEAR.

Conference.

Digest of Church News.

CANADA District Conference, held at Lindsey branch, June 10th and 11th, 1871. G. Cleveland, pres.; S. D. Shippy, clerk; and J. McKenzie, assistant clerk. Minutes of last conference read and confirmed. Officers present, 1 seventy, 4 elders, 7 priests, and 3 teachers. Seventy George Shaw reported. Elder R. Davis had baptized nine, five belonging to his own branch. Had traveled between four and five hundred miles on foot, preaching the gospel. Elder G. Cleveland had baptized three. Elder Vickery has labored some with Br. Snively; they had blessed six children, and had also helped together to form the Botany branch. Elder Geo. Robinson had labored; Elder Joseph Shippy had baptized two. Elder J. McKenzie had confirmed one and

blessed three children. Priests J. Traxler, P. Hooks, — Carnes, M. Haskins, — Robs, J. Shaw, and Blackmore reported. Teachers — McBrain, E. Willistie, O. Chutes, and E. Coubourn reported. Report of branches: Buckhorn 39 members; 5 baptized; 2 received by letter. Lindsey, 35 members. Zone, 12 members. Olive, 25 members. Wilkespool, 19 members. Botany, 9 members. Puce River, not reported. June 11th: two were confirmed who had been baptized the previous evening. Several were also administered to, and a very great and glorious manifestation of the Spirit of God was given to several of the elders and people present, in the gift of tongues, and interpretation of the same. The President of the Conference preached a most powerful discourse, followed by Priest Haskin. Br. John Shippy having requested to make a statement of his case, did so in as brief a manner as he could, whereupon the whole conference sympathized with him, and passed the following resolution: "That the president appoint two others with himself, to draw up a recommendatory letter to the next general conference." The President named Br. John McKenzie and Br. George Robinson to act with him in the matter. It was then moved that as it is not in accordance with the Book of D. & C. that a lay member should be clerk of the conference, that Br. Selina D. Shippy be released from that office, and that the thanks of the whole conference be given him for his past services, in so well carrying on the duties of the office." Elder Geo. Robinson, was elected to the office of clerk of the conference for the next six months. After sustaining all the authorities from Joseph Smith downwards, Br. Robinson preached a short discourse on the first principles. Br. Robert Davis and Joseph Shippy preached with the power and gift of the Spirit; after which one of the best conferences ever held in Canada was adjourned to meet on the 13th and 14th of October next.

THE MONTANA Quarterly Conference was held at Gallatin Valley, May 28th, 1871. J. Bamber, pres. *pro tem.*; J. J. Reese, clerk. Minutes of last conference were approved. Priesthood present: 3 elders, 1 priest, 1 teacher, 3 deacons. Elders E. M. Bowen, J. J. Reese, and J. Bamber reported. Priest J. Richards, Teacher T. Reese, and Deacon W. Bradshaw reported. Branches: Gallatin, 25 members, 2 removed. The Willow Creek

branch report was rejected. Joseph Smith as prophet, seer, revelator, and president of the C. of J. C. of L. D. S., W. W. Blair as president of the Pacific Slope, J. J. Reese as clerk of the Montana District, and all the spiritual authorities were sustained by vote. J. J. Reese recommended for licence from headquarters. "Resolved, That all the branches of the Montana District are required to give a correct report at conference." "That the elders of this conference do all they can in spreading the gospel." "That all the saints of the Montana District desist from chopping wood on the Sabbath day." Sacrament and testimony meeting in the afternoon, in which the power of God was made manifest in the gifts. The word was preached by Brs. J. J. Reese and J. Bamber during conference. Adjourned to meet at Willow. 29th and 30th of July, 1871.

MICHIGAN District Conference was held in Saints' Hall, Gallien, Mich., June 4, 5, and 6, 1871. E. C. Briggs pres., E. L. Kelly, clerk. Officials present: First presidency 1, twelve 1, high priest 1, elders 6, priests 3, teacher 1—total 13. Branch reports: Hopkins 36 members, Coldwater 27, Lawrence 26, Sherman 14, Gallien, number not given. Br. Chas. W. Conat and Sisters E. A. Conat and Lovis, E. Lighthouse, of East Tawas, Iosco Co., Caleb Rockey and Martha L. Rockey, of Royalton, Berrien Co., were received members of District, and names ordered sent to Church Recorder. Elder H. C. Smith reported active duties in the ministry since last conference, traveling and baptizing eighteen. Brs. S. I. Smith, A. Cochran, S. Wheaton, S. Wheaton, G. A. Blakeslee, G. Corless, and J. E. Hopper had worked in their respective neighborhoods; also by letter, Brs. H. Church, O. B. Thomas, and M. McHarness. Br. E. C. Briggs had labored with good effect in the northern part of Illinois since last report. Resolutions adopted as follows: "That all branches of the District be requested to give the names, date, &c., when reporting changes in their respective places, with total numerical strength thereof, in order to be accepted by the conferences of this district; and that the president give the needful directions to said branches." "That the work in Mason, Iosco and Cass counties requires immediate labor, and that the president of the district, with assistance, visit them." Saturday evening, preaching by H. A.

Stebbins, Pres., Northern Ill. Dist. Sunday morning and evening, preaching by Pres. Joseph Smith; at 2 p. m. by Br. E. S. Kelly; Monday morning by Br. E. C. Briggs; evening, by Joseph Smith. Resolutions were adopted sustaining president and clerk of district, presidents of branches, and spiritual authorities of the church. Thanks tendered to Pres. Joseph Smith and Elder H. A. Stebbins for their unreserved and cheerful labors throughout the session. "That we sustain in their appointed missions Br'n H. C. Smith, John Norton, A. C. Pemberton, Horace Church, S. I. Smith, Asa Cochran, S. V. Bailey, I. A. Bogue, M. McHarness, W. H. Reynolds, and J. E. Hopper." Chas. M. Bootman and Sylvanus Costleman, baptized by H. C. Smith, were confirmed by Elders E. C. Briggs and H. A. Stebbins. One child blessed by Br. Joseph Smith. Adjourned to meet at Coldwater, Mich., August 4th and 5th, 1871.

THE No. 1 St. Louis Sub-District Conference was held in the Deer Creek branch, June 2 and 3, 1871. N. A. Morris, pres.; A. N. Caudle, clerk. Officials present: 4 elders, 3 priests, 1 teacher, 2 deacons. By request of the president, Benj. Jones was called to act as his assistant. Minutes of last conference were read and accepted. Branch reports: Brush Creek, 49 members, 1 disfellowshipped, 2 removed by vote, 3 added by baptism. Dry Fork, 21 members, 2 added by baptism, 1 removed, 2 suspended, 1 child blessed. Elm River, 11 members. Little Wabash, 18 members, 1 baptized. Odin, 11 members. Mill Shoales, 11 members. Deer Creek, 25 members, 6 received by vote, 3 by letter, 5 by baptism, 1 child blessed. Financial report: paid out as missionary fund \$3.25; amount in treasury \$0.75. The elders then gave the following summary statement of their labors during the last quarter: Elder G. H. Hilliard preached 13 times, baptized 4. T. P. Green preached 21 times, baptized 6. N. A. Morris preached 17 times. A. N. Caudle preached 12 times. H. Walker and B. Kerr had attended to their branches. I. A. Morris preached 13 times. I. Prettyman and B. H. Ballowe preached but few times. J. Broadbent reported his labors. During his short stay among us, had held 31 meetings, and finds an extensive field of labor. In no place does he find the work so favorable among the people; yet he thinks there is a lack of spiritual power among the branches. The committee appointed to examine the legality of the

organization of the Odin branch was discharged, having ascertained the organization to be legal. The following resolutions were then adopted: "That the resolutions passed last conference concerning the renewal of licences and the furnishing the sub-district clerk with a statistical report of branches, be laid over until next conference with the request that the branch presidents see that the resolution is adhered to." That we recommend T. P. Green to be ordained to the office of high priest, according to the resolution of last general conference." "That the members of branches present be invited to donate to the missionary fund, through their branch presidents, for the support of Br. Jesse Broadbent." "That we send Br. Jesse Broadbent as our delegate to the St. Louis June conference." One child was blessed, and the following resolutions were passed: "That we petition the St. Louis District to strike No. 1 off from their district, and permit us to organize ourselves into a separate district." "That no member be reported in bad standing until they have had a legal trial, and a legal verdict has been given." "That all marriages be embodied in branch reports, and by whom married, with full names of both parties." A report from the Sisters' society, called the Helping Hand, was then presented and objected to, on the ground that it was branch business. "Resolved, That the report be returned to the branch." The sacrament was administered, oil consecrated, 1 child blessed, and testimonies borne. "Resolved, That we sustain all the authorities of the church in righteousness." "That our next conference be held in the Elm River branch, at 2 o'clock, on the first Saturday in September." "That we tender our thanks to the president, with his assistant, for the faithful services they have rendered the conference." "That we tender our thanks to Br. Jesse Broadbent for his faithful services in our sub-district." "That we tender our thanks to the people for their attendance." The word was preached by Elders Broadbent, B. Jones and H. Walker.

THE DES MOINES District conference was held at Newton, Iowa, June 3d and 4th, 1871. Wm. Nirk in the chair, I. N. White, clerk. Branch reports: Newton, 28 members; 2 removed, 1 baptized, 1 died. Independence, 28 members, 2 baptized, 2 received by vote. No report from Pleasant Grove and Des

Moines branches. Elders and priests reports: Pres. Nirk had baptized 2. Reported the Des Moines branch in very poor standing; had visited the branch with the intention of calling the branch together, but failed in assembling them, as the president of the branch refused attending any meeting whatever. Br. J. X. Davis had baptized 1, confirmed 1, blessed 1 child. Br. Walker had assisted in confirming 1. Br. A. White had just returned from a trip through Kansas and Missouri; found several saints on his way, and some as good and faithful as ever lived. Elders Jones, G. E. Deuel, Mrs. Sayer and Atkinson, Geo. Smith, I. N. White, Batty, Meyers, and T. R. White reported. Br. T. R. White was ordained a priest by G. E. Deuel, assisted by J. X. Davis. Hiddy and wife offered themselves as candidates for baptism. The saints resorted to the water, where Br. Deuel had the pleasure of planting two precious souls in the watery grave. Testimony and sacrament meeting in the afternoon, in which the saints partook with joy. Appointments: Sayer and Atkinson to their old mission. I. N. White and B. Meyers appointed to labor in this district, as the Spirit may direct. "Resolved, That the priesthood in each branch who have not received missions from this conference, labor under the direction of the branch presidents where they reside." "That we sustain Br. Nirk with our faith and prayers, as District President." "That, as Br. I. N. White is going to take the field, we relieve him of the office of book and tract agent, and appoint Br. Alfred White in his stead." "That we sustain all the authorities in the church in righteousness." "That we grant licences to all the elders, priests, teachers and deacons in this district who are in good standing." "That the president of the district be requested to choose a committee, and they meet in Des Moines, on the 11th of June, to hold a special meeting, and inquire why the Des Moines branch is not in working order." The president chose J. X. Davis, G. Walker, and I. N. White. Preaching during conference by Elders Deuel and Myers. Adjourned to meet at Independence branch, on the 2d day of September, 1871, at 2 p. m.

THE MAINE WESTERN Quarterly Conference was held at Green's Landing, June 23rd, 1871. G. W. Eaton, pres.; M. R. Cousins, clerk. Minutes of last conference read and approved. Officers present: 4

elders, 1 priest, 1 deacon. Branch reports: Green's Landing, 49 members; Bear Isle, 18 members; Deer Isle, 21 members; increase 4, decrease 1; Brooksville, 26 members; increase 1. The total strength of district is 106, including 11 elders, 4 priests, 2 teachers, 3 deacons. The gospel was pointed out by Elders G. W. Eaton and J. C. Foss, of Machias, Maine. Conference adjourned to meet with the Brooksville branch, at Buck's Harbor School-house, on the 29th of September, 1871, at 5 p. m.

Miscellaneous.

Members of Organized Quorums.

SECRETARY'S OFFICE, Plano, Ill.,
July 10th, 1871.

To all whom it may concern:—

The following named persons are members of the several quorums of the church with which their names stand connected, and the representation of their several standings therein is such as was made at the last General Conference of the church, and such as has been furnished me by the Secretaries of the Elders' Quorums. Those who are represented as having been sustained, are recommended by the General Conference, or by their Quorums, as authorized ministers, according to the degree and kind of authority they hold. The order in which they appear here, is that of their ordination, except the Elders' Quorums. Those not sustained appear last. The Quorum of the

FIRST PRESIDENCY

numbers two. Joseph Smith and William Marks, both sustained. The

APOSTLES' QUORUM

numbers seven, six of whom were sustained.

Sustained. Jason W. Briggs, Zenos H. Gurley, Samuel Powers, William W. Blair, Edmund C. Briggs, and Josiah Ells.

Not sustained; but no charge preferred, Reuben Newkirk.

JASON W. BRIGGS, *President.*
WM. W. BLAIR, *Secretary.*

THE HIGH COUNCIL

numbers eleven members, one, Dwight Webster, having died, and the vacancy not having been filled; John C. Gaylord, William Aldrich, George Morey, Edwin

Cadwell, Jacob Doan, Oliver P. Dunham, Zenos Whitcomb, Lyman Hewitt, Winthrop H. Blair, Hiel Bronson, and Jesse Price. All sustained.

JOSEPH SMITH, *President*.

No permanent Secretary appointed.

THE HIGH PRIESTS' QUORUM

numbers forty-three, forty-two of whom were sustained.

Sustained. Wheeler Baldwin, Judah Griffith, Phineas Bronson, James M. Adams, Thomas Carrico, Stephen Richardson, James Whitehead, John C. Gaylord, William Aldrich, George Morey, Edwin Cadwell, Jacob Doan, Oliver P. Dunham, Zenos Whitcomb, Lyman Hewitt, Winthrop H. Blair, Isaac Sheen, Israel L. Rogers, James Newberry, Elijah B. Gaylord, John Landers, Benjamin Austin, Hugh Lytle, Thomas Dungan, James Anderson, Wm. H. Hazzledine, Charles Derry, David M. Gamet, Joseph Parsons, George A. Blakeslee, Hiel Bronson, Ebenezer Robinson, Silas W. Condit, Jesse Price, Alexander H. Smith, Thomas Dobson, Mark H. Forscutt, John A. McIntosh, William Redfield, Henry J. Hudson, Alex. Hunt, and Hiram P. Brown.

The Quorum has no record of A. Hunt's residence or ordination; nor of the ordination of H. P. Brown. Any brother able to impart information on this subject will please address the Secretary.

Not sustained; charge preferred, Ebenezer Page.

ISAAC SHEEN, *President*;

JOSEPH PARSONS, *Counsellor*;

MARK H. FORSCUTT, *Secretary*.

THE BISHOPRICK

comprises three members: — Israel L. Rogers, James Anderson, and David M. Gamet.

ISRAEL L. ROGERS, *President*.

No ordained counsellor; but High Priest William Aldrich sustained as such with a proviso that he be ordained.

The Bishopric was sustained.

THE SEVENTIES' QUORUM

has not been reported to the Secretary; hence no report can be given by him. Quorum was sustained.

A. M. WILSEY, *President*;

THOS. W. SMITH, *Secretary*.

THE FIRST QUORUM OF ELDERS

numbers ninety-five, all of whom were sustained. Elijah Banta, J. S. Patterson, H. A. Stebbins, Horace Bartlett, H. W. Robinson, J. D. Bennett, A. Hendrickson, Mad' Madison, David Powell, H. S. Dille,

H. W. Pomeroy, Wm. Arnold, Robert Warnock, James Horton, Nelson Van Fleet,, Joseph Robinson, Valentino White, P. S. Wixom, W. F. Randall, Thomas Hougas, Andrew Hayer, Levi Lightfoot, C. C. Reynolds, R. J. Benjamin, J. P. Dillen, Alvah Smith, G. H. Hilliard, John Sutton, Geo. Hicklin, John Chisnall, Tho's Weeks, Geo. Walker, Alfred White, E. M. White, G. E. Deuel, J. M. Putney, D. P. Hartwell, J. S. Snively, J. J. Kaster, Wm. Anderson of St. Louis, Mathias Lampert, J. W. Mather, Edwin Stafford, F. P. Searcliffe, E. C. Brand, D. H. Bays, J. R. Badham, James Caffal, A. Metcalf, A. G. Weeks, J. D. Craven, Henry Halliday, J. W. Chatburn, Thomas Nutt, Thos Thomas, James Thomas, D. K. Dodson, Daniel Hougas, J. S. Lee, R. J. Anthony, T. J. Franklin, Lehi Ellison, Stephen Wood, Lebrecht Bear, R. M. Elvin, Geo. Braby, Elijah Cobb, Wesley Fletcher, W. W. Gaylord, Wm. Powell, J. W. Brackenbury, David Williams, Geo. Thomas, A. W. Mofatt, George Derry, Eli Clothier, J. C. Clapp, S. S. Wilcox, Wm. Woodhead, Jas. Kemp, S. O. Waddell, E. F. Hyde, J. D. Jones, Geo. Sweet, Calvin Beebe, Levi Graybill, E. Penrod, James Boswell, John Lewis, James Hennifer, M. H. Bond, Asa Walden, Samuel Diggle, Samuel Wood, B. B. Brackenbury.

Those who have not received quorum licenses, will, upon application, enclosing time, place, and by whom ordained, be supplied.

E. BANTA, *President*;

J. S. PATTERSON, *Counsellor*;

HENRY A. STEBBINS, *Sec'y*.

THE SECOND QUORUM OF ELDERS

numbers ninety-six members, all of whom were sustained. Wm. G. Harris, Henry Hart, Phineas Cadwell, Edwin Hulmes, Jesse Broadbent, D. H. Smith, Amos W. Bronson, Geo. Shaddiker, Carl W. Lange, Thomas E. Lloyd, David Evans, L. B. Scott, James Woollams, Thomas France, Marion F. Cooper, John Lee, John Bierline, Wm. William, Wm. Archer, James X. Allen, Chas Hall, Wm. Anderson of Montrose, Geo. Bellamy, T. P. Green, Thomas Reese, Thomas Gittings, Thomas Darlow, Archibald Faulconer, Horace Church, Geo. Robinson, Henry Tyler, Wm. Hendrick, Otis C. Eaton, Jacob Reese, John Smith, John Gilbert, Cyriel E. Brown, Jacob Adamson, Odin Jacobs, O. N. Dutton, John J. Billings, David Wildermuth, Chas. Howery, John X. Davis, J. N. White, Benj. Durfee, George Wilson, Samuel Ferris, John Matthews, John

Vest, Frederick Berlin, Samuel Alcott, Andrew Sharer, Richard Lambert, John Lambert, Joseph Lambert, Daniel Lambert, Henry Pitt, Jr., Solomon Tripp, Henry Pitt, Sr., Wm. R. Durfee, Isaac Shupe, Heber Benedict, Richard Doty, Duty Griffith, James McKeirnon, Benjamin Shog, Henry Roberts, Ira Parish, James Newbery, James Brown, Henry M. Wilbraham, Peter Ray, Joseph Morrill, Willphried Manning, Robert Davis, J. E. Betts, Geo. Kinghorn, Richard Hughes, John Thompson, Morgan Lewis, Samuel Perks, Charles Crowson, Thomas R. Allen, Wm. Owen, Ben. S. Jones, Frederick Hanson, Wm. Cook, Henry Palmer, John Shadean, Wm. H. Hart, Wentworth Vickery, N. H. Ditterline, Wm. Nirk, Stephen Mahoney, Elisha Palmer.

DAVID H. SMITH, *President*;
PHINEAS CADWELL, *Counsellor*;
JESSE BROADBENT, *Secretary*.

No report has been made of the PRIESTS', the TEACHERS', or the DEACONS' Quorums.

If any of the members whose names are given in this report as sustained have not received their licenses, they can obtain them by writing to the Secretary of the Quorums to which they belong. Each brother writing should send five cents to pay for the license, envelope, and return postage. It is but a small amount for each; but a burden on one.

If the Quorums who are not reported will forward their reports, they shall be published. Respectfully submitted,

MARK H. FORSCUTT,
Secretary of the Church.

Scriptural Debate.

The following proposition was discussed in the grove near Triumph, Sunday, June 18th, to wit:

Resolved, That a church, to be the true church of Christ, must receive the gifts referred to in Mark xvi. 17, 18; and in 1 Corinthians, xiii. 4-11th verses, and that the Church of Jesus Christ of Latter Day Saints claims to have received these gifts.

Disputants—Affirmative, Rev. Mark H. Forscutt, of the Reformed Church of Latter Day Saints at Plano, Illinois. Negative, Rev. Mr. Elzea, of the Wesleyan Methodist persuasion.

Chairmen of Disputants, Rev. H. A. Stebbins, of Plano, and Rev. W. Cummings, of Triumph. Chairman of meeting, William Y. Worsley, of Troy Grove.

The debate occupied three hours. The question was then submitted to the audience (consisting of about six hundred

people) for decision. Decided almost unanimously in the affirmative.

Dr. Adair, the "Great American Equalizer," then made a few ungentlemanly and insulting remarks, but considering from whence it came no notice was taken of it.

Mr. Forscutt is a very talented speaker, and will preach at the same place, July 1st, assisted by the Rev. Joseph Smith, of Plano.—*Mendota Bulletin*, June 22, 1871.

NORTHERN ILLINOIS DISTRICT.—The next Quarterly Conference will be held at Sr. Howard's, near Batavia, the 26th and 27th of August. Any saints arriving by rail on Friday, will be met that evening, or Saturday morning, in time for conference at 10 a. m. Brs. Harris, Cherry and Mather will care for the saints while in town. Branches are requested to send their delegates promptly, and their reports by them, or early by mail to Plano.

By order of president of district.
Plano, July, 1871.

Poetry.

THE CALL OF THE PRIESTHOOD.

TUNE.—"Come all ye sons of God."

Arise in Jesus' name,
Ye heralds of salvation,
To all the world proclaim,
This glorious dispensation;
The Gospel in its fullness given,
To lead the sons of men to heaven,
And teach our high relation,
As sons of God.

With God's unbounded grace,
Who pities their condition,
Feel for the human race,
Fast sinking to perdition;
For ye are called to teach the plan,
Ordained to save degraded man;
And show them their position,
As sons of God.

The words of truth discern,
Which prophets are revealing;
And man to govern learn,
As God with man is dealing.
Let mercy guide your words and ways,
To feed the weak, the feeble raise;
And we'll enjoy the feeling
Of sons of God.

God's purposes with men,
In majesty are rolling;
And all things for our gain,
His wisdom is controlling.
In triumph Zion soon will rise,
And Jesus own us from the skies;
Reward our holy calling,
As sons of God.

—Revised from *Millennial Star*.

Selections.

Bruce and Bravo.

One fine day a fine Newfoundland dog and mastiff had a sharp discussion over a bone, or some other trifling matter, and warred away as angrily as two boys. They were fighting on a bridge, and being blind with rage, as is often the case, the first thing they knew, over they went into the water. The banks were so high that they were forced to swim some distance before they came to a landing place. It was very easy for the Newfoundlander—he was as much at home in the water as a seal. But not so with poor Bruce. He struggled and tried his best to swim, but made little headway. Old Bravo (the Newfoundlander) had reached the land and then turned to look at his old enemy. He saw plainly that his strength was fast failing and that he was likely to be drowned. So what should that noble fellow do but plunge in, and seize him gently by the collar, and keeping his nose above water tow him safely into port.

It was funny to see those two dogs look at each other as soon as they shook their wet coats. Their glances said as plainly as words, "We'll never quarrel any more!" And, sure enough, they kept their resolution. I think some boys might learn a good lesson from this old Newfoundland dog.—*Presbyterian.*

Are You Happy?

Rothschild, who was supposed to be the richest man in the world, was once asked this simple question, "Are you happy?" "Happy!" he answered, "when, just as you are going to dinner, you have a letter placed in your hand, saying, 'If you don't lend me five hundred pounds I will blow your brains out.' Happy! when you have to sleep with pistols under your pillow! No, indeed, I am not happy."

Astor, another very rich man, was once asked the same question. "Ah!" he answered, "I must leave it all when I die. It won't put off sickness; it won't buy off sorrow; it won't put off death." And so it is plain to see he was not happy.

But I went once to see a poor, lame and aged woman, who lived in one small room, and earned a part of her scanty living by knitting; for the rest, she had to depend upon the kindness of others. I asked her

this same question, "Lydia, are you happy?" "Happy!" she answered, with a beaming face, "I am just as full as I can be. I do not believe I could hold another drop of joy." "But why?" I asked; "you are sick and alone, and have almost nothing to live upon." "But have you never read," said she, pointing to the Bible, "All things are yours, and ye are Christ's, and Christ is God's?" And again, "Ask and receive, that your joy may be full."

THE DAUGHTER'S PLEA.

O, father, do not go to-night,
But stay at home with me;
I'll try to make the fireside bright;
I'll sit upon your knee.

I'll take the china tea-things down;
I'll bake some biscuit new,
Or toast the bread all crisp and brown,
As mother used to do.

Those wretched men that boast and swear
And sip their brimming beer,
Will not sit down to such sweet fare
As I'll provide you here.

'Tis scarce a week since mother died;
I am so lonely now:
Oh! don't forget her last bedside,
And don't forget your vow.

Then, father, do not go to-night,
At home 'twill not seem long;
We'll try to drown our sorrow quite
In reading or in song.

He looked into those pleading eyes,
He saw her mother there;
Nor from his fireside could he rise;
She gained her tearful prayer.

He looked into her pleading eyes,
His oath he could not brake;
He knew 'twas written in the skies,
He kept it for their sake.

—*Well Spring.*

"Protestantism a Failure."

Ward Beecher, the other day, proclaimed, as his deliberate conviction, that religion in a doctrinal view had been the cause of more misery than joy; and now comes the Rev. F. C. Ewer—the same who some time ago declared that "Protestantism is a failure," and says: "I still point to the patent fact that every Roman Catholic nation in the world, and that every Protestant nation in the world, has become riddled through and through with scepticism; and he is a bold man who dare deny this fact. I still point to the fact, therefore, that Christianity, as a doctrinal system, is, under both the Roman Catholic and the Protestant presentments of it, a patent failure—that it has lost its hold upon the enlightened world. It is of no use to close our eyes to this enormous wreck."

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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 Mormdn.*

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No. 16.

THE COMMANDMENTS.

BY R. JENKINS.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."—*Isa. 28: 10.* "The word of the Lord was precept upon precept; that they might go, and fall backward, and be broken, and snared, and taken."

—*Isa. 28: 13.* "For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith."—*Doctrine and Covenants, 95: 3.*

My object in making the above quotations is not to apply them to any particular portion of the human family; for experience has taught me that I do not know enough to accuse any person, religiously, not knowing my own self as well perhaps as I should. When we take the ground of the accuser, we are in a slippery place. The commandment is to forgive all men. This I take as one of the precepts, and a trying one too. Yet in reading the history of some of the ancient saints, we understand that their faith and knowledge were such that they could ask God to forgive them, as they brought no accusation against their enemies.

This faith and knowledge is obtained only in one way, and that is by keep-

ing the commandments given unto us in these last days.

"But unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of water springing up unto everlasting life."—*Doctrine and Covenants 63: 7.*

Here the knowledge we obtain by keeping the commandments is compared to a well of living water, always running or springing up; always alive, and this fountain can be drawn from in no other way than by keeping the commandments given to us.

Here is another precept calculated to try us, "And no man receiveth a fullness unless he keepeth his commandments. He that keepeth his commandments, receiveth truth and light until he is glorified in truth, and knoweth all things."—*Doctrine and Covenants, 90: 4.* I give unto you these sayings, that you may understand and know how to worship, and know what you worship; if you keep my commandments, you shall receive of his fullness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace."—*Doc. and Cov. 90: 3.* For us to be glorified in Christ, as he is in the Father, we must know all things.

And that knowledge cannot be obtained only through the channel which God has ordained; any more than a person can receive a remission of sins without baptism. We, as a people, acknowledge that we have made but little progress in the work, and deny ourselves the privilege of progression by not keeping some of the commandments which have been given to the church.

"And now behold, I give unto you a commandment that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church, how to act upon the points of law and commandments, which I have given; and thus ye shall become instructed in the law of my church."—Doc. and Cov. 43: 3.

I have been thinking for a long time that a compliance with the above quotation would be very beneficial to the church at large, and would in a great measure prepare the minds of the brethren to go forward in the redemption of Zion, and in building

a place of refuge. I will make one more quotation from the Book of Covenants, and then let the subject go into other hands, believing that there are those that can do it better justice than myself, by collecting the commandments together and parceling them out, making each one apply in its time and place, drawing the line so that the wisdom of God and man may be seen in the building up of the kingdom.

The quotation referred to above may be found in sec. 107, par. 2:

"For the day of my visitation cometh speedily, in an hour when you think not of, and where shall be the safety of my people, and refuge for those who shall be left of them?"

My desire is brethren, when you read this last quotation, that it will make as great an impression upon your minds as it did upon mine twenty years ago; if it does, you will almost feel like moving out of your body.

VOTING IN CONFERENCE.

I am pleased to witness a spirit of inquiry, and a disposition to "maintain the right" in the church. Such a spirit and disposition seem at present to obtain with the priesthood.

When two opposite theories are presented, we at once say, both cannot be right—one must be wrong, and perhaps both. Hence A, looking at the question under consideration from a given stand-point, sees his side of the question to be *right*, Ergo, the other *must be wrong*; and *Compromise*, so happy a counsellor in domestic and political councils, is seldom admitted into theological councils.

Now concerning any matter for the regulating of which there is a law, and the law is clear and emphatic, and the

origin of the law unmistakably divine, we say there can be no compromise. The word of God is "Yea and Amen." But Almighty God has not given an arbitrary law concerning every minutia in church government; nor do we see it needful that he should.

For what has he endowed us with reason? For what has he promised us his Spirit to lead and guide us into all truth? For what has he raised up prophets and established a correspondence with earth, if not to aid us in governing ourselves according to the Spirit of his divine will?

It is my honest conviction that the laws divine, universal, unchangeable and everlasting, are but very few in number.

The law of Faith is such because "He that cometh to God *must* believe that he is."

The law of Repentance is another because "sin *cannot* enter heaven."

The law of Confession is another because it is the legitimate offspring of repentance, an earnest of christian humility, and the forerunner and companion of restitution.

Baptism is another because "except a man be born of water and of the Spirit, he *cannot* enter into the kingdom of heaven."

But we think that the laws for church government, governing assemblies, and even the forms of church government, are not so essentially unchangeable.

Different climates and different degrees of enlightenment necessarily require different forms of government; or, at least, considerable mitigations.

The Savior's charge to his disciples, (Mat. 10:10), "Take neither shoes, nor two coats," was proper enough in a warm climate. But what minister thinks of taking that divine injunction literally to himself in a cold climate? A part of the same charge, "Provide neither purse nor scrip," in a climate naturally mild, a country abounding with fruit, milk and wild honey, before stage coaches, steamships, or railways were in vogue, was practicable and proper. But who adheres to the letter of this charge to-day?

I am of opinion that compromise is admissible in church government, and especially in the question of voting in conference.

1. Is a conference an absolute necessity in church organization?

2. Is it a permanent institution and of divine origin?

In the New Testament we read of no "branches," "sub-districts," "districts," "conferences," "quorum of high priests," &c. But we read of "the church at Ephesus," "the church at Corinth," &c.

We have the assurance of authentic history that no such thing as synod, council or conference existed in the primitive church until the second century, and then in Greece, whence it soon spread into the surrounding provinces.—Mosheim, 1st century, chap. 10, sec. 14. Gibbon also asserts the same thing.

Conferences, like the Sunday school, although very useful, cannot be absolutely necessary to church organization, or else would Christ or his apostles have organized them.

We hope we do not startle any one by mentioning this change in addition to the forms of church government. For this is but one of a great many changes; and if we have had wrong ideas concerning "the law," we will do well to investigate and mould our notions to suit facts, for facts will not change to suit our notions.

We mention a few changes in order to show that alterations not only may be made in righteousness, but that such are both common and right.

First Cor. 12:28, "For God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," &c.

When had God set in his church, "first apostles?" Certainly but very recently. For who ever heard or read of a *quorum* of apostles before Paul's day? Where do we read of teachers in the Old Testament. Are apostles first in the church to-day? "Thirdly teachers." Do the teachers rank third in the church to-day?

Christ sent out "other seventy also." Was this something new, or had seventies always existed in the church? Where can we read of a quorum of seventies before Christ? What mortal ever conceived the idea of a quorum of high priests before the nineteenth century? For thousands of years Almighty God governed his church by prophets; in the meridian of time he governed it by apostles; in these last

times he governs it by apostles and prophets conjoined: first presidency—a prophet and his two counsellors; next the quorum of the twelve apostles, equal in power to the first quorum.

Some say that the order is not changed from “first apostles, and secondarily prophets; that the first presidency are apostles as well as prophets. If so, how many apostles did Christ place in his church? Some say twelve. How many has he placed in his church in these last days? Answer, $3+12=15$.

From Aaron to Christ none but priests officiated in the ordinances of God's house; no elders administering in holy things. To-day priests are, to say the least, very scarce, and elders abound.

It is evident that Almighty God makes changes in the forms of his church government to suit the age and circumstances of his people.

We have been actively engaged in the latter day work for twenty-nine years, and until within the last few years, churches had but one presiding officer, namely, a presiding elder. To-day many have four, namely, Presiding Elder, Priest, Teacher, and Deacon. This is a change in form, and is intended for the best. We know of no divine law that is violated in the change, therefore submit to it.

Now for voting in conference. We have no New Testament scripture on the subject, a conference not being a New Testament institution. That which we have in the Book of Covenants is brief, but the letter thereof most assuredly does not admit of lay members voting in Conference.

But here comes the difficulty: the letter seems plain enough, “A conference of elders,” and yet this letter has been in existence forty years, during which time, we presume, not a conference has been held at which the laity were excluded from a full participation in the business.

How is it? The law, what little we have on the subject, and custom, are clearly at variance. We take it for granted that there is some mistake, and so we pass the letter of the law and come to reason and justice.

Mosheim tells us that at the first every church was an independent republic. If they were such, we do not see why each may not be such now.

In the second century the Grecian churches commenced to confederate, which example was soon followed by the churches of other countries. This is what obtains to-day; each church is a republic; it elects all its officers. A number of adjacent churches confederate and form a conference, and what congress is to the states, the conference is to the churches.

Would it be “equal rights” to allow any but duly elected members to vote in congress? Would it not be giving to that state, wherein congress should perchance to meet, the power to make laws for all the other states?

If such would not be “equal rights” in the state government, how can it be justice in a congress of church republics? Example: A conference is held at St. Louis, which church has a membership of say two hundred and fifty, most of whom being present at conference gives that church at least two hundred votes. Gravois church, at a distance of a few miles, with a membership of fifty, has but from six to twelve present at the voting in conference; and the church at Hannibal, being still farther removed, has a still less representation. And so on throughout the chapter.

Is this “equal rights?” Is it “common consent?” I think not.

Is it not putting a balance of power into the church where the conference is convened? Is it not giving all the power to that church?

What Rome was to Italy, and Sparta to her neighbors, St. Louis church is to the country churches with which she is associated.

Yet where the churches are satisfied with this despotism, we see it right and proper; but where a greater enlightenment obtains, and the people have advanced beyond despotism and feel able to govern themselves, claiming equal rights by an equal representation, then we think it wrong; just as republican form of government is the best (being the highest in order,) for an educated and enlightened community, while in a community where ignorance and superstition prevailed, or in a tribe of savages, it would be the worst.

General conference meets in St. Louis, her two hundred and fifty members vote, will she not have more votes than all the churches in the world put together besides? Would there not be a possibility of local notions being made general laws without the consent of the church in general?

The law says "a conference of elders," yet it is plainly made the duty of teachers and priests to attend conference. Is the Lord a trifler? Would the Lord require a priest to travel a hundred miles simply to carry a report which could be sent by mail for three cents? I think not.

SUGGESTIONS.

1. A church might send to a district conference one duly elected delegate,

furnished with proper credentials, for every ten, fifteen, or twenty of her members as conference should agree.

2. A conference might delegate one elder for every one hundred members to be represented or as general conference should agree.

The churches should elect none but men holding the priesthood—they should not elect a man simply because he did hold the priesthood—they should elect men for their purity of life, their soundness in doctrine, their stability in the faith, and their integrity in the work; in a word, LIVE MEN.

A district conference should consist of its president and a clerk, and in some cases a vice president might not be amiss, its bishop, the representatives from the churches, and as many of the first presidency and quorum of the twelve, or general officers of the church as might be present.

A general conference should consist of the first presidency, and the secretary of the church, the quorum of the twelve, the presiding bishop and his counsellors, the presidents of quorums, and the delegates from districts or missions.

We think this would be in keeping with reason, justice, and the law.

X. A.

THOUGHTS ON THE GOODNESS OF GOD.

In sec. 22, par. 9, of the Doctrine and Covenants, we find a declaration of God which he spake to Moses, "Behold this is my work to my glory, to the immortality and eternal life of man."

As I am searching the Scriptures, asking God for wisdom, not leaning unto my own understanding, nor trusting in any of my fellow creatures for light and knowledge of the things of

God; therefore I feel to write the understanding given me of the above Scripture, hoping it will be of benefit to the readers of the *Herald*; if so, to God direct your praise, for without his aid I am nothing.

We learn that our Savior declared he was nothing without his Father. Then we who have not attained unto that height of perfection, to live without sin or guile being found in our

minds at any time, are worse than nothing without the Spirit or power of God to attend us.

There are two powers aside from the feeble power of man, and the indescribable power in nature.

Satan, knowing that he has but a short time, is using his privilege, working diligently against the Controller and Overruler of all powers, knowing that God has given all mankind a free agency, and hath promised wisdom to all who ask him, and blessings to all who will trust in him, forgive all who trespass against them, and preserve even to the end all who will be diligent to call upon his name, and give him all the glory for what good they can do, and keep his commandments.

If we are not instruments in the hands of God in doing good, we become instruments of evil to do evil; hence without our Father's aid, we are worse than nothing. It appears that God said to Moses that it is his work to his glory, to the immortality and eternal life of man. Coupling this with other Scriptures, such as "Every knee shall bow, and every tongue confess the Lord," it shows that God did design at the beginning to bring to pass immortality and eternal happiness to all mankind. Yet it is nowhere written that he will bring this about before the millennium, when Christ will reign a thousand years, and Satan be bound to deceive the nations no more till the thousand years are finished. But we can learn by searching the Scriptures prayerfully that this is the chief beauty of the plan of salvation, which God devised in the heavens before the creation of this earth on which we dwell; that it is his principal work or design, leading to his glory to bring about in process of time a happy immortal state, and the eternal existence of all his creatures; an end of sin, sorrow, pain, and death; an eternal rest for weary souls who have been by

"sins and sorrows driven, tossed by life's tempestuous seas;" to bring eternal comfort to all whose hearts have been crushed with a burden of woe; an endless life of peace and freedom to all who have been slaves in a sin-cursed world, whose life has been lost by failures and disappointments.

What is past is gone forever. Let us not fret about what might have been. A bright future and eternal happiness are in store for every soul. There is no such thing taught in the plan of salvation given of God to man, as misery and suffering without end. But there are bright evidences of the love and mercy and goodness of our Creator. Yet as Paul explained, though all be redeemed, it will be every one in their own order. We learn from other Scriptures that every one will be rewarded according to his works, and judged according to his deeds. Some mens sins go before them to judgment, and others follow after. They who commit the unpardonable sin, who by allowing themselves to be overcome by the powers of Satan, denying the faith, defying the powers of God, and denying his existence. Such can not escape the punishment that is affixed for the wicked. God declares that his name is Endless and Eternal, as well as Man of Holiness. Hence the punishment which he has prepared for all who have his law and do not strive to keep it, who will not forgive those who trespass against them, or to those who sin against the Holy Ghost after having received it by obedience to the gospel, is called endless and eternal punishment, because it is God's punishment, and in his wisdom (as declared in sec. 18, par. 1, and 2, of Doctrine and Covenants,) he allowed it to be written eternal torment, and eternal damnation, that it might work upon the hearts of the children of men to his name's glory.

But he there declares that it is not

written there shall be no end to this torment.

I feel it manifested to me at times that the time has come when a proper understanding of this, showing the boundless extent of the goodness, compassion, justice, and loving kindness of our Heavenly Father is important to encourage souls who are continually beset with the rapidly increasing powers of darkness and evil upon the earth, to live for the life to come, and not to give up so long as life is allowed, or a spark of reason or degree of faith remains; for the Lord has promised in sec. 97, of Doctrine and Covenants, that all things shall work together for good to them who walk uprightly, and they who call on his name and keep his commandments shall be saved. He has also promised that they who do good shall in no wise lose their reward.

The explanation of the great goodness of God is published in the revelations given through Joseph, the martyr, for the benefit of all who will come and be children of the light and the truth, as it is in Christ Jesus our Lord, by obeying his gospel, receiving the

Holy Ghost to enable them to testify that Jesus is the Lord, that what is called "Mormonism," as taught by Joseph, the martyr, in 1830, and now continued under his eldest son named Joseph, is the marvellous work, and a wonder which was to commence in the day of God's preparation described in the 29th chapter of Isaiah, and 2nd of Nahum; and the doctrine representing God as giving no revelations to man, nor spiritual gifts to his people, that there is no need of prophets, or visions; that there is a miserable existence never to end to all who fail to do as preached on the earth by those who have come under the curse which God declared through his prophet Isaiah should come, by trusting in the arm of flesh is false. Such doctrines are discouraging thousands from living for eternal happiness and glory in the life to come. Here is mortality, and mortals fail to do all things right—they fail often, except they have advanced far enough in the order of perfection to retain the Spirit which alone is able to give power over sin.

HOPEFUL.

THE FUTURE STATE.

BY J. S. WEEKS.

I saw an article in *Herald*, present volume, No. 13, called "The Future State," in which the writer labors to prove that the place where the rich man, Dives, was, and Paradise, and the prison that contained the spirits that were disobedient, are one and the same place. In order to arrive at this conclusion, he begins with Dives, and says, "The flame spoken of as tormenting the rich man is the certain fearful looking for of judgment and fiery indignation."

If such was the case, instead of a real flame, what caused the intolerable heat that so parched the rich man's tongue that he would beseech a beggar to give to him one drop of water?

Again, he says, "For Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. By which also he went and preached to the spirits in prison, which sometime were disobedient when the long suffer-

ing of God waited in the days of Noah," &c., &c. Then he says, "This place, the prison, is the paradise to which the thief went."

For this assertion, I cannot see that he has produced the least bit of argument, for the text plainly speaks of the inhabitants of the prison as disobedient spirits, but the writer says, "This is the place where the spirits of the just were awaiting the time when they would be perfected by coming forth and taking on their bodies, being raised immortal." Which is right, the elder or the Bible?

Now the text says that Christ preached to the spirits in prison. Why preach to the just?

Alma, in his 19th chapter teaches:

"Then shall it come to pass that 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 trouble, and from all care, and sorrow, &c. And then it shall 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 did take possession of their house; and these shall be cast out 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."

THE EARTH NOT A GLOBE.

[Continued from page 431.]

"The discovery of what is true, and the practice of that which is good, are the two most important objects of Philosophy."—VOLTAIRE.

A certain Grecian philosopher once said, when demonstrating the powers of leverage, "give me a place to stand, and I will move the world."

A certain other philosopher has since said, "allow me two principles, *attraction* and *repulsion*, and I will explain all the phenomena of nature."

Inasmuch as the former never demonstrated to the world that he had, by the powers of leverage, moved the world from its "foundations," it is only reasonable to conclude that no one ever gave him, or in other words, he never found the proper place, disconnected from the world to stand upon: and be it added to his honor, that,

however true the principles of leverage in any or all of its forms, he never presumed to have moved the world.

Likewise, "the two principles" we do not intend, nor is it within our province, to allow until they are naturally and fairly proven to exist. To assume that the earth is a globe from the supposition that it has a revolving motion, and to support this revolving *theory* with the *fact that an apple will fall from the bough of a tree when disconnected therefrom*, or to assume that the earth's globular figure *is maintained* by its motion, or upon the principle that an apple or an orange retains its sphericity, is at best an absurdity. An apple may be said to be round, but by the most attentive observer no revolving motion can be detected, while in its natural state on the tree; in fact

one single revolution may sever it from the twig, and in its descent is as likely to fall without as with a revolving motion. The principle which operates to sustain the particles of the apple so as to be a coherent whole, is that of cohesion, and it is an attribute of almost all bodies with which we are acquainted, and exists only between particles at insensible distances. If a part of the apple, while hanging on the tree, be separated from the stem part, or if the stem be severed never so small a distance from the branch of the tree, nothing intervening, it will fall to the ground: this is a law governing all bodies which are specifically heavier than common air, and is known in physics as "attraction of gravitation," but which is really and truly nothing more nor less than simply *weight* or *heaviness*: and this term is applied to all matter whose "specific gravity" we wish to ascertain. We invariably express our wants by demanding a certain number of pounds or ounces of an article, to be weighed, or if interrogated as to how heavy a certain commodity may be, the invariable answer is so many "pounds weight:" no one, however profound in learning, would think of inquiring after the "specific gravity" or "reciprocal attraction" of a slice of steak, or a firkin of butter.

The philosophical definition of weight is said to be "the measure of the earth's attraction:" but it is in *reality* the *preponderance* of the *downward pressure* of a certain amount of matter over an equal quantity of air. As it is a known fact that the air varies in density according to its altitude and latitude, so will the weight of articles vary when subject to like changes. The weight of matter then depends to a certain extent upon the density of the medium in which it is weighed, and not upon its distance from the supposed centre of the earth. e. g. At a considerable elevation above the level of the

ocean, that which would weigh *one pound*, at the water level, will weigh somewhat *more*, whereas if it should be weighed in water or some other liquid substance it would weigh *considerably less*, and that according to the density of the fluid. But if, as is averred, "weight is the measure of the earth's attraction," and "every portion of matter is *attracted* with a *force* proportioned *directly* to the *quantity* and *inversely* as the square of the distance," then it follows that a certain quantity of matter will weigh, at the surface of the earth, as much *in* the water as *out* of it.

That it may be seen that bodies, in virtue of their own "specific gravity," or *weight*, *bulk* for *bulk*, take a downward motion, when unsupported, and heavier than air, and rise when lighter, we will quote from Parker's Phil., Art. 130. "Gravity therefore *causes* bodies which are *lighter* than air to *ascend*, those which are of *equal weight* to *remain stationery*, and those which are *heavier* than air to *descend*."

From the same vol., Art. 453, marked *, "The *cause* of the ascent of steam or vapor may be found in its "specific gravity." It may here be stated, that rain, snow and hail, are formed by the condensation of the particles of vapor in the upper regions of the atmosphere. Fine watery particles unite in the form of a drop, which being *heavier than air* falls to the earth.

As an absolute proof of our position, we have a well attested fact in many scientific works, and one which cannot be impeached or denied. Forricelli first demonstrated the important fact that the air had "specific gravity," or weight, and to him we are indebted for the Barometer. The principle of this ingenious contrivance, is the equilibrium of fluids. The air is a fluid having certain properties, among which are expansibility, compressibility, and weight. Air, like any other substance,

can be weighed. If its weight then be placed on one arm of equally balanced scales, it will require an equal weight on the other arm at an equal distance from the balancing point to maintain an equilibrium. The Barometer is such an instrument. Parker's Phil., Art. 533. The Barometer is an instrument to measure the weight of the atmosphere, and thereby to indicate the variations of the weather.

Art. 536,

"The pressure of the atmosphere on the mercury, in the bag or cup of a barometer, being exerted on the principle of the equilibrium of fluids, *must vary according to the situation of the barometer.* For this reason, it will be the greatest in valleys and low situations, and least on the top of high mountains. Hence the barometer is often used to ascertain the height of mountains and other places above the level of the sea."

Here then we have the important fact clearly demonstrated that mercury which is nearly fourteen times heavier than distilled water, at the tops of mountains, being placed on an equilibrium with the atmosphere is found to be much heavier than at the base of the mountain, or at the level of the ocean: whereas philosophy imposes the assumption upon us that, "Every portion of matter attracts every other portion of matter with a force proportioned directly to the quantity, and inversely as the square of the distance," "and according to the principles just stated, a body which at the surface of the earth weighs one pound will weigh nothing at the centre, 4,000 miles above the surface it will weigh $\frac{1}{4}$ of a pound, 8,000 miles $\frac{1}{8}$, 12,000 miles $\frac{1}{16}$, 20,000 miles $\frac{1}{25}$, * * * and 28,000 miles above the surface $\frac{1}{64}$ th of a pound."—Parker's Philosophy, p. 35.

But experiment proves the theory fallacious. Thus laying aside the cumbrous theory of attraction, we find in nature a principle which is in itself beautiful, consistent and true, and the simple fact is its own demonstration.

In Parker's Phil., Rev. Ed., it is stated that "*Gravity* is the reciprocal attraction of separate portions of matter. All bodies attract each other with a force proportional to their size, density and distance from each other." "This law explains the reason why a body which is not supported falls to the earth. Two bodies existing in any portion of space mutually attract each other, and would rush together were they not prevented by some superior force. Let us suppose, for instance, that two balls made of the same materials, but one weighing eleven pounds, and the other only one pound, were ten feet apart, but both were a hundred feet above the surface of the earth. According to this law, the two balls would rush together, the lighter ball passing over nine feet of the distance, and the heavier ball over one foot; and this they would do, were they not both prevented by a superior force. *That superior force is the earth, which, being a much larger body, attracts them both with a superior force.* This superior force they will both obey, and both will therefore fall to the earth, as the attraction of the earth and the balls is mutual, the *earth will also move towards the balls* while the balls are falling to the earth; but the size of the earth is so much greater than that of the balls, that the distance that the earth would move towards the balls would be too small to be appreciated. The earth is one quadrillion, balls would be too small to be appreciated, that is, one thousand million million times larger than the largest body which has ever been known to fall through our atmosphere. Supposing, then, that such a body should fall through a distance of one thousand feet, the earth would rise no more than the hundred billionth part of an inch, a distance altogether imperceptible to our senses."

This then is the labored explanation "*why a ball which is NOT SUPPORTED falls to the earth.*" I admit my ina-

bility to see anything of the nature of an explanation in the hypothesis. First, one philosopher assumes the existence of attraction, "without giving a reason why," and then another philosopher tells us of the phenomenon of an unsupported body falling, and then gives us as the reason, the "laws of attraction." Why surely the plainest reason that could be given is, **IT IS NOT SUPPORTED.** This would be understood by all artizans and mechanics, by all men of whatever class or country; it is a principle which is understood by the child before it learns to walk, or frame its thoughts in speech; it is a principle understood and developed by all the lower orders of animals. With regard to the two supposed balls at a supposed distance from the supposed globular earth, and at the supposed distance from each other, with their supposed mutual attraction, in their supposed flight to meet mother earth in her supposed flight of the fraction of the one hundred billionth part of an inch, it is nothing more than rational to suppose that in all this amount of attraction the two balls will certainly be attracted toward each other a distance at least perceptible to our senses; but since that very necessary little consideration or supposition, which, in reality would be the only tangible ingredient in the whole argument, is entirely omitted, the supposition naturally and forcibly presents itself that the balls themselves have not approached each other, in their descent, more than the fractional part of the 100,000,000,000th part of an inch, and since that distance is not perceptible to our senses, we do not know what it is perceptible to, and the conclusion must be, that there was no attraction to cause them to approach each other, or in any way diverge from a direct line, for if there had been, it would have been enthusiastically pointed out to us. Therefore the "balls" were the same distance apart throughout their entire descent, and it is a fact

that this little fact is sufficient to overthrow the whole theory of attraction, and it being gone, the globe theory is worthless.

But we are not quite done with "Parker's Philosophy;" on page 34, the law of attraction is given substantially as follows: "Every portion of matter attracts every other portion of matter with a force proportional directly to the quantity, and inversely as the square of the distance." The demonstration of this law, not unlike the previous one, is with four balls instead of two, therefore its perspicuity will appear in the ratio of 4 : 2, four to two.

Here it is, Art. 104, "Let us now apply this law to terrestrial gravity—that is to the earth's attraction; and for that purpose let us suppose four balls of the same size and density, to be placed respectively as follows, namely:

The first at the centre of the earth.

The second on the surface of the earth.

The third above the earth's surface, at twice the distance of the surface from the centre, (*that distance being four thousand miles.*)

The fourth to be half way between the surface and the centre.

To ascertain the attractive force of the earth on each of these balls we reason thus:

The first ball, the one at the centre, will be surrounded on all sides by an equal quantity of matter, and it will remain at rest.

The second ball will be attracted downwards to the centre by the whole mass below it.

The third ball being at twice the distance from the surface, gravity decreasing as the square of the distance increases, will be attracted by a force equal to only one-fourth of that at the surface.

The fourth ball being attracted downwards by that portion of the earth which is below it, and upwards

by that portion which is above it, will be influenced only by the difference between these two opposite attractions; and, as the downward attraction is twice as great as the upward, the downward attraction will prevail with half its original force, the other half being balanced by the upward attraction."

Art. 105, "As weight is the measure of the earth's attraction, we may represent this principle as follows: (supposing the weight of each ball, at the surface of the earth, to be one pound):

The first ball will weigh nothing.

The second will weigh one pound.

The third will weigh one-quarter of a pound.

The fourth will weigh one-half of a pound."

Behold here is wisdom, but it may require a great deal of mental attraction to draw it out. The great mystery is, how did the philosophers come to know all this, that supposing a ball to be placed at the centre of the earth, (which never could be accomplished, hence never practically disputed), it would have no weight? unless from the fact that supposing the ball to be there did not put it there: or did they experiment on balls of less magnitude than the supposed earthly ball, say a stocking-yarn ball of the usual size for gaming, by first weighing the ball, and then unwinding the yarn, and again carefully rewinding the yarn about a small leaden ball or bullet, and after again weighing the ball to find no increase of weight, or an increase not equal to the added leaden bullet; this experiment would certainly have given universal satisfaction, as it might have been tried by every family in the literary world. The third ball it is said will weigh one-quarter of a pound; but here a gain is an insurmountable difficulty, to get 8,000 miles above the surface of the earth; upon what should we climb, or in what should we sail. Philosophers tell us air ceases at an

elevation of about fifty miles, hence a balloon cannot ascend the heights. To travel where nothing exists and plant a ball there seems to be putting the imagination beyond a reasonable stretch: it might be conceived how a ball could be taken through a fiery liquid mass to the centre of the earth, where there is a supposed medium to travel through, and it can be conceived how that ball would weigh just nothing at all when it got there, and a good while before, and the carrier likewise, when we consider the intense heat that is attributed to those internal regions. For the ball, of whatever material, would become vitriolated or volatilized and pass off as vapor and, as a body, consequently non-existent, and since a non-existent body has neither weight nor bulk, it requires no stretch of the imagination to conceive that a ball which existed only in imagination, when passing to the imaginary center of another imaginary ball, should thereby be deprived of its imaginary weight.

But where is the explanation? Ah! here it is; in about the seventh clause we read: "To ascertain the attractive force of the earth on each of these balls we reason thus: what! reason the matter?—why not proceed to a demonstration at once, and weigh the balls, since "weight is the measure of the earth's attraction?"—but then again that little *inconvenience* of going to those inaccessible, imaginary regions with a spring balance. We deem it important that philosophers, in order to make their chain continuous, put their links closer together, and in such localities that querists can get at them.

But attraction without repulsion would be equally as useless as a globe without revolution, and a globe without revolution could not have the centripetal and centrifugal forces, nor could the centripetal and centrifugal forces as they are claimed, properly exist without a revolving globe. And as the attractive force, or gravitation,

so the repulsive, or centrifugal force is said to pervade the whole material universe, and these two forces are said to be so "nicely adjusted" to each other, that the worlds in their vast circuits through the heavens "are retained in their orbits, and none ever wander from their appropriate places from age to age. The centrifugal force they received when thrown from the hands of Deity, impelling them to move off in straight lines, which is nicely adjusted to the centripetal force, and the combination of the two produces the curved line called a "planetary orbit." *

But, that two such "nicely adjusted forces," one equally balancing the other in power, can cause a body to move in an elliptical orbit, is to say the least of it, a paradox.

But since it has not been shown that the heavenly, or other bodies in general, have a mutual attraction; and since the "laws of attraction," which are said to govern all bodies, are found to be fallacious, that bodies do not become

lighter, or weigh less as they ascend from the surface of the earth, nor become lighter as they descend below the surface of the earth; and since it has been shown that weight is not the "measure of the earth's attraction," but the preponderance or excess in pounds or ounces of a certain quantity of matter over an equal quantity of air, and that this excess varies with the latitude and altitude; and as attraction would be superfluous, and in reality detrimental, without repulsion, likewise repulsion would be worthless and destructive without attraction; and as both have been assumed for the support of a theory, "which has nothing in nature to illustrate it, nor in reason to support it, nor in the Bible to agree with it; nor in common sense to recommend it;" † but which could only be "taken for granted," "without giving a reason why;" therefore, the assumption is unnecessary, and the laws of attraction and repulsion are fallacious.

TO BE CONTINUED.

PERVERSIONS OF THE SCRIPTURES.

Among the many "man-made" priests, and would be divines of the present age, there are those who are so bound by human creeds, and darling theories, who are so far estranged from "primitive truth," that when it is presented they will oppose it at all hazards. So arduous are they to uphold their pet notions and false systems, for the sake of popularity, that a perversion of the Scriptures has become natural, it

seems, to them. Perhaps a passage or two will suffice for the present, as an illustration.

Paul in his address to the "Ephesians," 4th chapter and 8th verse, in speaking concerning the organization of the church of Christ and the qualification of the officers of the kingdom, says: "When he ascended up on high, he led captivity captive, and gave gifts to men." Eleventh verse: "And he

* Emmons Elementary Astronomy.

† Common Sense on Astronomy.

gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers."

Paul assigns three grand objects for which these officers were thus given and qualified: 1st, "For the perfecting of the saints;" 2nd, "For the work of the ministry;" 3rd, "For the edifying of the body of Christ." Some tell us in this enlightened age, that the apostles and other officers who were thus qualified were given for one purpose only, and that to perfect the saints for the work of the ministry. By which they mean that when the saints were *prepared for* the ministry; the apostles were no longer needed. This is the last resort. They limit the "extraordinary officers of the kingdom," as they term them.

The same process of reasoning that limits the apostles will also limit the prophets, evangelists, pastors and teachers; from the fact, that they were all given for the same purpose. If the apostles as officers ceased because they were no longer needed, the other officers ceased also, being no longer needed, and this too by applying their own rule.

But such a line of reasoning Latter Day Saints do not admit, nor do they believe.

It is clearly taught in the Scriptures, that the object assigned by Paul for these officers are three-fold, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

First, these officers were given "for the perfecting of the saints." This is admitted by our friends. But that

they were given for the work of the ministry, they practically deny. Paul writes, in his second address to the Corinthians, third chapter and sixth verse, "Who also hath made us *able ministers* of the new covenant, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. It will be remembered that Paul includes in this passage himself and Timothy, for they were the ones who were addressing the Corinthians; and they were two of the officers engaged *in the ministry*, as well as laboring for the perfecting of the saints, and the edifying of the body of Christ. In 1 Cor. 3:5, we find another minister, even Apollos laboring in the work of the ministry as well as for the perfecting of the saints. Again in 1 Cor. 4:1, "Let every man so account of us, as ministers of Christ, and stewards of the mysteries of God.

The third purpose for which Paul says the apostles, prophets, evangelists, pastors, and teachers were given, was for the "edifying of the body of Christ."

By turning to the twelfth chapter of Paul's letter to the Corinthians, second address, and the ninth verse, we find that it is declared, "we do all things dearly beloved for your edifying." Again, 2 Cor. 13:10, "Therefore we write these things, being absent, lest being present, I should use sharpness, according to the power which the Lord hath given me to edification and not to destruction." These passages we think wrest the language of Paul from the hand of those who would pervert it in order to sustain a distorted notion.

CEPHAS.

PRICE OF BOOKS AMONG THE ANCIENTS.—It is recorded of Plato, that, although his paternal inheritance was small, he bought three books of Philolaus the Pythagorean for ten thousand denarii, nearly \$1,500. We are also informed that Aristotle bought a few books belonging to Speusippus the philosopher, for three Attic talents, equivalent to about \$2,800. St. Jerome also ruined himself by purchasing the works of Origen.

NONE should despair; God can help them. NONE should presume; God can cross them.

COMMON BLESSINGS UNAPPRECIATED.

BY M. R. COUSINS.

To many, blessings become the occasion of ingratitude. When they are bestowed constantly, and continued for a long time, the impression produced upon our hearts is exactly the opposite of what it should be. When the children of Israel were in want, they were singularly grateful for the first fall of manna; but the longer it was sent, and the more constantly and abundantly it was enjoyed, the more ungrateful they became, until they actually claimed as a right what they were receiving as an unmerited favor so it is with mankind in all times and ages.

Who thinks of being particularly grateful for the light of the sun? It has risen so regularly every morning all our lives long, and performed its mission with such precision, that we have forgotten to whom we are indebted for the blessing; forgotten even that it is a blessing. The gift of a jewel from a friend would stir deep emotions of thankfulness within; but the gift of the grand old sun, brighter than ten thousand flashing jewels, shining on through the ages past and for the ages to come, leaves our hearts as indifferent as stones. Suppose the sun should omit to rise to-morrow, what a change in life's daily programme it would make?

In like manner it is in the unbroken family. A dear one there is like a sun

whose constant light imparts warmth and blessing to the domestic circle; we think that we value the precious boon; we know that there is real bliss in these domestic ties; and yet let a man leave his home for distant lands to be absent months or years, and he will then learn that he did but half appreciate his home. He thinks now that he will enjoy his home with a new relish when he returns.

Let the light of a son or a daughter of the household be extinguished by death, did the parents have any conception of the darkness that would follow? How the blessing brightens as it takes its flight! They knew not that they loved the departed one so well. Let the husband lose his wife, the mother of his children, or the child of his fond hopes; he did not even dream that the wife, the child, was so essential to his happiness. Is it not true generally that the love, the fidelity, and the watchfulness of the mother are unappreciated until she is laid away beneath the clods of the valley? It is even so. Readers of the *Herald* remember this. This tenderest of all relations is but poorly appreciated at best—only a part of its value is felt by father or child while blest with familiarity; but when the wife and mother are gone, father and children learn a mother's worth.

MONEY, like some other essences has a pungent, sweet taste; but to be kept must be corked tightly. It evaporates in the open air, and the vapor is called Interest. A mortgage is a condensing instrument which enables a Money-keeper to evaporate a Money-spender.

A SCHOOL-BOY, having very good-naturedly helped another in a difficult ciphering lesson, was angrily questioned by the master,—“Why did you work his lesson?” “To lessen his work,” replied the youngster.

If courtship be bliss, beware that marriage is not blister.

True Latter Day Saints' Herald.

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D U T Y .

The *duties* of an Elder in the Church of Jesus Christ of Latter Day Saints are varied and single, simple and difficult.

“Ye stand this day all of you before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel.”—Deut. 29 : 10.

“Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.”—Deut. 31 : 28.

“Ask thy elders, and they will tell thee.”—Deut. 32 : 7.

“Ye rulers of the people, and elders of Israel.”—Acts 4 : 8.

“And sent it to the elders.”—Acts 11 : 30.

“And when they had ordained them elders in every church.”—Acts 14 : 22.

“And when they were come to Jerusalem, they were received of the church, and of the apostles and elders.”—Acts 15 : 4.

“And the apostles and elders came together for to consider.”—Acts 15 : 6.

“And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.”—Acts 16 : 4.

“Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.”—1 Tim. 5 : 17.

“That thou should set in order the things that are wanting, and ordain elders in every city.”—Titus 1 : 5.

“Let him call for the elders; and let them pray over him, anointing him with oil in the name of the Lord.”—James 5 : 14.

“He ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church.”—Book of Alma, 4 : 1.

“The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.”—Doctrine and Covenants, Section 17, Paragraph 9; Section 46, Paragraph 1.

“Every elder, priest, teacher and deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.”—*Ibid*, Par. 12.

“The several elders * * * are to meet in conference, * * * and do whatever church business is necessary to be done at the time.”—*Ibid*, par. 13.

“The elders * * * shall teach the principles of my gospel which are in the Bible, and the Book of Mormon, in the which is the fulness of my gospel; and they shall observe the church articles to do them.”—Doc. & Cov. 42 : 5.

“And the elders shall lay the case before the church.”—D. & C. 42 : 22.

“Ye shall instruct and edify each other.”—D. & C. 43 : 3.

“Go ye into all the world; preach the gospel to every creature.”—D. & C. 48 : 1.

“The offices of elder and bishop are necessary appendages belonging unto the high priesthood.”—D. & C. 83 : 5.

These quotations, although numerous, do not exhaust the list; but do form the sum of our present article.

“The office of an elder comes under the priesthood of Melchisedec,” to which priesthood belongs the right of presidency.

It is the duty of an elder to officiate in the administration of spiritual things, agreeably to the covenants and commandments of the church.—D. & C. 104 : 7. In administering in spiritual things an elder must not transcend, contravene, or contradict the covenants and commandments; nor will he ever be led by the Spirit of Christ to do so.

The elders, in their teaching both to the world and to the church, are to remember that the principles of the gospel of Christ are found in the Bible and the Book of Mormon; D. & C. 42 : 5, and that at the time this revelation was given, February 1831, the commonly received version of the Bible was the one had and received by the world and the church, and consequently the one meant. The giving of the Inspired Translation, now called the Holy Scriptures, does not effect the removing the obligation to receive, reverence, and teach the principles of truth and righteousness contained in the Bible. It was intended to be a witness for God in the world; and if a witness for God, it is to be heard and used by God's servants on earth for the purpose of convincing the world of the mission of Christ,—the life and immortality brought to light in the gospel. It is therefore the duty of an elder to revere the truths of the Bible, and respect the means through which those truths reach him.

The principles of the gospel are taught in the Book of Mormon, and by the quotation referred to, it is made the duty of elders to teach those principles therein contained.

“They shall observe the church articles to do them,” requires a teaching of those articles and a practical adaptation of them to the life of the elder. It is his duty therefore to learn what those articles are; and having learned them, to act in accordance therewith.

It is the duty of the elders to “meet in conference” as often as practicable, or necessary. When they do thus meet together, it is their duty to do whatever church business it is necessary should be done.

The general business which should occupy the attention of the elders at such conferences should be the “spreading the gospel,” the work of the ministry “in the preaching of the word,” and the “care of the churches,” the well-being of the children of modern Israel, and the “edifying and instructing” of each other in the “things of the kingdom.” Whatever will conduce to the furthering of either of the above objects, not contradicting nor contravening the

principles of the gospel, the church articles, and the commandments and revelations of God to the church, the elders should do. Nor is it necessary that every separate act must be authorized by a specific declaration from God, before its accomplishment is attempted.

In the conducting of these conference meetings the elders are to observe the admonitions of the Spirit, the dictates of wisdom, the suggestions of propriety, and preserve due decorum, order, peace, dignity and solemnity, during their sessions. It is the elders' duty to be grave, courteous, cheerful, contented and happy.

It is the duty of the elders to be law-abiding, law-observing, law-sustaining citizens; both of the kingdom of God and the countries wherein they dwell. To make this more certain the elders are commanded to see that the law is kept.—D. & C. 58 : 5.

It is the duty of the elders to preach in the region round about and build up churches.—D. & C. 58 : 9.

In this business of building up churches, the following is to be done; and although we cannot say that it is exclusively the duty or special prerogative to do them, we can say that they hold a common right or privilege with others to the performance of those acts necessary to be done.

An elder may officiate in solemnizing marriage rites.—Sec. 111, par. 1.

An elder sitting in conference with the elders of the church, may ordain other elders, and other officers in the church.—Sec. 17, pars. 14–16; sec. 35, par. 3. They may also send the elders out to preach.—Sec. 108, par. 3.

An elder may preside over ninety-six others, elders like himself, forming a council or quorum of elders, for instruction and for business, whatever may be needful to be done. He may also preside over the whole body of elders at their election.—Sec. 105, pars. 31, and 41.

An elder may travel.—Sec. 83, par. 22; sec. 105, par. 43.

An elder may administer the sacrament.—Sec. 17, par. 22.

An elder may sign certificates of membership and good standing.—Section 17, par. 26.

An elder may baptize.—Sec. 17, par. 21; sec. 42, par. 5.

An elder may lay on hands in confirmation and for conferring the gifts of the Holy Ghost; in the blessing of children, and in administering to the sick.—Sec. 34, par 3; sec. 17, par. 18. Acts 8th and 19th chapters.

An elder may act as one of a court of elders to ascertain the guilt or innocence of any person charged with a transgression of the spiritual law of the church. When he has thus decided upon the case he shall lay it before the church.—Sec. 42, par. 22.

Under this clause, which is specific, the duty of the elders is to enquire into the truthfulness of the charge preferred, and find accordingly. It is not in accordance with any law that that we know of that the court of elders should

“out off,” “cast out,” or “disfellowship” a person whom they are trying. The form of their verdict should be to this effect. “We, *John Jones, James Johnson, and Charles Corsin*, do find upon a proper investigation that *Richard Rakeby* is guilty of *evil speaking and slander*, as charged.” “We further represent that the said *Richard Rakeby* exhibited a spirit of ‘*humility*’ during the trial; and we recommend that he be subjected to ‘reprimand from the presiding branch officer,’ or that ‘he be disfellowshipped.’” The result of their action to be left to the church.

An elder may preside over a branch, if chosen by the members of that branch; or a district, at the election of that district. Or he may be appointed by the church authorities to take the active oversight of a district of country.—Book of Alma, 4 : 1. Sec. 1 : 5.

When presiding over a branch, it is the duty of the elder, to be active, energetic and vigilant; kind, considerate and wise; and ever ready to do and bear; never angry and seldom moved to indignation; sober, thoughtful and temperate.

He should always be prompt and steady in his attendance upon all meetings of his branch; never absent except for good reasons. When present in meetings he should be wakeful and exemplary, sedate, earnest and zealous. He should pay attention to the rules adopted by conferences, and honor them. He should be watchful for the interests of his church; not bigoted, superstitious, proud or haughty, but calm, consistent, steadfast in principle and unswerving in his integrity to God and his fellow man. He should not be overly tenacious of personal rights or privileges, and should never shrink from a defence of his faith; he should never offer an excuse for the non-performance of a duty not absolutely out of his power. He should neither be contentious, nor loud voiced in council, or conversation; but willing to teach and to be taught. He should not be hasty in his own defence, nor should he pay much heed to unjust criticism; just criticism he should profit by.

He should pray for and with the sick, comfort the weak, restrain and aid the strong; bear with the contentious, headstrong and wilful so long as there is a possibility of doing them good; and what need to say more, save that an elder should in all respects be a good man, loving his God supremely and his neighbor as himself.

Few possess the character portrayed in this article, or come near to meeting the requirements specified; but all may approximate to them all by study, by carefulness and faithfulness, being diligent in the things entrusted to our care.

Let us “cease to do evil and learn to do well.”

ELDER Harvey S. Dille left Plano on the 28th of July, for a missionary tour in Michigan. May the good Spirit attend our faithful brother.

WHAT nonsense it is to suppose that it is preaching the gospel of peace to abuse other men and their theories. From some quarters we hear complaints of some of the elders preaching, who take especial pains to denounce in round terms those differing from us in doctrine; and quite too frequently do these elders engage in abusive epithets against those whom they are seeking to reclaim. It would be far more consistent with our hope and calling to preach the "peaceable things of the kingdom," and pray for those in error, and aid them to see the truth, rather than to blind them by angry denunciation.

Make a man angry and you make him blind; for an angry man is always a foolish one, and a foolish man cannot see.

We do not necessarily endorse an erroneous, or false doctrine, simply because we do not constantly engage in denouncing it. A dignified and proper denial when charged with holding erroneous, or false doctrine, is all that we think needful.

The church, elders and members, will be far happier; and will make a better record if they exemplify what they *do believe*, than they will in telling with bitter epithets what they do not believe.

"Vinegar never catches flies," is an old proverb,—old but true,—and we think kindness and christian love more powerful auxiliaries in the work of reclaiming the "lost" (and erring) "sheep of the house of Israel," than the calling of names and using harsh denunciations of them.

We have a right to examine the doctrine and public acts of men, but to begin by classing them with devils is too rough and strong.

Learn to do better; and learn it at once.

A word to the wise man is enough.

If an Elder passes through or near Mount Ayr, Ringgold county, Iowa, he is requested to call of A. Kent, who desires to hear the word preached in its purity. A new field and fine opening for a spiritual-minded man, whose life will bear witness to his profession. Mr. Kent has been for some time corresponding with the secretary of the church, and avows himself ready to unite with us. He has been contending for the truth, and opening the way for the word.

ELDER Mark H. Forscutt left on August 2nd, for a tour in Eastern Kansas, and Western Missouri. Should time permit, he will probably call and preach the word in some of the branches lying between here and the immediate point of destination, Columbus, Kansas. Any business in connection with the office can be transacted through Elder Forscutt.

WE have lately returned from a short mission into Lafayette county, Wisconsin, the place where the Reorganization began. We had the pleasure of preaching twice in the old town of Zarahemla, now Blanchardsville, to very fair sized congregations. We also had the pleasure of listening to a discourse delivered by Br. Zenos H. Gurley, Jr., at the school-house in Yankee Hollow, about three miles from Blanchardsville, on Sunday afternoon, July 16th, 1871. One was baptized during our sojourn there, and we trust some good resulted from our visit. Brothers Reuben and David Newkirk, and Samuel H. Gurley, with other saints residing there, made our stay very pleasant, our home being at Br. Gurley's, who with his excellent wife made us welcome; may their blessings never be less, but their joys be ever increased.

THE Rev. Washburne, of this town, having read an "Essay on Mormonism" in the town of Sandwich, by request of Elder E. Banta, Elder Forscutt gave one lecture in reply in that place, and followed this with five others. The attendance was large, and increased in size and interest to the close.

The truth shone brighter by contrast.

QUESTIONS AND ANSWERS.

Q.—Is a branch that is organized with less than six members a legally organized branch?

A.—It is not proper to organize with less than six. The rule governing the case is as follows:—The church of Christ exists whenever there are six or more legally baptized persons meeting together in an organized capacity.—Res. of Conference of June 12, 1852.

Q.—For what purpose was the New Translation given? and when and by whom should it be taught.

A.—The New Translation was given that the truths therein might be taught to the people, and these should be taught whenever opportunity favors, by the members and officers of the church.

Whether an elder should be called to answer because he thinks the New Translation a "waste of time and money" we do not say; we are of opinion, however, that any one in the church who thinks so has read neither the King James, nor the Inspired Translation to any good purpose, and we should expect to find such a man in ignorance of both books.

Q.—Is it proper for an elder who is administering the sacrament, after blessing the bread and wine to refuse to partake himself because a member present has offended him?

A.—If he cannot partake he should not bless for others. Such an one should be reconciled to his brethren at once.

Q.—Is it any evidence of apostasy for a member of the church to join the I. O. O. F., I. O. G. T., or the Masonic Order. A.—No.

Conferences.

Digest of Church News.

The LONE STAR District Conference of Southern Alabama was held at the Lone Star branch meeting-house, July 1st and 2nd, 1871. Elder C. G. Lanphear, pres; Elder T. W. Smith, secretary. Minutes of last conference read and approved. Officials present, 2 seventies, 3 elders, 3 priests, 3 teachers, 2 deacons. Reported, Elder W. J. Booker, as president of Lone Star Branch, Elder J. N. Hawkins, and Priest Warren Allen. By request Elders C. G. Lanphear and T. W. Smith gave an account of labors since last conference. Lone Star branch reported 97 members, including 5 elders, 2 priests, 4 teachers, 2 deacons. One child blessed since last conference. Wm. J. Booker, president; Jas. M. Booker, clerk. A resolution of a former conference, reading, "Resolved, that the officers of the branch (Lone Star) be requested to visit the house of each member once a month and report to the council, failing to do this they will be dealt with according to the law," was on motion reconsidered and rescinded. A resolution of a former conference, reading, "Resolved that all the officers that did not report at this conference are requested to report at next conference," was on motion reconsidered, and the following substitute offered and passed, "Resolved, that all such officers in the district as are not local or branch officers, are requested to labor in the field to the best of their ability, and according to their circumstances, and failing to do so will be required to return their

license to the next conference, unless a reasonable excuse can be given to the conference. A committee consisting of T. W. Smith, W. J. Booker, and J. N. Hawkins was appointed to draft a form of order of business for use of future conferences in this district. Committee reported the following which was adopted: Order of business of Lone Star District Conference, Southern Alabama. 1st. Opening exercises, as singing, prayer, and introductory remarks by presiding officer. 2nd. Election of president, secretary, and assistants (if required.) 3rd. Reading of minutes of preceding conference, and session. 4th. Report of committees appointed at last conference. 5th. Report of Elders, and others appointed missions. 6th. Report of branches—branch presidents or branch representatives. 7th. Unfinished business of last or preceding session. 8th. New business. 9th. Appointment of missions. 10th. Appointment of two days' meetings. 11th. Appointment of speakers for next preaching meeting. 12th. Sustaining general and local authorities of church. 13th. Adjournment. Resolved that the president and secretary of the conference prepare licenses for the elders in the district, and also for priests who are not branch officers, and that the president of branch and clerk issue licenses to branch officers. A former resolution sub-dividing the district was reconsidered and rescinded. Elder T. W. Smith urged the claims of the *Herald* and the *Hope* upon the saints. Preaching on Friday night by Elder C. G. Lanphear; on Saturday night and Sunday morning and Sunday afternoon by Elder T. W. Smith. Congregations on Sunday large and attentive. Sacrament administered at night—several administered to.

Adjourned to meet at same place on the first Saturday and Sunday in October. Session Peaceful and harmonious.

LONDON District Quarterly Conference was held at the Limehouse branch, No. 16, John St., Limehouse, on Sunday June 4th, 1871. Officials present, 5 elders, 1 priest, 1 deacon, C. D. Norton, president; T. Bradshaw, clerk. The minutes of last conference were read and accepted. Elder Bradshaw reported his branch and field of labor; he had preached many times out of doors, both by himself and with some of his brethren, but had not baptized any this quarter. His branch was not doing as well as he would like. One child had been blessed, and one member had emigrated during the quarter, which left seventeen members in the branch, three of whose cases he felt it his duty to lay before the conference. Resolved that they be suspended for three months, to see whether they will make their standing good during that time, and if not, that this resolution cut them off at the end of that time. [They must be be tried, brethren.—Eds.] Elder Owen reported his branch, stating that as he lived so far away from his branch, and the members were so far apart, he was not able to see them, as some of them did not come to their meetings. Owing to his employment, he was not able to visit them at their homes, and as the meeting place was now closed, he should resign his office as president of the Second London or Islington branch, feeling that he could do more good for the cause of Christ nearer his own home, and instead of spending his money for railway traveling on the Lord's day; he felt it could be put to a better purpose in the work of the Lord. Resolved that Br. Owen's resignation be accepted. [The branch should have been notified to meet, and at the meeting the resignation of the brother should have been made, and also the following motion, instead of to the conference.—Eds.] The president stated that as Br. Owen had resigned his office, and

the Second London branch had no meeting place, he felt it would be advisable to disorganize that branch, and turn the members over to the First London branch for the time being. Resolved that they be turned over to the First London branch under the care of Elder Bradshaw. Elder Bradshaw said he was willing to take them into his branch and see after them, trusting to the Lord to help him to do so. Resolved that Elder Barns be released as acting teacher of the branch, and go and assist Brother Owen in his labors as it was his wish to do so. Resolved that Priest Howarth be teacher to the saints that formerly belonged to the Second London branch. The hand bills which had been printed were now being freely distributed in London. Br. Bradshaw said he had wrote to Plano for licenses, but had not received them. Resolved that we sustain Br. Joseph and all the authorities of the church in righteousness. Resolved that we sustain Br. C. D. Norton as president of the London conference; Br. Bradshaw as clerk, and each other in righteousness. Adjourned to meet again September 3rd. Charles D. Morton, president; Thomas Bradshaw, clerk.

Correspondence.

BELMONT,
July 4, 1871.

Br. Joseph Smith:

I am preaching in this neighborhood. On Sunday, myself and Elder James Brown visited ten miles from here, and preached three times. There seems to be quite an interest waked up. After twice preaching, there was an earnest request for more of the word to be spoken, which was complied with in a grove. The school house not being capacious enough for our purpose. Br. Brown announced meetings to be continued. There is quite a lively

time among the sects respecting the Book of Mormon. They find the coming forth of the book, and the circumstance and time of its appearance, with many other things pertaining to it, a subject of prophetic testimony; and the elders maintain that when anything that is the object of prophetic record is fulfilled, the fulfillment is conclusive that the subject is of God, and has his signature that it is divine. Some of those whom the religionists call outsiders told them in my hearing that they would have to receive the Book of Mormon or throw away the Bible, and this is the feeling through some scope of country. Time must tell the result. Peace be with you. My health has not been quite so good as usual; but I am now regaining it—thanks to the Father.

JOSIAH ELLS.

STAFFORD, Eng.,
July 6th, 1871.

Br. Joseph:

In a previous letter I hinted of the possibility of having the privilege of baptizing two or more prominent elders of the Brighamite church, viz, Brs. Coward and Ennison, the two having been residents of Salt Lake City for many years. Now this is to let you know that both these brethren were baptized on Monday the 19th of June, 1871, in Liverpool, and were confirmed the same day under the hands of Brs. Taylor and Seville. Knowing of their nobleness of spirit, and their exceeding love for the work they were engaged in. We were led to re-ordain them elders of the church of Jesus Christ of Latter Day Saints. They bore a solemn testimony of their joy in the assurance that the chosen seed was now at the head of affairs, which they believed would be productive of great good in this country, and wherever the saints had felt the heavy yoke of bondage as

they had, not only in Utah, but wherever the Brighamite influence was felt. Br. Coward is one of those Philanthropists, those benevolent spirits who are always ready to assist the widow, the orphan, the distressed of all kinds, —whether they be saints or sinners, it matters not to him; he knows they are God's children, and he that giveth to the poor lendeth to the Lord, and shall in nowise lose his reward. Believing that the church was the only legitimate church under the Brighamite rule, and this from his own lips, he has sacrificed thousands of pounds with a belief that he was enhancing the kingdom of God—and would add to his glory in the eternal worlds. Br. Coward has traveled very much through the States, and has presided over the St. Louis Conference, consequently many of his old acquaintances will rejoice to hear of his connection with the Reorganization.

Yours in the gospel,

JOHN SEVILLE.

BETHEL SHAFT, Pa.,
July 20, 1871.

Dear Brother Joseph Smith:

I moved from Banksville about six weeks ago to Bethel Shaft. I was a member of Banksville branch, and my wife and family also, and seeing that there was no branch of the church in this place, we desired to form an organization. The minds of the saints was ascertained, and as all were in favor of organizing a branch, we sent for Brother Joseph Parsons, and had a branch organized, with Br. John McMillen president, Br. Samuel McBirnie priest. There are a goodly number of people in this place who have never heard the gospel of Jesus Christ; but they will have an opportunity now. It is three years since I obeyed the gospel, and the older I grow the stronger desire I have to keep all the commandments of God. I was a

heavy smoker and drinker of strong drink also; but one year past, the 4th of May, I stopped both of these evil habits, and, dear brother, I have not language to express my feelings. The way the Lord has blest me and my wife and family since I stopped these evils is gratifying. I would like to know if there are any elders of the Reorganized church in Scotland. I have a father and a mother and two brothers in Scotland; and if they could hear the gospel of Jesus Christ and obey it; then I could feel satisfied. It is my prayer that God may send some of his servants that way, that they may be saved with me in his kingdom.

SAMUEL MCBIRNIE.

CARSON CITY, Nev.,
July 17, 1871.

Br. Joseph Smith:

I reached this city from California yesterday. I may safely say that most of the branches in California are in a thriving condition in spiritual matters. The saints are making progress with but few exceptions, and their numbers are increasing.

Many are anxious to sell and move to the borders of Zion. I only fear some of them will be too hasty, and sacrifice property unnecessarily. Those who moved last spring are highly pleased with their respective locations. Br. D. S. Crawley, at Medoc, Jasper county, Mo., Br. F. Warnky, near Columbus, Kansas, and Br. N. Booth, near Harlem, Shelby county, Iowa. We also hear that Br. Stephen Wood is well pleased with his location, south west of Manti, in Fremont Co., Iowa.

The elders in the east, many of them, seem to be very slack this year in ministerial matters. It is discouraging to those who are trying to do something in the work.

What wonderful events are transpiring now in regard to Papal matters! The Pope dispossessed of his

temporal dominion, yet claiming authority over all civil rulers; claiming infallibility; forbidding, (through his prime minister), the reading of any but church papers by his flock,—his people attempting to forcibly stop a Protestant celebration in New York, and many Catholic countries warring against each other for the last ten years. Strange times indeed! and how prophetic! Truly, Babylon is falling!

Love in Christ to all. Yours in gospel bonds.

W. W. BLAIR.

NACOGDOCHES P. O., Texas,
July 10, 1871.

Br. Joseph:

Thinking that you would be glad to hear from this part of the country, and to hear of the progress of the glorious tidings in the frontier counties of Texas, I write. There are some promising saints here. I have baptized fifteen in this country, and partly organized a branch. There are more that believe the gospel. There will be a conference held here, commencing on the 19th of August. My appointments are ahead till the fifth Sunday in this month. There is a great work to do here. Without help, I shall have to leave here. My temporal matters call me home for awhile. I will be able to return next spring by the help of the Lord. I preach from once to twice a week, and hold prayer meeting once a week. I want help—help in the ministry here. If there is an elder any where that can leave home, here is work.

Your brother in Christ,

G. R. SCOGIN.

DENISON, Iowa,
July 27th, 1871.

Brother Joseph:

The good work goes steadily onward in this district. In the Mason Grove branch, there has been seventeen added to the church lately, and

there is yet an increasing interest. Our congregations are getting so large here that we shall have to make arrangements to build us a house to worship in another season. In the North Coon branch, three have lately been baptized, also in the Harlem and Boyer Valley branch several have professed faith in the gospel in Salem and Galland's grove. The former is in good condition with interesting meetings, and the latter branch is somewhat improved, though there is room for much more improvement. It is to be hoped that this branch, the oldest in the district, may awaken from her sleep. Many good brethren reside here in this branch, and early I trust they will begin to let their light shine.

There are many more calls for preaching in this district than we can fill; but we expect by the help of the Lord to try to fill what we can of them this fall and winter.

THOMAS DOBSON.

SALT SPRINGS, Kan.,
July 24, 1871.

Br. Joseph:

In my letter from Westerville, Decatur county, Iowa, I promised to write again. I left Iowa about the first of May, arrived in Bourbon Co., Kansas, about 15th of May, left my family at my brother's, and started in search of a home. When I left Iowa, my intention was to go to Turkey Creek, Kansas; but on my arrival in Bourbon Co., I found a brother who had once lived in Iowa, in conversation with whom I learned that the colony that settled in Turkey Creek had removed to Missouri, near Spring River. After learning this, I started I hardly knew where. I travelled around, enquiring for saints or Mormons, as they are better known by the latter name; but I could not hear of any. I found a home at last in Howard Co.,

Kansas, near the line of Greenwood and Wilson. My postoffice address is Salt Springs, Greenwood Co. My family is the only family of Latter Day Saints in this county, that I have heard of. The harvest truly is plenteous in this part; but laborers are few.

I have been hard at work since I came here, and have not preached, being young in the doctrines, and not understanding some things as I wish to, I have been backward. If the Lord will send some one here to proclaim the glad news, I will be glad to lend my assistance. What a harvest is here now ripe! Send in the reapers. There has not been any preaching of any kind, but two sermons, since I have been here. All seem anxious for meetings. If any brother feels like coming, enquire for me. I live six miles from Salt Springs, south-west, on Indian Creek, in Howard Co., Kansas. A word to any of the saints who want homes.

Howard Co., or at least that part of it in which I reside is beautiful and productive. The face of the country is dotted here and there with fine mounds, a rich valley on either side, and yields abundance of all grains. The crops are corn, wheat, oats, rye, potatoes, buckwheat, turnips, tobacco, and cotton. Wheat is quoted now at seventy-five cents. Crops look as well as any I ever saw in any place. Brothers come, all you who want homes, and look. Come this fall, when grain will be cheap. There is some ague—that must be expected in a new country. Bring cattle teams, for they are easy wintered, and need no grain in summer. They are best to open up a farm, and command a better price than horses in proportion to their cost elsewhere. A good yoke of work cattle is worth \$150; cows from \$30 to \$50. Bring cows. All who reach here by the 1st of October can rent ground and sow fall wheat. Come sooner if possible. I wish some elder would

come who is acquainted with the history of the church. I am as firm in the doctrine, as far as I have read and learned, as I ever was; but for some reason I have not the spirit as I had before I came here. I know some brother will say, "If any man lack wisdom, let him ask of God, who giveth to all men liberally;" but if a man lack faith, then what? Ask of God to increase his faith, and yet he has not got the Spirit? I will commit myself to God, and let him direct me; perhaps he will reveal his will concerning me to some one who has the Spirit. Br. Joseph; I am anxious to know. May God direct the movements of the work, according to his will. I received a letter from Newton, Iowa, stating that a terrible storm had passed through there. Br. Isaac White prophesied about two weeks previous that God would visit Newton with a mighty storm which should shake the foundations of Newton. True to his word, for God cannot lie; the storm came, throwing down large buildings, and destroying three lives. I thank my God that some have the Spirit so strong. May God bless his people every where. Be strong; pray for me. The time of his coming is drawing nigh. Praise God; I feel more like writing now than ever, but for fear I tire your patience, I will close.

W. S. LOAR.

WHITE CLOUD, Kan.,

July 19th, 1871.

This branch is alive, and its members are doing all they can to forward the work in this part. I have been with Br. Bays to the two-days' meetings that were appointed at the last conference, he has also been filling his other calls; for he has many of them from every quarter—more than we all can fill in our present circumstances; but we hope by the help of the Lord to be able to do more soon. Some few are

interested; most of them priest-ridden. Br. Bays had a debate with a Baptist minister, which resulted in doing good. He is to have another with a Campbellite in the same neighborhood in a few days, if the gentleman comes up to the work.

May God bless and prosper the cause, is the prayer of

J. W. BRACKENBURY.

GRAND RAPIDS, Mich.,

July 18, 1871.

Br. Joseph Smith:

Mindful of your expressed pleasure to read occasional letters; I write of the hope in Michigan. Certainly one is cheered day by day with a brighter and more enduring faith, in witnessing 'fruits of righteousness,' as a result of devoted obedience to the principles he has engaged to teach. Such encouragement we have here from exemplary saints. Many are pained to know that they can make but a unit to oppose the thousands against the truth; but confidently hope to the removing of the evil which is rending, and it shall be manifest there are numbers to the assistance of Israel. Truly this is a time when wheat is garnered in Michigan, my esteemed brother, noble minds alone courting duty in a cause of truth so bitterly deprecated by public opinion.

The saints met with in Lawrence, Allegan, and Hopkins, learn well their work through faith. At Alpine, the experience and example of Elder J. Norton in years of industrial life, enables him to conduct a Sabbath school averaging forty pupils, parents of two only being in the faith. Our live district president, Br. E. C. Briggs, July 11th, writes thus cheerfully from Mason county; "Since my arrival here, (eight days previous), I have held fourteen meetings, and the calls are urgent, urgent for more. Eighteen dear souls were baptized

yesterday, many more are believing. The God of all saints is our power and deliverer." This is a brother's joy who in later ages will be pointed to as an example of faith. The last *Heralds* are at hand, and all seem to feel the power of that logic engaged to point out the duties of teacher and deacon. We hope yet for more. Pardon haste, and in your prayers for the people, remember ever yours,

E. L. KELLEY.

MCCRISTON, Wales,
July 5, 1871.

Dear Brother Mark:

I am sorry that I did not write to you sooner; but I wanted to see a little of the country and the church that I might give you an account of things as they are.

The work of the Lord has been rather slow in its movements in Wales; but it is now on the increase. I have traveled very busily among the people; have taught to them the law of the Lord, and endeavored to set things in order, that every thing may work harmoniously. On May 28th, I visited Aberdare. There is a good branch there, and the saints feel very well, and strive to teach to the people the will of the Lord. On the 29th, I visited Cromoke-wood. I had the pleasure of leading one precious soul into the water of baptism there, and also organizing a branch of six members. From there I went to Llanelly. The saints there have been rather dull; but things are improving. From there I went to Panygroyn, Carmarthenshire, and baptized three more into the fold of Christ. From there I went to Geoterfawr, Glamorganshire. I preached twice there and baptized one. I have traveled through many other places besides, but find prejudices very high because of the wicked practices of the Brighamites. I feel well in my field of labor, and determined to do my best

to build up the kingdom of the Lord in this part of the vineyard. Please to excuse incorrectness in the English language. Give my best respects to Br. Joseph and all the brethren in the office, and receive the same yourself.

Yours in the bonds of the gospel.

JOHN E. REESE.

KEWANEE, Ill.,
July 11th, 1871.

Dear Editors of the Herald:

I have just been thinking that it would result in good, if some one of the boys in this place, were to give the readers of the *Herald* a brief but correct account of things spiritual, as they have existed and do exist in this portion of Christ's vineyard. Since our last district conference, we, the elders in the branch, came to the conclusion, (being moved upon by an unseen power and influence), to start again our elders' councils, and take into consideration more than ever the preaching of the word, and that every Sabbath in the schoolhouses around. In these councils some of the brethren were commissioned to see to the opening of places to preach, and giving out announcements, and to report at the next sitting of the council; others are then appointed, or called upon to fill such appointments. This seems to result in good. Since the grand, glorious, and Holy Spirit prompting movement commenced, the seed is being sown with renewed zeal, coupled with a portion of that divine wisdom which cometh down from above, in answer to prayer. The hearers listen and gaze with wonder and amazement at the feeble efforts put forth by the weak and feeble ones of earth, in promulgating the gospel in simplicity and plainness, under the power and demonstration of God's Spirit from on high. To him be the praise.

And O! my dear brethren, shall I tell you what cheers the heart and

nerves the soul in this noble undertaking, in addition to what I have already described? Hear me and I will. When we came together in our social meeting on Wednesday night, we were there told that our feeble efforts or labors were accepted by the Almighty, who rules on high, the great Master-builder of this latter day work. Although our knees trembled, and frames quaked with weakness when standing before the wise of this generation, yet He would bless us with light and might, so that we should not be confounded by them; for the children of men must and shall see that God is able to do his own work, independently of their pomp and show. To him be the glory both now and forever, Amen.

Lest I take up too much of your valuable space in that dear soul-cheering organ of the church, the *Herald*, I will conclude by asking all who have put on Christ to pray for us, your feeble brethren in Kewanee. We do, and will continue to pray for you always, whatever race or color you may be. The branch is still prospering under the presidency of that whole-hearted, big-little man, John Chisnall. J. S. Patterson is busy out in the field, sowing the seed of the word in the rich hearts of Iowa. May God bless him and all co-workers for Zion's welfare. Yours in love,

JOHN D. JONES.

Miscellaneous.

Notice.—Little Sioux District.

The presidents of branches composing the Little Sioux District will please assist the clerks in making out a full and complete report to be handed in at our next September Conference. In this report we wish the names of each member given; also, age and place of birth; where, when, and by whom baptized and confirmed.

The object of this report is that we may

all have our names recorded on a District Record, that in case any Branch Record should get destroyed, we would still have access to another upon which our names would stand; also that our clerk may make a full and complete report for the next Semi-Annual Conference.

You will also report those members of your acquaintance who do not belong to any branch, but who live within the district.

Be very careful and report the office to which each member has been ordained; whether to that of High Priest, Seventy, Elder, Priest, Teacher, or Deacon.

If there is any president of a branch too poor or too negligent to take the *Herald*, some one will please read him this notice.

JAMES C. CRABB,

Pres. of Little Sioux Dist.

NOTICE.—The No. 2 Sub-District of the St. Louis District will hold their Sub-District Conference at the Temple of Honor Hall, in Bell Street, near the Post Office, Alton, Madison County, Illinois, on the 26th and 27th of August, 1871, by vote of the last Conference.

GEORGE HICKLIN, *President.*

NOTICE.—For important reasons, and with the concurrence of many Elders in the mission, I have thought it best, and do therefore change the Semi-Annual Conference of the Pacific Slope Mission, from Sacramento, Cal., to San Francisco, Cal., and do name Saturday, October 7th, ten A.M., as the time for convening the session.

W. W. BLAIR,

Pres. of the Mission.

APPOINTED TIME CHANGED.—The Michigan District Conference will convene at Coldwater, Mich., on the 4th and 5th days of November, 1871, instead of August, as published in last *Herald*.

BY ORDER OF DISTRICT PRES.

MARRIED.

By Elder William H. Reynolds, October 23rd, 1870, at the residence of the bride, at Coldwater, Mich., Br. Isaac A. Bogue and Mrs. Lucy C. Freeman.

At the residence of T. W. Lewis, Council Bluffs, on the 10th day of June, 1871, by Elder T. W. Lewis, Mr. JOHN PAGE to Sr. ELLEN LOUISA DRAKE, both of North Pigeon, Pottawatomie Co., Iowa.

May peace crown their days.

DIED.

At Braidwood, Illinois, June 22nd, 1871, from the effects of drinking concentrated lye, ANNIE, daughter of Br. John and Sr. Jane KEIR, aged 1 year and 6 months.

Near Mound Valley, Labette Co., Kan., on June 22nd, 1871, EVA A., daughter of Phineas D. and Barbara FULKS, aged 5 years, 3 months, and 3 days.

At his residence near Mound Valley, Labette Co., Kansas, of palpitation of the heart, on the 8th day of July, 1871, Cole Moxon, in the 43rd year of his age.

He was a faithful soldier of Christ, and left a wife and two children to mourn his departure. The funeral sermon was preached by Elder James Hart.

In Platte City, Mo., on September 6th, 1869, of summer complaint, WILLIAM HENRY, son of Jonathan and Minnie CRANMER, aged 11 months, 10 days.

In Platte City, Mo., on October 28th, 1869, of croup and pneumonia, GEORGE N., son of Jonathan and Minnie CRANMER, aged 3 years and 18 days.

At the Eight Mile Grove, Pottawatomie Co., Iowa, June 27, 1871, of embolism, or the formation of blood clot in the heart, Sister CAROLINE E., wife of John Carlisle, aged 19 years, 4 months, and 13 days.

Funeral services by Elder James Caffall.

In Weston, Mo., on August 22nd, 1870, of brain fever, CHARLES A., son of Jonathan and Minnie CRANMER, aged 1 month, and three days.

"Life is a span, a fleeting hour,
How soon the vapor flies;
Man is a tender, transient flower,
That e'en while blooming dies."

Selections.**Speech of the Contribution Box.**

An agent had addressed the congregation, a contribution had been taken, and the pastor was about to pronounce the benediction, when all were startled by a noise from the Contribution Box, which the Deacon had just placed on the table;

"Wait a moment, good friends, and give me a chance to speak. I have long had something on my mind, and must unburden myself. The truth is, I am much abused. Sometimes for weeks together I am allowed no part at all in your Sunday services, though prayers and alms should come up together for a memorial before

God.' But I am tucked away out of sight where I get only dust and cobwebs.

"Worse still, are my grievances when I am allowed to come around from pew to pew in aid of your devotions. I always come with a heart full of good will, ready to confer on you all the great blessings of giving. Yet, O, what treatment! I don't mean now the tricks of fun-loving boys who give me old buttons for pennies. I can put up with their mischief, especially as I never get so full but that I can carry a few buttons extra.

"But I do mean you, for one, Mr. Blind. Why do you never see me when I come? Your face is turned toward the orchestra, or you are hunting for something in the hymn book, or your head is down as though you had just then an extra touch of devotion. If it had been by accident, you would have sought me after service; but you hurried out right after the benediction. How much of the benediction did you carry home? You're rightly named Blind, for none are so blind as those who won't see." (Mr. Blind here put his head down out of sight.)

"And what were you doing last night, Mr. Keptight, after your clerks left the store? Why did you look over the money drawer for that counterfeit bill, in anticipation of the collection day? You thought nobody would know who put it in. But I saw you, and I'm not bound to keep your secret. I wonder if you think God doesn't know counterfeit money and counterfeit charity, too. I shall give your bill to the church mouse for his nest. That's all its good for. No, stay; I'll keep it as a witness when God shall put you on trial for passing counterfeit money." (Mr. Keptight turned very pale when the box spoke of a 'trial'.)

"Closest, you put in this torn bill. You knew it would be at a discount at the bank. Don't tell me it was accidental. You have done the same thing before, and it isn't for want of whole ones either. You had better go home and read what Rev. Dr. Malachi says in one of his discourses, about the man who brought that which was 'torn' as an offering to the Lord.

"Have you lost your large pocket-book, Bro. Prudence?" [Prudence clasps his hand suddenly on his pocket.] "Don't be alarmed. You left it at home and brought only a little wallet, for fear, as you said that your feelings would get the better of your judgment. You needn't be so prudent. Your benevolent feelings are the last things to get beyond your control."

"Whose turn next?" whispered the excited crowd.

"Loveself, why did you instinctively feel for your cigar case first when I came? Confess the truth, now, that you have spent more for cigars the last three months than you have contributed during the whole year."

"Where's Demas, Jr.? Oh! he isn't here to-day. He is generally missing when a collection is expected. His father, I remember, forsook Paul for love of the world."

"Drop that rich veil over your face, Mrs. Display. You'll need it to hide your blushes while I tell the congregation that you have not given me so much this year as you have paid out for those ear-rings and that point-lace handkerchief; and here, to-day, you have been thinking about buying a \$500 diamond ring. And you profess to love the Saviour, and the heathen who are perishing for want of his gospel!"

"What now shall be said to you, the richest man in the whole society, a member of the church, a teacher in the Sunday-school, a regular attendant at the prayer meeting? I see I don't need to name you." (Dr. Penurious is hitching nervously in his pew in the broad aisle.) "You speak and pray well. You have much to say of sound doctrine and liberality and consecration to Christ. But, whenever you are asked to give, you always say, 'I have too many calls, too many calls.' Yes but they get no answers. If you answer any of them liberally, I could excuse you. To-day, you have given me one dollar, when fifty dollars would be nearer your share. You have a 'call' to study that book which says, 'covetousness is idolatry.' And soon you'll have another 'call' which you must answer, to leave those money bags and go and settle accounts with him who owns them all." (The perspiration starts out on the doctor's face, he wipes it off, but has nothing to say.)

"Now I have something for you all to hear. When, at the end of last year, you footed up the contributions of the church, and said it was quite a fair sum, I ached to tell you that your pastor and a ministerial secretary in the church, from their slender incomes, had given full one-third of the whole. It would have been still more but for Bro. Whole-souled and Bro. Generous, who are always liberal. And, Mrs. Humble, too, dear, good woman, let me not forget her; the five dollar bill she put in was fragrant with prayer and love

and self-denial, and shed a sweet perfume through the whole. She has done what she could.' There was a quarter, too, that dropped most lovingly from little fingers that have made themselves weary in earning it. Ah dear Mary, we shall want you for a missionary by and by.

"My good friends, the agents [turning to the pulpit] often mortify me. They are dry—don't give fresh facts—don't feel the facts they do give, or affect to feel them so much they whine and disgust folks. Or they don't know when to stop—talk an hour or more when forty minutes would open purses wider. I've seen many an X at forty minutes, changed for a V at fifty, and for a I at sixty.

"The dear pastor is sometimes too timid, and instead of seconding the agent's appeal with all his eloquence, he will say that he hopes the people, though they have given to so many objects, have a little left for this good cause, when the truth is few of them have denied themselves a pin for their contributions.

"I have one secret more to tell. I am something more than I seem to be. You think me only a wooden box—a convenience for gathering up your donations. Know, then that a messenger from your Savinr is here. Yes, I represent his pierced hand outstretched towards you, and your returns to me are registered as an index of your love for Him. As I pass from pew to pew I gather something more than money. These tales of your secret history, and a thousand others are all put on record, and will be read 'in that day' before the great congregation."

The voice ceased, and the good pastor, in tones trembling with emotion, said, "Let us all pray for pardon before the benediction."—*Missionary Papers.*

Address of Elders.

- C. D. Norton, 17 Arthur Road, Walford Road, Stoke Newington, London.
 Wm. Hart, 16 Louisa-street, San Francisco Cal.
 T. W. Smith, Milton, Santa Rosa Co., Florida.
 Thomas Taylor, 10 Haydon-st., Balsall Heath, Birmingham, England.
 Thomas J. Andrews, No. 436, Brannan Street, San Francisco, Cal.
 Charles Sheen, Anamosa, Jones co., Iowa.
 H. Felle, Kirtland, Lake co., Ohio.
 S. Maloney, Pleasant View, Cherokee co., Kan.
 Josiah Ellis, No. 299 Western Ave., Alleghany City, Pa.
 Wm. H. Hazzledine, } No. 1013 Buchanan-st.,
 George Bellamy, } St. Louis, Mo.
 T. R. Davis, Nortonville, Contra-costa co., Cal.
 N. H. Ditterline, No. 1220 Davien-st., Philadelphia, Pa.
 T. E. Jenkins, No. 79, Victoria-st., Dawlairs, Wales.
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Weld

THE TRUE

LATTER DAY SAINTS' HERALD.

Robert Thomas, Proprietor

"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.*

VOL. 18.

PLANO, SEPTEMBER 1, 1871.

No. 17.

CHRISTIAN GRACES—CHARITY.

BY ELDER T. W. SMITH.

The subject of this, the last of a series of brief articles on the 'Christian Graces,' as they are called, is according to Paul's view of the matter the most important of saintly attainments. It is a divine principle, and one that is far easier discoursed upon than exemplified in the every day life of a saint, using the term saint in its commonly understood meaning. There is a common or vulgar definition of charity which by no means gives the proper meaning, as used at least by scripture writers, *i. e.*, that of benevolence, or a pity, a care and a providing for the poor, the needy, and the unfortunate. That this state of feeling, and course of action is the *result* of charity is admitted, and no one who is in possession of that 'grace' can feel and act otherwise.

Yet what the world demands as evidence of a charitable character, such as being kind and liberal to the poor and afflicted, may be manifested, and yet not be moved by the principle we are considering. Other and far less noble motives than love and true sympathy can and do influence men and women in their "charitable deeds."

I should by some be deemed uncharitable if I should say that love of

the praise of men, wordly applause, or fame, actuates some, while pride, or envy, or a determination not to be outdone, not to give less than neighbor A, or Br. B, or Sister C, leads others to give.

Take away the attraction, the prospect of being known abroad as a liberal donor, the offer of 'honorary membership,' of being published and recognized as a 'life and annual member,' or a director of this or that association or society, take away the inducements which these offers present, and the subscriptions or donations would fall off at a damaging rate.

If men and women did not "love the praise of men" more than "the praise of God;"—if the Spirit that was in the Divine Master, who "went about doing good," was the motive power operating in their case, there would be no necessity to appeal to such questionable passions as love of fame, and wordly applause, for the native fruit of the Spirit would lead them to care for the distressed and needy. Such as are led by the Spirit need no prompting to do good unto all men, and to remember the poor. Such well know that their religion, even the "pure and undefiled

religion" of saints requires them "to visit the widows and orphans in their affliction."

That an individual can be full of charity in the sense in which the term is employed by the world, and be devoid of charity in the sense in which it is used by Paul, is evident from his statement in 1 Cor. xiii., "And though I bestow all my goods, and though I give my body to be burned, and have not charity, it profiteth me nothing." Such a man as that would be esteemed as charitable, *par excellence*, by the world—how could he do more than to 'give all his goods' to feed the poor; and how pious and devoted, how sincere in his faith and denominational predilection, to give his body a sacrifice at the stake! Yet for all this he may not have "charity," says Paul.

"Charity," it is said, "covers a multitude of sins." I quote from the common version. It is frequently remarked that we should be "more charitable" in our allusions to other religious sects, and not be so exclusive, considering ourselves "*Populi et Dei*" pre-eminently, and thus receive the "*Odium theologicum*."

But is it an evidence of true charity to say to all, and each sect and party, that we believe you are truly the church of Christ, and that we cordially bid you 'God speed' in your respective work and organization, as it has all originated from the divine mind, and is conducted now by the same Wise Director, when at the same time we do not believe it, and claim to have abundant proof to the contrary?

It is a perfect "*non sequiter*" to charge us with being devoid of charity, because we should attempt with kindly feeling to show a man his error, or to denounce sin when committed under the garb of religion.

The different religious parties of the day—or some of them—profess to be very charitable toward their neighbors who disagree with them upon theologi-

cal points, and say that "we consider they are christians as well as we," and "are as likely to be saved," and "perhaps are as near right in their doctrine as we are."

This truly sounds like a very charitable spirit, and some who utter such thoughts, perhaps mean what they say. But there are several considerations, or conclusions more properly, which these and similar statements lead to.

First.—If all are christians, they should receive as full and free fellowship and communion from each distinct party as from their own society.

Second.—Distinctive faiths and organizations should cease; their pet names should be abolished, and "our church," "our mission," "our publication society," &c., &c., should no more be heard as referring to one particular order and faith.

Third.—If all are christians, they should love as christians, speak as christians, teach as christians, and act as christians; in other words, should have the same mind, the same judgment, speak the same things, and pay heed to the injunction of Paul to christians, "Now I beseech you brethren, in the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment."

Fourth.—If all are christians, Mormons excepted of course, and if all are as likely to be saved, one as much as the other, then it follows that the peculiar, distinguishing tenets or doctrines of one party cannot be necessary to constitute a christian believer; for if so, then all other parties must embrace those peculiar views, so far as they are essential in the composition of the christian faith and practice; or else, just so far are those who do not hold them lack in christian doctrine and character, and therefore are so far imperfect

christians, or perchance not christians at all—if these peculiar views are considered essential to the formation of christian character by the advocates of them. If they are not essential to the formation of christian character, and to secure salvation, of what use are they? To obtain a complete christian character, and reach eternal life is the main and only object the disciples of each party should have in embracing what they consider christianity, so far as it is a personal work.

Hence I infer that while each party with such apparent graciousness admit, though often with mental reservations, that all others or most others are christians, that it is uncharitable to oppose each other upon points of no importance as pertains to a christian life, and a christian's hereafter.

The difference between us, and those who call us uncharitable, seems to be that we do not call men christians when we honestly believe that they have failed through ignorance (we charitably say) of the truth, to obey the gospel, for we believe obedience to the truth to be absolutely essential to form a christian character; and, consistently with this belief, we refuse to fellowship such as true and obedient believers of the gospel; while the other sects claim to be very charitable, because they say others may be and are christians, yet refuse to administer the sacrament or partake with them, refuse to preach in each other's pulpits, refuse to be one in faith, works, order, and organization; but divide and subdivide, and continue divided, and doubtless will do so to the end of the chapter.

Some people say that "charity begins at home;" and I find that many of these take good care that they do not have to advertise for it—as having "strayed from the premises of the subscriber." It begins at home and ends there—if indeed it exists there at all.

They work upon the principle of taking care of No. 1.

True charity is unselfish; it cannot stay at home, although it cares for home, and provides for it. It does not pray for "me and my wife, my son John and his wife, us four and no more;" but having tasted the fruit of faith and obedience, it stretches forth its hands invitingly to all the world of mankind, and says, 'Come and partake of the rich feast of love, and joy, and peace, that is prepared for us; and all who will come may come and freely enjoy from the bounteous hand of the Giver of all good things a sufficiency.' It knows no man after the flesh—its vision grows dim when caste or color, wealth or wisdom, fortune or family connections clamor for the central spot in its affections, or the lion's share of its favors. It sees no difference in men as pertains to their natural worthiness. It recognizes all as needing light and life, and that as its Great Exemplar is no respecter of persons, it should seek to save all, to do good to all, to labor for all.

Charity truly is love—love toward God and man. "He that loves is born of God; for God is love."

How strong the sinews grow; how quick the step; how light the toil; how sweet the task when love prompts the labor! We love to labor for those we love. No pain is too severe, no sufferings too great, no toil too burdensome, no task too difficult to accomplish—if love demands the sacrifice.

It is easy, and it is pleasant too, to love those who are themselves loving and loveable; but how hard to love those who hate us, and are disagreeable and repulsive. Yet such is God's love toward us, toward the world.

I had thought of calling attention to some evidences of this matchless love; but the task is too great. There is no beginning nor end; where to begin the description of its nature and mag-

nitude I know not. It is all love. His very nature is love. So every word and work that such a nature calls into existence is sweetened—vivified and energized by love. God is Charity—is Love, so is every one that is of God. So far as they partake of that principle, so far are they like him.

With Him, charity means long suffering, gentleness, patience, forbearance, forgiveness, a rendering of good for evil, a doing good to the unthankful and unholy, as well as to the grateful and the pure.

We are commanded to "love our enemies, to do good to them that do us evil, to recompense to no man evil for evil;" in doing this we only follow the example our Father and our Master has set us. To do less, is to serve them but partly, is to obey them but doubtingly, is to follow them afar off, and to imitate them but faintly. I doubt whether it is required of us to love our enemies as our friends. On the other hand I find that we are requested to "do good unto all men; but especially to them who are of the household of faith," and as love or charity is and should be the motive power that leads us to do good, if we will do especial good to our brethren, it must be because we have especial love for them.

We cannot love some of our enemies as we can our friends, if we should try ever so much, they would not let us. If we love them so as not to return their slights and injuries, their taunts and jeers, their slanders and persecutions; but rather to pray for them, do them kindnesses whenever possible, and avoid giving them occasion of fault finding with us, we will show all the love required.

It appears that God himself had those whom he delighted to especially bless and honor—Abraham for instance. Yet it appears that his friendship for him was not upon the ground of any natural claim, *i. e.*, that he was by

birth or nationality deserving more favor, but because of his superior spirit of fidelity to God's law; and his implicit confidence in his word, and cheerful and willing spirit to obey his commands. If God preferred him, it was because he preferred God to all else in his affections, and in his service.

He says "I love them that love me." Is this the same love that he has for those who do not love him?

Jesus had his "beloved disciple," one whom "Jesus loved." He loved Lazarus, and Martha and Mary, but he loved others too; but evidently with a lesser degree of love.

Paul had his favorites, and so has any saint. There are those who are so good, and kind, and true, and pure, that we cannot help loving them if we wanted to; on the other hand there are some called saints, that it requires all the aid we can get from looking at the example of Christ, and from the Spirit, to love them at all, with any other love than we feel for any other ugly, disagreeable, strife-loving soul.

There are some that I wish I could love as myself; but even that would not be a very steadfast love, for sometimes I think a great deal more of myself than I do at others. Some times I even dislike and despise myself for my weakness and folly; but I say I would even wish to like them as I ought, but I find it hard to love the thorn that pricks my finger, with the same intensity that I do the rose which delights my senses of sight and smell.

But I apprehend the nearer we assimilate to the character of God, and the more we enjoy his Spirit, the more we will find our charity expanding, and taking in its grasp much that is repulsive and distasteful now. Our discernment being sharpened, our sensitiveness made less acute, our pride and self-love less influential, we may see something lovely where now all appears offensive—something to love

may be found where reasons for dislike now alone seems to exist.

When more of God's Spirit, more of his nature shall be enjoined, we will have that "Charity that suffereth long and is kind," that "envieth not," that "vaunteth not itself, is not puffed up," that "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth;" that "beareth all things, believeth all things, hopeth all things, endureth all

things." I conclude that this is not in accordance with the motions of the natural man, but rather the effect of the operations of the Spirit, hence to attain to the fullness of this charity, the perfection of "Christian Graces," you and I dear reader must have it (the love of God) "shed abroad in our hearts—by the Holy Ghost which is given unto us." Without this Spirit, we will never know the blessing of true charity.

MORE ON VOTING IN CONFERENCE.

BY ELDER T. J. ANDREWS.

The question of Br. William Anderson, "Have the laity a right to vote in Conference?" seems to be engaging the attention of many of the brethren, who are contributing pleasant articles upon the subject. If many more whose names are familiar, would do so, and thus throw the focus ray of their lamp upon it, the hidden facts in the case would be much sooner revealed, I say hidden, because, notwithstanding the earnest effort and ability thus far put forth, more must evidently come before we can all see "eye to eye."

The brother who gives his view in No. 13, leads me to infer that the St. Louis district is reconciled to the affirmative view of the case; whereas, in California, its general conference years ago preferred by decision to accept the negative; and now, such a thing as the laity exercising the franchise in an elder's conference would appear as a very strange proceeding; still that does not prove that California is correct. If wrong we desire to be set aright; but the fact of two important districts entertaining most extreme views upon church government argues the great necessity of arriving at the facts as speedily as possible.

The brethren who have written thus far in favor of the laity seem to base their views upon the doctrine of common consent as set forth in the law of God, and their logical deductions when honestly summed up seem to present but the following lucid theory:—That the doctrine of common consent comprehends a general franchise in all the assemblies of the saints, as applicable on all occasions without discrimination. It may be that such a broad construction is not intended, but from the instance cited by one brother on the occasion of the apostle Peter's arraignment concerning the doctrine of circumcision, when it is claimed that the laity had an equal voice in determining that matter, the inference is evidently well founded.

The brother writing in No. 13, quotes the law of common consent as found in section 49, old edition, "And all things shall be done by common consent in the church," and again quotes from section 17:25, "It shall be the duty of the several churches composing the church of Christ, to send one or more of their teachers, to attend the several conferences held by the elders of the church, with a list of the

names of the several members uniting themselves with the church since the last conference, &c." From the above and the remarks which follow, the brother holds an unqualified view favoring the laity. Let us examine one question which he introduces and answers, "If the distant churches vote through their teachers or priests, shall the laity vote in the branch where the conference is being held?" "I must answer yes." In return the brother might be asked, are you sure that when the Lord said it was the duty of the several churches to send one or more of their teachers, or by the hand of a priest, to attend the conference of the elders, &c., he intended that those persons should have the right to vote in common with an elder on all measures presented to the conference? I am sure that the law neither says nor seemingly implies such a thing, but rather to the contrary, "with a list of the names of the several members, or send by the hand of some priest." Here then is clearly stated the object in sending those persons to the elder's conference, is to carry a written instrument containing the names of members, and also numerical strength, &c., of the branch, and also, I presume to present any other interest of the branch which he is sent to represent.

The fact of a teacher or priest being sent to represent a branch does not necessarily give him the right to vote. He acts officially, it is true; in the capacity as a representative, to represent, but not to transact, such representation is exemplified in our territorial representation in congress where a delegate from a territory stands in a similar position to a teacher or priest in an elder's conference, a delegate to represent interest but having no voting power exercise.

Again, the brother says, "All things must be done by common consent, and if by common consent, then the laity have a voice in all temporal affairs of

the church; or else the elders would send whatever business they had transacted in the conference before the different churches to be ratified." Now I am as much a believer in the law of common consent as the brother, but I must confess I cannot see it in such a broad sense as is here laid down. That it is general in its application I admit, but that there are no specified powers invested in the different branches of the church government upon which it cannot intrude itself, I cannot admit. Let us examine a branch government, how is it created? By the common consent of the entire branch, in a general branch meeting, when general branch business is to be transacted; then the doctrine can be properly exercised by its members; but when those four officers assemble in a government capacity, the doctrine as far as the members are concerned is not admissible, because the branch in exercising their power have elected those men to transact business in its stead, their rights cannot be transcended, nor intruded upon. So I view it in every department of the church as in a branch, the doctrine is general in its application, but each exercises it in the various positions of power, and in the discharge of the various duties pertaining to their several callings.

Now who are the elders, the result of this common consent? all have emanated from the laity. When they gave their consent that certain ones should be ordained elders, they did so in the belief that such were worthy to be invested with the power of that calling. The common consent of the laity having been exercised in the creation of elders, here it ends as far as the elders are concerned. They are invested with certain prerogatives by the action of the laity which are peculiar to themselves, and with which the laity have nothing to do. If we admit the laity on an equality with the elders when in conference, his position

in church government is of no higher importance than that of a minor of eight years old just admitted into the church. In saying this we believe we do not underrate the knowledge of an elder, for he may be the wisest and most gifted man in the church; but that would avail him nothing in the case, as his vote would be of no more weight than the minors, as in each case, they only count one. My opinion in the matter when summed up amounts to this. That the elders are a special and necessary body of spiritual ministers, with prerogatives peculiar to it, as in any other quorum of the church; and that their business meetings or conferences rightfully belong to them exclusively, as any other quorum in the church, with the difference, that the word elder comprehends all in authority above them which gives them the right of ordinary elders, but who in themselves possess powers which ordinary elders cannot intrude upon.

The brother recommends Br. Wil-

liam to read the Book of Covenants, (and I suppose all others who endorse his views), and learn who has the power to appoint missions. We say that the laity through the doctrine of common consent, in the exercise of their peculiar rights have appointed elders to transact such business for them, and the Lord himself commands those elders (and not the laity) to assemble in conference and transact the business of the church, and where is the necessity of laity intrusion upon such assemblies. In desiring it there seems to be a manifest lack of confidence on the part of the laity in the wisdom and general legislative ability of those officers of their own choosing. The inference that the elders are fearful of the preponderating power of the laity by the exercise of the voting power in conference is not well founded, the elders desire only to stand in their place and the laity in theirs. This is the Lord's command to learn our duty and discharge it.

THE LOCATION OF HEAVEN.

The Latter Day Saints as a class are eminently practical and material in their ideas of religion; hence their interpretation of scriptural phrases is always as nearly literal as possible; they spiritualize the meaning of the biblical record and teaching only when obliged to do so because of the evident impossibility of practical application, or when the direct spiritual interpretation is given by the divine inscriber or expounder of the holy book.

Our ideas of the nature of the spirit of man also differ from those of many popular authorities on doctrine; for we regard spirit in this sense as only highly refined and perfectly organized

matter; in fact any thing that has an existence must of necessity possess the qualifications that entitle it to a place in the material realm. Take away these qualities entirely from any entity and it immediately becomes a non-entity, or as nothing, and is simply ridiculously impossible, and incompatible with our faith. To illustrate this, there are some who advance the idea that a spirit, having no qualities essential to matter, needs no space for existence, and can occupy the same space at the same time with another spirit, or thousands of spirits for that matter; that it can fill an immensity or dwell in an atom, so that all heaven could

occupy the space of one square foot, as one divine actually expressed himself in my hearing.

This to me seems very much like nonsense, but it is after all the accepted hope of very many who believe heaven to be divested entirely of matter and its attributes, and who expect to soar away up to this divine region that has no material existence, and dwell with kindred nonentities in oblivion, or where the laws of space and matter exist not; in short, upon reflection, this idea of spirit and of heaven resolves itself into NOTHING.

They teach that we shall be around the throne of God, and sing praises to God and the Lamb; that we shall move swiftly from place to place. Alas, for consistency!

If beyond space, how could the relationship of centre and circumference exist. How could we be *around*?

If there is no medium of vibration, as the air, how about singing, which is the modification of sound, sound being a vibration of the atmosphere. There must be a medium of vibration and this would let in material, so earnestly excluded by these teachers.

Motion is an attribute of matter in space. How could these angels or spirits move swiftly, if there were nothing of them to move, and no spaces or relationship of position in which to move? Motion implies these, and where it exists material and relationship of size, parts, and contiguity, accrue.

The question, "Where is heaven?" would be an absurdity, if it were immaterial—in short, let us dismiss this idea; it is distracting, and has driven many into an opposite error of denying both God and the heaven in which he dwells. "Our Father who art in heaven," as uttered so sweetly by the lips of our Savior, bears no meaning whatever to those who deny the local and material, and practical existence of that divine abode.

In order that we may more readily understand this subject, it is necessary that we know the proper meaning of the term. Webster defines it thus, "the region of the air, expanse above; place of the blessed."

With the region of the air this subject evidently has little to do, though full of light and melody of motion, displaying the glory of God by the working of law instituted by his divine power—it evidently is not the heaven peculiarly his residence, the place of gathering and dwelling of angels innumerable.

"The expanse above." A very common and widely prevailing notion exists of pointing *up* when indicating heaven. This, though as good as any arbitrary sign might be, still leads to very darkened ideas in regard to the abode of God; for if we consider the rotundity of the earth, we must know that every way from its center is *up*, and that one pointing *up* to heaven at noon, would point in a direction directly opposite to where his heaven would be at midnight. The expanse above, filled with high, cold, thin clouds, or still farther in blue depths, enfolding planets and stars without number, radiating into immensity on every hand, is truly the kingdom of God as regards territory; but his palace, his throne should not be indicated by so wide a range, and a more definite idea of heaven in its most divine meaning should be entertained by us if possible.

"The place of the blessed." Ah! that comes a little nearer, in fact it is truly a just definition. The place of the blessed God, of the blessed Savior, and of their immediate retinue.

We are the blessed to a great degree, but the pre-eminently blessed is evidently referred to here. To be blessed, is to be happy, to be pure, to be powerful, to be wise. We on earth lack these things greatly; the blessed in heaven enjoy them *par excellence*

For the place then where these blessed are let us search.

Some say heaven is everywhere, God is everywhere in person, and his abode is everywhere. This is an extreme opposite to the *nothing, nowhere, no place, nor material* heaven. A heaven that is in every burning desert, upon every frigid mountain top, in every den, and in every slough of vice and misery,—*place of the blessed!* To be sure!

Ask the martyr burning at the stake if heaven is here? "Ah! no, I go to God in heaven far hence in locality and attributes." Virtue and kindness are heavenly, (heaven-like,) but they do not constitute all of heaven, as the kind, virtuous, and otherwise holy man traveling over the burning sands, in all haste to gain an earthly city to refresh his earthly body, will truly tell you.

"Thy will be done on earth as it is in heaven," makes a palpable distinction between the two. To show most conclusively that this happy place has a distinct locality, we have only to enquire into the nature and attributes of God as revealed to us in the Holy Scriptures.

In accordance with our proposition, stated in the beginning of this article, we find the scripture holding up to our view a personal God, appearing to Adam, walking, and talking in the garden, showing himself to Moses, giving unto man an opportunity of beholding his image or likeness by creating him in His form, also presenting in the person of Christ His express image. Everywhere in power by his Spirit and Word, yet this personal Deity revealed in every book in the Bible has a local habitation, of necessity, whence the holy, all-powerful essence, called the Spirit of God, pervades his universe, and "moves upon the face of the deep." This idea of God accords with our Savior's prayer, "Our Father who art in heaven."

Take the telescope of the astronomer, the first object of attraction in nearness and opportunity of survey is the moon. Watching and calculating its movements, we behold it sweeping round its center, the earth; the earth in turn we find with many other sublime bodies, passing in a ceaseless round about a common center, the sun; this we find by strict observance, rotates in turn about another inner attraction. Starting up a flight of steps, we must evidently reach the top, and the last must, in harmony with all reason, be a step. From the forming of a crystal to the emanation of a thought in the sublimest intellect, all things open in any degree to our view, are governed by laws harmonious and eternal. Matter and its attributes, forces and motions, constitute all things; even so must heaven be, from center to center, inner and inner, greater, more glorious, stupendous, radiant with light, electricity, heat, and the actinic principle, and doubtless countless other powers, principles, and forces unknown to our finite senses. Our imagination gravitates to the throne of God, the inmost center, the heart, the life and light of all.

There is no place in this succession of central globes for a great plane, square, triangular body, or any form, in harmony with what we know, save the circle or some modification of the same. Take now a view of yon distant nebula, faint, diffused, cloudy, and somewhat irregular, yet in it we see already manifested the working of God's laws, the expression of his handwrite; it is being evolved in obedience to His command from chaos. His Spirit thrills its heart, and its great mass begins to assume a faint approach to the circular or globular form. The comets present the same idea. Saturn and her rings are a nearer approach to the same. Nearer still are the Earth and the more perfected planets, being spheroidal. Some of the nebula pre-

sent a lense shape showing considerable advance in this direction. Heaven is in the center, is perfected; and must evidently be a great globe beyond our faintest conception in glory and magnitude. Upon it dwells the great God and his holy, highest, most immediate ministers; from it flows out the silent, stupendous, eternal forces that hold together and control the universal kingdom of God.

Such is the idea held out to us in the Book of Abraham concerning the place of God's residence, and it is in accordance with the known order of God's creations. Such is the idea shown forth in the retranslation where in the number of worlds and heavens, they are declared to be innumerable to man, and that God dwells in the midst

of them. This is the most sublime meaning attached to the word.

The expression, "One earth with its heaven," shows Webster's definition, "the region of the air" as one of the the proper senses in which the word is used; it is this heaven that is *shaken* and "departs like a scroll;" but the heaven of heavens, and "he that sitteth in the heavens," (11th Psalm), cannot be shaken or moved out of their place, for they are the center, celestial, telestial, and terrestrial. God's kingdom revolves around them, the place of weeping, wailing, and gnashing of teeth, may be in outer darkness, in chaotic regions, unorganized, where law is broken entirely, and where inharmony, consequently misery prevail.

AORIUL.

REBAPTISM.

BY ELDER E. STAFFORD.

I do not wish to enter the arena of controversy respecting "rebaptism," but desire to make known a few thoughts as they occur in reading Br. R. Smith's article, in reply to Sister Perla Wild on that subject. The word rebaptize seems to grate on his ears, and he has arraigned Mr. Rebaptism before the court, and tried and convicted him, but (in the opinion of your humble servant) before he finishes his article, he acknowledges that Mr. Rebaptism is right. He says, "But if a citizen do suffer himself to be cast out of the kingdom through his disobedience to the law, &c. * * * But even then the law will demand confession, and restitution before he can be admitted *back through the door*, so as to regain a citizenship in the kingdom of God," &c.

He acknowledges in a paragraph preceding this that baptism is the door into the kingdom, and here he

says that a man must make confession and restitution before he can be admitted *back through the door*, or by baptism. The phrase *back through the door*, shows that he has been once, at least, through the door, and that if he again enters, there will be another baptism! Now in all candor I would ask, is not that a *rebaptism* to the candidate, although the elder should not say, "I rebaptize you," &c? Webster defines being baptized a second time, a rebaptism. The prefix "re" that our brother has so much antipathy against is defined by Webster as denoting "return, repetition, iteration." Our Savior declares concerning one who has been labored with aright, and would not yield to the law that he was to become unto the church as an heathen man and a publican. If this is the case that he becomes on a level with the heathen man and publican, or as though he had never been in the

church, then as the heathen man, or publican, in order to get into the kingdom, must repent, make confession, and restitution, as far as is in his power to do so, and be baptized, even so must he who has been cast out; there is this difference, one has not been baptized before and the other has. I do not wish to be understood that after being cut off his first baptism was of any avail, otherwise there would be no necessity for the second; yet having been baptized before, this makes a second or a rebaptism. If the word "rebaptism," applied to one who has been cast out, and who comes humbly confessing his sins and is baptized anew, is a misnomer, then I contend that the word "reorganized" applied to the name of this church, is a misnomer also!

But it is evident that it is not a misnomer but a true name, as the church was once organized, and through disobedience, a parallel case with those cut off, became disorganized, even so, when it became organized again, it was reorganized.

If the brethren would take the position that there was no necessity for the rebaptism of those who were never cut off from the church, I could agree with them heartily; but the position that rebaptism is not necessary in any case, I cannot consistently, with my present views, endorse. We know of many who have been cut off from this church, and after a lapse of time have seen their folly, have repented of the same, made humble confession, and been baptized again into the church. Would the brethren who take this position say that they were not rebaptized? I could not!

But probably some would deny to these characters the right or necessity of being baptized again, (as according to my understanding X. in his article did.) If they have no need of being baptized again, but only to make confession and restitution, then I conceive that they have not been unto us as

heathens and publicans. They are cut off, cast out of the church, become as the world, have no part nor lot in the matter, and as baptism is the acknowledged door into the church or kingdom, they to get in the church must go in at the door, otherwise they are thieves and robbers, and if baptized again it is a rebaptism.

I know it has been a subject of controversy in the church concerning the manner of receiving the old saints who belonged to the first organization. Some have taken the stand that all ought to be rebaptized, without reference to their former baptism, while others have left it with the applicant to be the fittest judge of the necessity of rebaptism, and I believe the General Conference has established this last as a correct test. No person who has been connected with the first organization, who is honestly and earnestly seeking eternal life, would practice deception to become identified with this church.

If one has been isolated from any professing the name of L. D. S., so that none are acquainted with his previous conduct, while in an isolated condition, yet he would sit in judgment on his own heart, knowing that God scanned his action. And if since the disorganization of the church, his conduct has merited his being cut off, he knows it, and knows too that God knows it, and that he is cut off in His sight, and hence he comes humbly confessing the necessity of rebaptism. Others have lived to the best of their ability in keeping the commandments of God, feel their acceptance with Him, and wish to become identified with the organized people of God; such, consequently have no necessity for rebaptism. I have seen rebaptisms which I verily believe were a stench in the nostrils of Jehovah, and a burlesque on the ordinance. I have seen men and women baptized every Sunday almost, for a long period of time,

for the remission of their sins. This rebaptism I do not believe in; but the rebaptism of one who has been cut off and comes with a humble heart and a contrite spirit, confessing his sins, with a determination to forsake them, I do believe in. The brother asks if the New Testament church knew anything about rebaptism. To which we would reply by enquiring whether he supposes the meagre account of the doings of the church contained in the New Testament is the history of all the transactions of that church? The idea cannot be conceived legitimately, much less entertained by the thinking mind, that we have a full history of all their doings. Mankind were the same then as now, poor, weak, fallible creatures, liable to err, and to be cast out of the church, and to become as

heathens and publicans; and if they had not sinned the sin unto death, had the privilege of repenting and coming back through the door into the sheep-fold, even as we now have. We believe we could point out some things that have obtained in this church besides rebaptism, which are not recorded in the New Testament; but were necessary for the organization and perpetuation of the church on earth, which God has fully revealed unto His church in these days, and if God has not given a specific revelation to the effect that men shall be rebaptized, He has acknowledged their rebaptisms afterward by giving his Holy Spirit as a testimony to them of their acceptance, as your unworthy brother with a large number of others can testify.

AWAY DOWN SOUTH.

BREWTON, Ala.,
July 20th, 1871.

Dear Editors and Readers of Herald:

I do not remember at what date I wrote the last communication concerning my labors in this Southern field, so may probably repeat an item or two. Howbeit, after recovering from the sickness referred to so kindly by Br. Lanphear in his letter to the *Herald*, I left the Evening Star branch to go to a point five miles north-west of Brewton, where Br. John N. Hawkins, presiding elder of district resides. I preached there a funeral discourse on the death of Br. D. H. Shell's wife, at which season I baptized Br. Shell and his mother-in-law.

Returning from there, I filled appointments on the first Sunday in June, at Evening Star, and second Sunday at Coldwater in connection with Br. Lanphear; returned and

preached in Evening Star branch on Wednesday evening. After meeting I baptized Sister Adeline Mayo, whose residence is in Milton, Florida, and who is the only member residing in that place.

On Thursday morning Br. Lanphear baptized five little boys, whose ages range from nine to fourteen years, among whom was a colored boy, the first of that race Br. Lanphear has baptized. There are very few of that race who receive the gospel in proportion to the numbers that have opportunities to hear; but few will come out, and those who own houses for meeting purposes are as bigoted and prejudiced as the whites—if not more so. They are so easily led by designing and wicked men, that they do not know who are their best friends, or who it is that is seeking their real good and spiritual advancement. There was a

time when the negro looked upon the Northern man as a Savior and his truest friend; but since the war there have been so many political tricksters, men of but few good principles, who have come among them, whose only object seems to have been to get into office by the aid of the negro vote, (men too who could never expect to obtain the position by virtue of talent, or ability, in any other place), that the colored people have found out that many Northern men are not any more friendly to them, or careful of their temporal, political or spiritual interests than those of the South or as much so, that the mere fact of a man being Northern-raised, does not possess that charm for them as some up there might suppose it ought to. In fact, the love that most men bear for the negro is prompted by self-interest, and not from any particular conviction of the black man's moral, or intellectual, or mechanical ability. The result is that the latter gentleman begins to believe that the white man cares for him only so long as it is his pecuniary and political advantage to do so.

The negro is a social character, and is consequently found in communities. He dislikes isolation. If this love for association could be gratified in their colonization in some part of Uncle Sam's extended domain, it would be an advantage to both races; but the South is unprepared for this, and will be till another and a different class of laborers can be brought here. It would be wisdom on the part of the Southern capitalists, and all others, to seek to induce immigration from Southern France, Italy, Spain, and other countries of a similar climate and latitude. As far as I have been in the South, which includes portions of Western Florida, and Southern Alabama, I have been treated with much respect by the people. There is not much prejudice against a man from the North, and what there is, is owing to the course of

many who have come, not to settle here and build up the country, but as transient office-seekers, who have come here with pretended love for and sympathy with the negro; but few of whom but would oppress and ill-treat him if they had him under circumstances where his ballot would be unavailing. The class called "carpet-baggers," the Southern people dislike as a general thing; but I fully believe that a Northern man who minds his own business, and does not seek to create strife among the two races, and who is willing to let the South manage its own affairs, is in no more danger of personal harm than in the North. Indeed, preaching as I do an unpopular doctrine as our faith everywhere is, I have been far more respected, and freer from insult and attempts at personal injury than I have been in many places in the North. In fact, I have never been insulted or threatened at any time here. When the people hear us define our position on the Brighamite question, and learn that Utah Mormonism is not the original "Joseph Smith Mormonism," but an antagonistic and degenerate faith, they seem willing to accord us a place in the body ecclesiastic.

I have traveled twenty miles at a time on foot and alone, and through lonely woods, in unsettled localities; and at night have gone where opportunities for violence have been as good as could be asked; but as yet I have not been molested. I have neither seen nor heard of any Ku-Klux operations in Southern Alabama, or Western Florida. There has been such an organization, but their object seems to have been fun, as much or more than any real love for blood or cruelty. The Southern people are brave and impulsive, and no doubt while smarting under the sense of failure at secession, and loss of the slavery institution, their pride offended by the exaltation of their former slaves to a position of political equality, and in some cases

political superiority; their love of home and its associations being challenged by invidious comparisons with more Northernly institutions, manners, and habits, and by attempts of strangers to represent them in congress, and in the State legislature, I say no doubt while this condition of things exists, they are often led to deeds of violence in some parts. Knowing somewhat of the character of the people of the South—their warm-bloodedness, and impulsiveness, they manifest more forbearance, and submission to law than I fear would be shown in many parts of the North if the people there were placed in precisely similar circumstances. If men trust to partisan accounts of opposing principles and associations, they very seldom will arrive at just conclusions.

Sectionalism, like sectarianism, is blind and prejudiced. National and sectional antipathies and prejudices are perhaps natural; yet they are not conducive to good-will when shown out; if they exist they had better be kept hidden and controlled.

I love the whole country, and desire to know "no North, no South, no East, no West, but the Union, the whole Union, and nothing but the Union;" but it should be a union of feeling, and of interests of the common people, as well as a mere confederation of states whose inhabitants have no common sympathy or interest. A freer commingling of the people of both sections, an impartial examination of each other's habits, and customs, and country, and a more general adoption of the "eleventh" commandment, "Mind your own business," and the "Twelfth," "Let other people's business alone," of the principle of "Live and let live," would result in greater good than the exciting of sectional ill-will by misrepresentations and appeals to national, sectional, or social prejudices by extremists of North and South.

As a religious body, we know by

bitter experience the evil effects of persecution, and slander, and misrepresentation, and have seen how the prejudice which results from these manifestations of a Satanic spirit, vanishes when the truth is known. So it is in regard to Southern and Northern peculiarities.

Since I wrote the last communication, I have been in a different country from the piney woods of Western Florida, and where the soil is different, and in this case I can say therefore, better. The lay of the land in Monroe and Butler counties is similar, as well as the character of the soil, to that of Pennsylvania, where my Dutch ancestors grew and thrived. Further north, the productiveness of the soil is clearly seen to be superior to that of these counties.

As an example of what can be done in the South, I would mention the case of Dr. Parker, of Columbia, South Carolina, who raised two hundred bushels and twelve quarts of corn to the acre, as testified to by himself and others.

Wheat raised in Northern Alabama produces as good flour as any one need want, and good crops are raised too.

The mineral resources of Northern Alabama are wonderful. Coal and iron of superior quality and of inexhaustible quantity are found, and opportunities for making a fortune is as good in these fields as anywhere in the world. I have no space to give statistics; but from what I have seen in the *Mobile Register*, I should judge that if some of our mining brethren would venture down here, they would stand a good chance to accumulate a few "greenbacks."

The crops here are not as promising as would be desirable. There has been until lately an excessive quantity of rain; bottom lands have been overflowed by the rise of the rivers; grass has got such a start through the frequency of rain that the farmers cannot

now conquer it, to any great extent; so the nourishment that the corn and cotton needed has in good measure gone to feed the grass. Still the prospects are not so discouraging now as they appeared to be a couple of weeks ago, but still not more than a two-third crop can be looked for, in some places not that.

But I must resume my narrative of travel, or else I will have written nothing but a political and agricultural essay.

On Friday, June 16th, Br. Lanphear, L. F. West, and I, left Evening Star branch for Br. Hawkin's neighborhood. We held meeting there on the 3rd, Br. West speaking on Saturday night. On the fourth I went about eight miles further north, while Br. Lanphear went to the neighborhood of Brewton.

On Tuesday night, in connection with Brs. Hawkins and G. H. Shell, I left for the Lone Star Conference—Br. Lanphear having gone ahead. We walked five miles to Brewton, leaving

about sunset—waited till midnight for the cars—arrived at Evergreen about a quarter past two in the morning, and then started off for the Booker settlement without rest or sleep—and walked eighteen miles in a scorching sun—at least a part of the time, for from two till about half past four we had stars alone to light us—and *they* did not burn very bad.

The conference was very pleasant and harmonious. Br. Lanphear presiding. He spoke on Friday evening; Br. T. W. Smith on Saturday night, and Sunday morning, and afternoon—Sacrament at night, Br. Lanphear and Br. Hawkins officiating.

There are many truly excellent people in the Lone Star branch, from whom we felt loth to part. They did all that they could to make us feel at home which we did as much as possible, seeing it was not home without the bright sunshine, the cheerful and amiable companion that patiently waits me in Buffalo Prairie. More anon.

T. W. SMITH.

DECEPTION OF SPIRITUALISM.

While in San Bernardino, in May last, I was told by Brs. Alley Boren, and John Garner, of a most remarkable case of spirit deception, which occurred under their immediate notice, at that place some years ago. It was as follows:—Mr. George Garner had a son, Henry, who had become a writing and speaking medium of note and efficiency. At a time when Brs. Boren and Garner, and some other gentlemen called at Mr. G. Garner's on business, the young man went into the mediumistic, or clairvoyant state, when his father inquired, "Whose spirit is it that now wishes to communicate?" And was answered "The spirit of William Nelson." "Did I ever know this Wm.

Nelson?" inquired Mr. G. "Yes," was the reply. "Where?" "In Illinois near Quincy." "How shall I know this?" "Why, you will remember that you once bought some hogs of me." "Yes," said G. "And, you will remember that part of the hogs ran away and came back." "Yes," said G. "And, again, you will remember that I was sick with the ague, and in bed, when you came back after them." "Yes, yes," said G; "I remember that." "Now, you will remember, that yourself and others at that time ate a large watermelon out in front of my door." "Well, I declare!" said G, "I had not thought of that melon for the last twenty years! Why, yes, I remember

that! And it was one of the largest and best melons I ever ate! And when did you die?" said G. "Many years ago," was the answer. "And where?" "Near Quincy, on my way home." "Of what did you die?" "Of cholera," was the reply.

The directness, and seeming truthfulness of these answers, amounted to irrefragable evidence with Mr. G, whilst the others, who listened, were amazed and astonished. After some years had passed away, a Mr. Wakefield and wife, a brother-in-law and sister to Mr. Garner, came out from the locality in question, and while

visiting Mr. G's, incidentally mentioned the name of the said Nelson. "What!" said Mr. G, as if doubting his ears, or their statements, "is not Wm. Nelson dead?" "No," replied Mr. W. and lady, "he is not dead; we visited with him only a short time since at his old home in Illinois." The testimony of Mr. W. and lady could not be questioned; and Mr. Garner and others learned that spiritualistic revelations, however, direct, precise, particular, and *apparently* true, are, nevertheless, unreliable and deceptive. W. W. B.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., SEPTEMBER 1ST, 1871.

THE EDITOR'S TRIP TO ST. LOUIS.

We were permitted the pleasure of attending a meeting of the saints in their new house at Gravois, St. Louis county, Missouri, on Sunday the 30th of July last. We attended their festival on the Monday evening following, and learned anew, the lesson of humility and devotedness from the children of the flock.

The Sunday schools of St. Louis, and Gravois, the latter under the superintendency of Br. John Sutton, the former under Br. Geo. Bellamy, are both doing well. On the evening of the 28th of July we were present at a concert or sociable of the St. Louis school, held in the hall of Sturgeon Market. All went off well.

By urgent request of the St. Louis brethren, Br. William Anderson, presiding over the branch, we stayed with them until Sunday, the 6th of August, preaching in the meantime at Dry Hill, in St. Louis county Missouri, and at Gartsides, Illinois.

On the evening of the 6th of August we were privileged to deliver the opening discourse in the new hall rented by the St. Louis branch for their Sunday meetings, situated on the corner of Tenth and Carr streets.

The brethren have been very patient and careful, being contented to meet where they could till better fortune favored them. They have now rented a very fair hall, where they will hold the hope of eternal life offered to all men in Christ Jesus, presenting it to all who will come. That they may be very successful is the prayer of all.

While at St. Louis we made an appointment to speak out of doors at Gartside, Illinois, on Friday evening, August 4th; but owing to a fall of rain occurring before starting from East St. Louis we abandoned the idea of going. We afterwards learned that the rain fall was not so heavy at Gartside as to prevent a large attendance at the appointment. From this circumstance we feel admonished that it is better for elders to fill their appointments, rain or shine; because, as in this instance, an opportunity to do some good may pass, never to be recalled. We have reason to believe that many turned out to hear on Friday night who did not on the Sunday following, at which time we spoke there.

Our stay in and around St. Louis was made pleasant by the kindness and company of many of the saints.

ABOUT THE HYMN BOOK.

We are under the necessity of calling the attention of the saints to the fact that the "Half Bound" and "Sprinkled Sheep" binding of Hymn Book of the present edition are exhausted, and unless we are permitted to send those nearest in price, those ordering Sprinkled Sheep will have to wait the printing of another edition.

Before ordering any further please consult the advertisement in the September first number of the HERALD.

We have only about seven hundred of all bindings on hand, subject to order; and only about six hundred in the binder's hands, which will be ready before long. It will follow that some of the different kinds of bindings will run out sooner than others; and we shall try to take out of the list such as become exhausted every issue of the HERALD. Hence do not order from the circular, but from the HERALD.—Remember, that the circular was only to run till May 1st.

Books deficient in binding should be returned soon, as we cannot get the binder to rectify unless it is done soon.

We made up our order for the different styles of binding from the first list of orders sent in; but we find that subsequent orders make the quantities differ from that materially; and from this cause the two named are exhausted this soon.

The present edition is a 12 mo, the one being bound is an 18 mo; so that persons ordering will please notice in their order which one they want. If they want a small one they should order an 18 mo; if they simply order a Hymn Book, sending the price, we shall send one of the 12 mo, as near the price sent as we can.

ABSENCE from the office will excuse us for not continuing the series of articles on duties. It will be resumed soon.

BR. JOSEPH PARSONS, and Br. I. N. W. Cooper, from the east, met us at Gravois, on the 30th July; they were looking for locations west. Br. Parsons called on his way back home and told us that he thought his search was successful.

BR. JOHN H. LAKE left Plano on the 17th August, for Canada, in pursuance of appointment of April conference.

WE learn by letter from Sr. Louisa Jenkins that Br. James Carrol has been preaching in Texas, near Greenville, Hunt Co., and has baptized seven.

BR. NELSON VAN FLEET and Norman N. Hazzleton and families, located near Detroit, Kansas, will be glad to have the elders travelling through to visit them. There are good opportunities for preaching there. They will welcome the heralds of salvation, and are worthy a visit.

BR. SCOGIN is preaching in Texas. Brethren Lanphear and T. W. Smith in Florida. Br. Smith reports a most harmonious and excellent session at their late conference.

The word is being preached in the Eastern States to good effect.

BR. JAMES G. SCOTT writes from Leavenworth, Indiana, that the cause is progressing there, and the church receiving blessings.

BR. E. C. BRAND has lately been preaching at the Iron Works in Utah! See his letter.

BR. BLAIR is still holding out the terms of life in the Western Mission.

BR. W. C. LANYON writes from Burlington, date not given, "one to be baptized here to-day."

BR. M. H. FORSCUTT preached at Columbus, Kansas, conference, August 5th, and 6th, at Cherokee, Kansas, on the 8th, at Pleasant View on the 9th, Willow Creek 10th, at Galesburgh, Missouri, 11th, 12th, and 13th, at Br. F. C. Warnky's on the 14th, and in the Court House, at Columbus, the 16th.

NOTICE of Sacramento Conference for August 19th and 20th last, came too late for insertion.

SEMI-ANNUAL Conference will be held near Council Bluffs, September 20th, 1871. See the notice of committee.

THE Papal authority as a temporal power is waning fast, and unless some

new phase of political complications is presented, the successor of Pius Ninth, will need to be content with a spiritual reign as a spiritual power only.

THE nations are again threatened with a visitation of the cholera. Great fears are entertained in Europe and America respecting it.

THERE is a prospect of another war in Europe. Russia looks to the acquisition of Turkey.

FAMINE in Persia is sweeping its thousands into the grave, and the end is not yet. Desolation and blight seem to go hand in hand to depopulate the far east.

We are looking for interesting accounts from Africa, when Dr. Livingston is permitted to return to the historic world.

Correspondence.

A DREAM.

I dreamed this dream in Springville, Utah, in the month of November, 1855.

At the time of my dream I was very much tried in my feelings; for I had seen so much iniquity in the church that I felt like giving up, and thinking there was no truth in the latter day work. What was going to become of us, I did not know. At this time I had very sore eyes, and was very much afflicted otherwise; and while I was thus meditating, I fell asleep, and dreamed the following dream.

I dreamed that Joseph the martyr, and his son Joseph, came in and warmed their hands by the fire, and asked me if I would not like to be administered to. I told them I would, if I was worthy; for I felt condemned for thinking so hard of the church. They anointed my eyes, and administered to me, and I felt the influence of the administration, just as though I had been awake, and when I awoke, my eyes were healed.

I soon fell asleep again, and again Joseph and his son came in. This time they had a roll of canvass; and as they entered, the room was filled with a most brilliant light, and they asked me if I would like to see what was on the cloth. I told them that I

would. They then proceeded to unroll it; Joseph taking hold of one side and his son taking hold of the other. They told me to look closely, for each picture had its meaning. The first I saw was, "Zion Redeemed," in letters as large as a person's hand. The next picture was a large sheep with very large horns, and his head was fast in a thicket. It seemed that he had been through the thicket until he had pulled all the wool off his body, except a little around his horns, and the wool was all over the bushes and ground. I saw many more pictures, but it would make this letter too lengthy to describe all that I saw.

And again I awoke. I then prayed that the Lord would show me the interpretation of what had been shown to me.

I soon went to sleep, and dreamed that we lived in a house on Main-street, in Springville, which we did afterwards purchase, although at the time I dreamed this, we had no thoughts of getting it. I thought there was great confusion about the troops coming in; and I thought that Brigham was going to hide up his people in the mountains. In this confusion of mind, I went to the door, and looking towards the north gate, I saw something coming, and passing out into the street so as to see what it was, I there met a strange gentleman, who said to me, "These are not the troops as you suppose; but it is the church." And as it came in at the wall-gate, I thought

it was the band-wagon; but the strange gentleman told me again that it was the church, and said that it was about to make a move.

The carriage was of great dimensions; the wheels were low truck wheels, and of a bright silver color,—the box of a gold color. The richness, beauty, and elegance of the carriage cannot be described. The box was elevated from the middle to the back for raised seats, and then from the middle to the front. Then from the elevation in front to the back seats, was a line stretched, upon which was hung twelve quilts, which hid from my eyes all that was contained in the wagon. The quilts were all of one material, with a small black flower, which had faded to a dirty brown color. In all except three of the quilts, the spots were bright as ever. On the back of the wagon, behind the raised seats, was a personage with a heavy cross upon his back, which I thought represented the Savior. Then there appeared to be three men with their feet upon the axletree of the wagon, with their faces out, and their bodies half bent, and they seemed to bear the burden of the carriage on their backs. The carriage was drawn by eighteen span of cream colored horses; and this wagon passed on, and then I looked again in the same direction, and I saw a great company,—some with wagons, some on foot,—with sheep and cattle, treading in the mud and snow.

I then enquired of my guide, which was the stranger I met in the road, what all these things meant. He then explained to me that Brigham was about to move his people from the North to the South. And he (Brigham) represented that they were going into the mountains to hide up from the Government; but my guide says, "Don't worry, for they never will go." And while in the midst of this confusion, it appeared to me that I had to go to a meeting, about one mile away; and it was near night, and the way was through a piece of woods. The road was plain, but

the trees were low, and I was afraid of being alone, as no one was with me except my two little children.

Here, my cousin, a woman who had been dead many years, came to me, and says, "I will go with you through the woods, but you must make no noise, nor speak, while going through this place, for," she said, "You will hear all manner of noises." I do not think I ever suffered more with fear, for it seemed to me there were all manner of wild beasts over my head, howling, and trying to catch me by my hair. Here my guide shook me, to keep me quiet till I came out of the woods; then she said "You can talk now, these were nothing but men, or wolves in sheep's clothing." She further said, "The time has come that you must keep silent, for they will not know what is in your heart if you do not speak it."

We then came into a large and beautiful city, where the meeting was to be held. I soon came to the Tabernacle, where the people were congregated for meeting. After the people were seated, the dead body of Jedediah M. Grant was ushered into the presence of Joseph the martyr, and he ordered it to be taken out, saying, "This is no place for the dead; let the dead bury their dead." Next came in the mangled body of Brigham. He was covered with gashes, and wounds, and mud; and the Prophet said, "Brigham, is that you!" And he ordered him to be taken out and washed, and cleansed from his filthiness, before he could come into the congregation of the Lord. David Patten preached to the people. Joseph said, "The spirit of the Lord is here!" And it seemed to come upon the congregation like a mighty rushing wind; I could feel it upon myself, and could see the countenances of the people change. When the meeting closed I went home, and it appeared that all the leading men of Springville had left and gone into the mountains, and I asked one of the bishop's women what they went for, and she answered, "The troops are after them,

they are accused of murder." Soon Brigham came, and called all Utah together, and seemed to be in a great agitation about the condition of the people. After they had gathered into the new meeting-house in Springville, young Joseph stepped in at the door, with a roll of paper in his hand, and stood in the door several minutes. A whisper went through the congregation, "Young Joseph has come! Young Joseph has come!" And such a look of joy and gladness as shone in the faces of the people I never before beheld.

While every eye was turned towards Joseph, Brigham gave three sly becks with his hand, as much as to say, "Come up to the stand;" but it seemed that he did not wish the people to see it. Brigham glided away from the stand, taking a retired seat in the congregation, and Joseph walked up the aisle, to the stand, as one having authority, and realizing that he had the right. He then unrolled the paper that he held in his hand, and read in a loud, clear voice, "Comfort ye! Comfort ye! O, my people, for the hour of your redemption draweth nigh!" The people all said, "Amen." I then thought I was all ready with my wagon loaded, to start for Zion. And I thought I said I was going back, not with shame, but with songs of joy.

Much of this I have seen fulfilled, and the rest is fast fulfilling.

JANE ANN CRAW.

CARSON CITY, Nevada,
July 28th, 1871.

Br. Joseph Smith.

I have just returned from a short trip up the Carson Valley. Baptized three and think prospects are fair for further addition, at an early day.

31st.—We last night closed a pleasant and profitable conference in this city.

The attendance was not so large as at the last one, in March, owing in part to the present busy season of the year, yet we had an interesting time, especially on

the last day, Sunday, for the Lord drew very nigh to his Saints, filling them, through the Holy Spirit, with light and love. Truly, the Lord was good, strengthening and encouraging us all.

There has been a fair increase in numbers during the last quarter, and one new branch, at Dayton, has been organized. Prospects are fair for further progress.

I hope to be in Salt Lake City by August 25th, and to reach the Semi-Annual Conference at Council Bluffs.

Your Br. in Christ.

W. W. BLAIR.

PAROWAN, Iron Co., Utah,
255 miles south of Salt Lake City,
July 21, 1871.

Dear Brother Joseph:

I have been to the extreme south, (St. George); cracked the shell in Toquerville; got into the school-house! Brother Willis, bishop, success to him. Baptized two, the first fruits of Dixie. Also visited Mountain Meadow, re-erected the cross blown off the monument, and preached at the settlement, and next day at Brigham's Iron Works, at Pinto, the whole congregation saying Amen.

Provo, Utah county, U. T., August, 3, 1871.—I baptized two at Toquerville, two at Parowan, three at Buckhorn Springs, and five at Corn Creek, and organized a branch there called the Middletown branch, and one this morning here in Provo. I preached at Pinto, Brigham's Iron Works, and left them in tears. They called on me to administer to their sick. So speed the Master's work. Accept my love.

Salt Lake City, Utah, August 7, 1871.—On Saturday I baptized the first colored person in Utah, and have found out the worst feature of polygamy in Utah. That is, that the negroes of Utah have been counselled to take other negresses and raise children without marriage, here are the concubines.

E. C. BRAND.

LAWRENCE, MICH.,
Aug. 7th, 1871.

Dear Brethren:

Friday, July 28th, I left Plano. Stopping over night with my friends in Chicago. Next morning though weak and weary walked four miles to the Union Depot, and arrived just in time to see the train moving off. Took the express at nine o'clock, and persuaded the gentlemanly conductor to let me off at Decatur. The brethren did not get my letter in time, so I had to seek a conveyance, and arrived at Br. H. C. Smith's late in the afternoon. Found him an "Israelite indeed," a workman, and a man of good report, as indeed are all the good saints in the Lawrence branch. Sunday, 30th, attended a prayer and testimony meeting with the saints. Union, love and the spirit of Christ were manifest. Monday, 31st.—left an appointment to preach two miles south of Br. Smith's and started to see my father and other friends at Paw Paw. Found all well and glad to see me. Met an Advent elder with whom I had formerly labored, bore a faithful testimony, and he voluntarily promised to try and be at our next conference. Returned to Br. Smith's on Wednesday. On Thursday visited and preached the word to two aged Orthodox friends; and filled my appointment in the evening. The Lord blessed the preaching of his word, and I heard some acknowledge that what was said was Bible truth. Friday, started for Hartford, where I, a number of years ago published the first numbers of the "*Hope of Israel*." Was caught in a shower of rain, and stopped at a house owned by a spiritualist. Was kindly received and cared for, bore testimony to the truth, and left them the only tract I had on "*Spiritualism*."

At Lawrence I was kindly greeted by Br. John Foreman and family, and he volunteered to go with his horse and buggy to Hartford. There I met Br. Washington Williams and wife, saints I am proud to own, whose character is above

reproach among my Advent brethren and the world. Desiring to visit those who were once dearer to me than all others on earth, Br. W. and I started to look for a team going that way when I found my hand grasped by an Advent brother of other days, with whom I rode six miles, and grasped the hand of the presiding elder of the *band* to which I formerly belonged. We were happy together though differing in our views. I found the church split in factions over "authority" "rebaptism" and "the gifts." Saturday, had the privilege of preaching to my Advent friends. In the afternoon attended grove meeting with the United Brethren. Attended two meetings of the same people on Sunday, and visited with the Advent brethren at Stoughton's Corners. Here was where I filled my first appointment as an Advent minister. Br. McHarness had an appointment to preach at 5 p. m. I had arranged to listen as a stranger, and take Br. McHarness by surprise after service. Going to the house, surrounded by Advent brethren, I was myself taken by surprise, the good brother coming forward to greet me, declaring that he had seen me in visions of the night, and in a moment I was surrounded by saints whose faces seemed radiant with the light of paradise. Never shall I forget the joy of that meeting till I meet Enoch's band, and the redeemed in Zion. We entered the house and soon were saluted by the sound of sweet voices singing,

"Tis a glorious thing to be,
In the light, in the light."

In view of that meeting I shed tears of joy, the first I have shed for many years. If ever I bore a faithful testimony, it was after Br. McHarness' discourse. I have an appointment for next Sunday evening at the same place; and expect to preach to my old Spiritualist friends near Lawrence in the forenoon of the same day. In meantime Br. McHarness and I intend visiting Br. Thompson, north of Breeds-

ville. My health is poor, but under the influence of Michigan air, Michigan fruits and exercise, together with God's blessing upon my ministry it is steadily improving. My constant prayer is for Zion's welfare. Tell the brethren in the ministry that labor in Zion's cause is daily paid with fresh manna from heaven.

I forgot to mention that the United Brethren preacher, on Sunday expressed his belief, that if we had more *apostles* or ministers to preach the word of life, the glad message might be borne to the ends of the earth. I could but feel to say Amen, and when he left the grove he carried my only copy of Br. Derry's "Voice of the Good Shepherd" in his pocket. I never felt the need of tracts as now. Love to the brethren. Your brother.

H. S. DILLE.



LEROY, PA.,

Aug. 1st, 1871.

Br. Joseph :

About two weeks after my arrival, I asked a disciple preacher to give out an appointment for me to preach the next Sabbath at the West's School-house, about one and a half miles from Leroy, where we were staying, where I have preached every Sunday since. The congregations are mostly of what is called the world's people. My congregations increase. Last Sunday I preached on the Kingdom of God, or the Organization of the church. The house was crowded and many listened out at the door. I gave another appointment and told the people as long as they would come I would preach to them. I have good liberty in preaching here. There has not been one to openly oppose me since I came. There is one, a universalist, that has, it appears, attacked every one that has come here but me. The people are considerably waked up here; how it will turn out I cannot say. Yours in Christ.

A. M. WILSEY.

LAWRENCEBURG, Kan.,

July 31st, 1871.

Br. Joseph Smith :

I take the present opportunity of informing you we are holding meetings in my house, on the Sabbath at two o'clock p. m., and have pretty good attendance.

A gentleman came to my house on Monday last and requested me to permit him to make an appointment for me to preach at his house, the subject to be Polygamy with its attendant evils, which I think of doing at an early day, the Lord willing. Yours in the Covenant.

HENRY P. TYLER.

WILMINGTON, Ill.,

July 16th, 1871.

Br. Joseph :

We are still alive in the Wilton Center Union branch. Although our president is absent from us, we are blessed with the Spirit of God in our meetings. We have some very happy times. We are also increasing in numbers. On the 1st of May, Br. Scott baptized Br. Lofty; he was formerly a Methodist preacher; on the 14th, Sister Walrath; on the 21st, Br. Walrath; on the 11th of June Br. and Sr. Reed, and on the 2nd of July, Br. Landers; blessed seven children, assisted by Br. Scott. There are several others believing, and will obey soon. Give God the praise. Br. Landers is with us now, and we expect to have quite an ingathering before he goes away. There are plenty of openings for preaching in this country now; some places that have never been visited with the glad tidings. We hope Br. Landers will be able to visit them, for he is in good health and enjoying life. You know it is his greatest enjoyment to see the gospel spreading with good effect. May God be with him in his old age, and may his last days be his happiest days.

Your brother, E. W. GOULD.

DECATUR, Mich.,
May 12th, 1871.

Dear Herald:

Please say to those who may wish to know, that the people of Ausable, situated on Lake Huron, have heard the gospel as taught by the Latter Day Saints, and a few are believing. Through the undaunted courage of Charles W. Conat, tracts have been scattered among the people; not only so, but the light that he has received through reading the same, together with part of a *Herald* that accidentally fell into his hands, and from the reading of which he first became interested, was disseminated both publicly and privately among the people, until it seemed to be wisdom for one authorized to be sent and bear testimony orally to many truths already set forth in the tracts, and gather into the fold not only the man who had been instrumental in disseminating light, but those who saw the light, and who only needed an additional testimony to prompt them to obedience to the light.

We found considerable prejudice however to combat, and despite the exertions of a clerical zealot to keep us from the use of the house, we had a good attendance, and the best of attention. The result was that the people were very much disappointed, as they supposed that we as a people taught polygamy; but when they saw that we taught the pure word of God, they rejoiced to hear it, and some were obedient to it. Three were baptized on the morning of the 10th inst., in the waters of Lake Huron. We had a peaceful time in baptism, and also in confirmation. The good Spirit was with us, to show us things to come. There are quite a number who will soon yield obedience, should they have the chance. Some have already manifested this desire; but circumstances have seemed to order that it be deferred for the present.

Let us rejoice, ye children of Zion, for the good-will of our Father toward us, and for the evidences of our acceptance.

Ausable is situated on a sandy plain, covered with scrub pine, and has the appearance of having been flooded by water. It is noted for its lumber facilities and fisheries. Many saw mills are in successful operation; one mill that I visited cuts 100,000 feet of lumber in a day, and employs about sixty men.

H. C. SMITH.

BUTLER Co., Ala.,
July 8th, 1871.

Br. Joseph:

I write from sixty miles above Brewton. Br. Frank Vickery resides here. Br. Lanphear and I came here upon the urgent request of Br. Vickery. I expect we will speak twice to-morrow. This point is about twenty-two miles north-west of the Lone Star branch. We expect to remain here till toward the latter end of next week, when we think of going to Garland, or three miles beyond, to Br. George Chute's, and return to the neighborhood of Brewton by the fourth Sunday, and over to the Evening Star branch the following week. Yours in the covenant,

T. W. SMITH.

MILTON, Santa Rosa Co., Fla.,
August 1st 1871.

Br. Joseph:

The Brethren and Ministry here are beginning to move. As Br. Smith and myself returned from Monroe, Butler, and Conecuh Counties; near Brewton, Escambia Co., we found an arrangement for two to be baptized on the next day by our well beloved brother, John N. Hawkins, President of the District. We attended the baptism being the first he had baptized. After baptism we went about two miles to attend a meeting previously appointed by Br. Smith where he preached to a few attentive listeners.

I received a letter from Br. Squires, living in the Mount Olive Branch, stating that they had lately baptized four there. The district President visited them last

Sabbath and has just returned, bringing the news that he baptized five more while there.

I left the Evening Star branch, Sunday morning to fill an appointment in the Santa Rosa Branch, previously sent there. I am now at the house of our good and faithful Br. Kennedy, where I have ever been kindly welcomed.

Our quarterly conference commences next Saturday, in the Evening Star Branch, where Br. Smith is now stopping. Yours for Zion's Cause.

C. G. LANPHEAR.

Conferences.

Digest of Church News.

The NEVADA Conference convened at Carson City, Nev., July 29, 1871, W. W. Blair presiding, J. Hawkins as clerk. Minutes of last conference read, and corrected to read "36 members" in Carson. Nothing having been done, the building committee was discharged. Br. A. B. Johns had baptized five at Dayton, and organized a small branch there, and ordained Thomas R. Hawkins to the office of priest, to preside over the branch. In other places the people listened with interest. Br. G. P. Slayton confirmed the report. Br. D. R. Jones was of late engaged in a Union Sunday School with apparent good results. Br. Blair highly commended Br. Jones in his effort in the Union School; said it would result in good, recommended that King James' translation be used in the school, and that no religious creed should be taught, nothing but Bible truths, irrespective of sect or party, and leave the result with the Lord. Brs. D. I. Jones, E. Penrod, Wm. Sides, Geo. Smith, T. R. Hawkins, and W. W. Blair reported their labors briefly. Mottsville reported increase of four since last report. Dayton branch organized May 8th, 1871, by Br. A. B. Johns, eight members. Carson increased four, lost one. For obvious reasons the following was resolved: whereas, David W. Davis, *alias* David Wesley Jones, has been teaching privately the doctrine of polygamy, sealing, and a fleshly resurrection; resolved, that the president of the Pacific

Slope Mission be requested to silence him and cite him to trial at our next conference. Elder G. Smith was sustained president for the ensuing quarter. The authorities of the church were sustained in the usual form. Br. John Hawkins was sustained as clerk of district. Thanks were voted to brethren W. W. Blair and J. Hawkins; to the one for his faithful discharge of the clerk's duties, to the other for his efficient labors during conference. This conference meets again at Carson City, Nev., Sept. 30, 1871.

The MASSACHUSETTS District Conference was held in Providence, R. I., July 8 and 9, 1871. Elder E. N. Webster president, J. Smith and C. N. Brown clerks. There were present, elders 15, priests 4, teachers 1. Elders reporting in person, C. E. Brown, N. Eldredge, J. Gilbert, S. Butler, W. B. Fiske, H. H. Brown, E. N. Webster, Albert Nickerson, H. H. Thompson, S. H. Morse, J. Crompton, J. Holt, C. N. Brown, J. Smith and H. Beaumont; reporting by letter, W. Pond, G. C. Smith, R. Adams; by proxy, A. J. Cowden. Priests reporting in person, W. Bradbury, J. McKee, Jas. H. Eldredge, G. S. Yerrington; teacher, J. Potts. A committee, consisting of C. E. Brown, J. Smith, and W. B. Fiske, was appointed to examine branch reports and rectify mistakes, and report at a future meeting. Missions: W. B. Fiske continued to Central Falls, R. I. H. Beaumont was appointed to Newton, Mass. Sunday, one baptism by C. N. Brown, two children blessed; forenoon, sacrament administered, one confirmation, and prayer and testimony meeting, in which the Lord bestowed his spirit, comforting the hearts of his people, and carried conviction to the hearts of others; one person rose and declared that he was convinced, and would obey, (has since been baptized, J. S. Clark). Preaching during conference by Elders H. Beaumont, C. N. Brown, J. Smith, C. E. Brown, and J. Gilbert. Voted that the elders' licenses be considered valid until next conference. That the president and clerk of this district be recommended by us to the Church Secretary for elder's licenses. The committee on branch reports reported. Boston rejected, not being on the printed forms as required by resolution of last conference. The following were accepted: Providence, financial and statistical; Waltham, statistical; Fall River, financial and statistical. Report of committee accepted, and it discharged. Voted that a committee to examine branch reports

be appointed, in our future conferences. The spiritual authorities were sustained in usual form. E. N. Webster was retained as president, and J. Smith as clerk of the district. Thanks were voted to the Providence branch for hospitalities extended during conference. Adjourned to meet in Fall River, Mass., November 25, 1871, at half-past two, p.m.

The conference for the CENTRAL NEBRASKA District, held at the Saints' Meeting house, corner 16th and Cass-sts., Omaha, Neb., August 5th and 6th, 1871, J. Hodges presiding, and J. Gilbert acting as clerk, reports in substance as follows: The acceptance of so much of conference minutes as was published; the reporting of Elders Z. S. Martin, S. Butler, G. Hatt, who had baptized James H. Brown; Jesse Broadbent, who had baptized two; Wm. Ballinger, M. Fyrando, who had organized a branch of twelve members at Bell Creek, Neb., of which branch James Peterson was president, M. Fyrando clerk, organized April 30, 1871. Omaha had received by baptism two, by letter two. Columbus had received by baptism one. DeSoto has lost four by removal. All elders were requested to preach as they could. Preaching was had during the session by brethren Z. S. Martin and Jas. J. Stafford. Br. John Avondet was recommended to Semi-Annual Conference for mission to Europe, and the spiritual authorities were sustained.

The EASTERN Conference was convened at Grand Manan, N. B., July 8, 1871. J. Lakeman was chosen president, Br. A. Graham clerk. There were present five elders, two priests, three teachers and one deacon. Branch reports: Pleasant View had added one, cut off one, and lost one by death, since last reported. Little Kennebec thirty-three members, most in good standing; had cut off two. Elder J. C. Foss had preached fifty-three sermons, blessed three children, baptized two since last conference, and prospect good in his field of labor; Br. J. C. Foss appointed to continue his labors in the district until next conference. Reports were heard from all the officers present and accepted. Br. J. Lakeman was sustained as president of the district. Br. A. Graham was appointed clerk of the district. The next conference is to be held at Little Kennebec, Me., Friday, October 27, 1871. Bros. J. Lakeman and J. C. Foss addressed the meetings, which were well attended.

The FREMONT District met in conference at Hamburg, Iowa, July 29, 1871; Wm. Redfield pres., J. R. Badham clerk. Farm Creek reports two removed one received by vote. Fremont, three baptized, but not confirmed. Hamburg reports four baptized. Mill Creek, two added by baptism. Elder R. W. Briggs reported preaching about 53 times last quarter. T. Nutt had baptized four in Nebraska, and four at Hamburg, Iowa. W. Baldwin and E. B. Gaylord reported. J. R. Badham had baptized 5. Elders G. Kemp, W. Fletcher, D. Harrington, J. Calkins and S. P. Beckstead reported. Priests A. Mortimore and J. Claiborne reported. L. C. Donaldson, teacher, reported. It was resolved to sustain the spiritual authorities. Br. Wm. Redfield was continued in the presidency of the district. Bros. D. Harrington and R. W. Briggs delivered discourses. Adjourned to meet at Farm Creek, Oct. 28th, 1871, at ten a.m.

Miscellaneous.

Semi-Annual Conference.

BLUFF CITY, July 31, 1871.

We the undersigned committee appointed on conference ground, for the Semi-Annual Conference to be held in the vicinity of Council Bluffs, commencing September 20th, 1871, report that we have selected the grounds where it was held last season, on the Mosquito Creek, at the Empire Mills, three miles east of the Bluffs City.

J. M. PUTNEY,
T. THOMAS,
W. STRANG,
W. D. LEWIS,
C. BEEBE,
D. P. HARTWELL,
Committee.

Notice.

The next conference for the Canada district will be held at Br. George Shaw's, Lindsey branch, six miles from the town of Chatham, on the 14th and 15th of next October, and not on the 13th and 14th as has already been stated in the *Herald* through an error of mine.

GEORGE ROBINSON,
District Clerk.

ROD EAU P. O., Ontario.

Quarterly Statement of Bishop's Account

With the Church of Jesus Christ of Latter Day Saints, given pursuant to a resolution of the April Conference, for 1870.

Church of J. C. of L. D. S. in account with Israel L. Rogers, Bishop of said Church.

1871.	Cr.	
Apr. 20.	By balance in Bishop's hands	\$290,35
" 28.	" Tithing, Richard A Skine.....	10,00
May 23.	" " J. J. Kaster.....	30,00
June 7.	" " Caleb & Martha Rocky,	
	in silver and currency.....	50,00
" 7.	" Tithing, Robert & Joanna Dungan	5,37
" 21.	" " Joseph Winders.....	200,00
July 20.	" " Eunice Butler	2,00
" 20.	" " Hannah Beardsley (gold)	2,50
		<u>\$590,22</u>
	Cr.	
July 20.	Emigration Fund on hand	\$93,35
		<u>\$590,22</u>
1871.	Dr.	
Apr. 22.	To Sr. Lizzie Blair, two cords wood...	\$15,00
" 25.	" H. A. Stebbins for making out a new set of books, and transferring all past church accounts thereto..	15,00
" 28.	" Z. H. Gurley, Sr.	10,00
" 28.	" Sr. E. C. Brand, Council Bluffs.....	10,00
May 25.	" Sr. Lizzie Blair, one cord wood....	7,50
" 25.	" Sr. Persis Stiles	7,50
" 25.	" Z. H. Gurley, Sr.	30,00
June 7.	" Joseph Smith to pay towards debt on Meeting-house, per resolution of last General Conference (silver \$44, currency \$6)	50,00
" 10.	" P. S. Wixom, one pair boots	6,00
" 25.	" John Landers, ministry	8,00
" 27.	" J. S. Snively, Canada mission.....	15,00
" 27.	" Sr. Lizzie Blair.....	25,00
" 27.	" Sr. Persis Stiles	5,00
" 30.	" Br. Z. H. Gurley, Sr.....	25,00
		<u>\$229,00</u>
July 20.	Balance in Bishop's hands	361,22
		<u>\$590,22</u>

At the residence of the bride's mother, in Philadelphia, Pennsylvania, February 19th, 1871, by Elder Nathan H. Ditterline, Brother GEORGE W. CLARK to Sister ANNA LOUISA DITTERLINE.

DIED.

In Pottawatomie County, Iowa, July 15, 1871, Sister JANE FRAHARN WILLIAMS, wife of Daniel M. Williams, aged 70 years, 5 months, 3 days.

She was born February 12th, 1801, in the parish of Llangandairn in the County of Carmarthen, South Wales, she received the gospel in 1848, and left the old country in 1849 to Pottawatomie Co., Iowa, Emigrated to Utah in 1852, and came back in 1861, joined the Reorganized Church in the same year. She died in strong faith and a hope to be resurrected in the first resurrection, and live with Christ on the earth. She died in peace, and her death was sweet and not bitter.

"And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follows them."—Rev. 14: 13. Blessed is the man that trusteth in the Lord and whose hope the Lord is."—Jer. 17: 7

Funeral sermon by Br. George Sweet.

In Allenville, Worth Co., Mo., July 18th, 1871, ISOLETTE E., only child of Br. Joseph, and Sr. Minerva A. HAMMER, aged 1 year and 8 months.

Not dead, but sleeping; taken from the evil to come.

Oh, may our God his erring children bless:
His will be done, our loss we'll not deplore—
We will not love our darling Isolette less,
But try to love our Heavenly father more.

In Aledo, Mercer Co., Ill., July 4th, 1870, Br. DAVID T. GROW, aged 24 years, 4 months, and 7 days.

At Hopkins, Mich., July 28th, 1871, of consumption, SHERMAN ASA, youngest son of Br. NELSON A. and Sr. Anna E. Goodwin, aged one year and twenty days. Services by Elder Horace Church

Address of Elders.

- S. Maloney, Cherokee Station, Kan.
- A. Williams, Galesburg, Jasper co., Mo.
- C. N. Brown, No. 12, Ford-st., Providence, R. I.
- Reuben Newkirk, Lloyd, Richland co., Wis.
- J. Foreman, Salt Lake City.
- Elder Nicholas, Malad City, I. T.
- W. Worwood, Nepht, U. T.
- E. Warnock, box 50, Plano, Ill.
- Samuel Powers, box 286, Beloit, Wis.
- Joseph Smith,
- William Marks,
- Isaac Sheen,
- Mark H. Forscutt
- H. S. Dille,
- D. Griffith, No. 11, Glamorgan-st., Aberaman, Nr. Aberdare, Wales.
- G. Hicklin, Gartside, St. Clair co., Ill.
- A. H. & D. H. Smith, Narwo, Hancock Co., Ill.
- R. C. Elvin, Nebraska City, Neb.
- C. C. McPherson, 96 Fourth-st. E. D., Brooklyn, N. Y.
- Thomas Bradshaw, 16 John-st., Limehouse, London.
- E. C. Briggs, box 76, Joliet, Ill.

NOTICE.—For important reasons, and with the concurrence of many Elders in the mission, I have thought it best, and do therefore change the Semi-Annual Conference of the Pacific Slope Mission, from Sacramento, Cal., to San Francisco, Cal., and do name Saturday, October 7th, ten A.M., as the time for convening the session.

W. W. BLAIR,
Pres. of the Mission.

ERRATUM.—In *Herald* for May 15th, 1871, page 304, right hand column, at the close of second paragraph read "Christ's Sonship," instead of Christ's worship as it now stands.

MARRIED.

At the house of Brother P. G. Bergsteen, by Elder R. C. Elvin, Nebraska City, July 25th, 1871, Brother CHARLES A. HEADLAND and Miss CARLINE RUNDBAUG.

Original Poetry.

BON TON RELIGION.

[BY AORIUL.]

I GO TO CHURCH? Well yes I shouldn't wonder,
That is when skies are fair and days are clear,—
And we have quite a grand old house up yonder
Beyond the hill; you see the spire from here.

I order out the carriage some fine Sunday,
(Why did not Jesus keep a carriage too?)
So out I go, and call for Mrs. Grundy.
We go to church; *we have a lovely pew.*

I BEAR MY CROSS? Yes, *here upon my bosom,*
'Tis quite becoming,—*silver, diamond set;*
I was baptized once by the Rev. Blossom,
Sprinkled my hair and got my bonnet wet.

Oh! yes! it is *the style* to be religious,
We have it lightly, fast *once a great while;*
We dance you know, and are not too fastidious
Unless there's some one round that keeps that style,—

Some one that's rich, of course; as to the poor ones,
They have a gallery unto themselves;
We have a *better set* we call the pure ones,
Some notions we have laid upon the shelves.

As to my *Creed?* What's that? Why, I really
Could not explain exactly how it reads;
But then I do believe—I do—sincerely—
But Elder Blossom is well versed in creeds.

Just you ask him, for he is *very* able,
You should have heard him *read*—or—PREACH
last week;

He told us all about the *Atlantic Cable,*
And the Atlantic too—my—he can speak.

What is our gospel? Have you never read it?
I scarcely ever have a moment's time,
I've *so much company;*—but then they said it
Would take us home unto the blessed clime.

Don't tell me! Really! You a preacher? Bless you,
And *no white neck tie,* how was I to tell?
Well Reverend—Elder—Mr.—how shall I address
you?
And have held meetings near here quite a *spell!!!*

Now we hold *sewing circles, fairs and meetings,*
We do much good unto the *heathen poor,*
And when I've time I go, (the blessed heathen),
We *don't encourage begging at the door.*

As to the Bible, I've a splendid new one,
Fine notes, nice comments, pictures by Dore,
Those matchless pictures how much good they do one;
I sat and *looked them over one whole day.*

So you hold meetings, something new, that's funny,
Any thing our Blossom does not know!
My time's engaged until the fourteenth Sunday—
And after that—well—really—I DON'T KNOW.

Selections.

The Philosophy of Drinking and Drunkenness.

All intoxicating drinks are dangerous in the proportion in which they contain alcohol. The effect of alcohol upon the brain is to disturb its action at the very time it is necessary to put a restraint upon the quantity. Some men can and do continue to drink moderately, but others cannot do this. If the temperament is of a certain quality, alcohol has an effect which renders the craving for stimulants uncontrollable. And for this reason the appetite for drink is unlike any other appetite. It differs in degree even from the appetite for opium or tobacco. It is unlike the appetite for food. A man may have a strong desire for a certain kind of food, and may put himself to inconvenience to get the dish he prefers; but in its absence he is content to take another article to relieve his hunger. But this appetite for alcohol is not only the craving of the stomach or the palate, in some cases it is neither, but is the craving of the nerves for stimulants. The effect of alcoholic drinks upon the nerves and the brain is the cause of their all but universal use. The effect wanted is not to fill the stomach or to give moisture to the body, but to carry the feelings beyond what is natural, to give sensations like pleasant dreams, to drown care to bring forgetfulness of pain, and to raise the feelings to a higher elevation.

Intoxicating drinks are so called because they intoxicate. Intoxication is a state of the nerves which makes the man feel out of himself—above himself—beyond himself. At first it gives a pleasant sensation, a sense of relief from the cares of life; and to attain this quieting sense—this ecstatic feeling—is the desire of all who drink. It may not be to them always apparent, but nevertheless it is the exciting motive to drink. It is produced by an unnatural action of the nerves, which uses up in a short time the surplus power lying dormant, a provision for the healthy action of the system. This action has, therefore, always a corresponding reaction. For example, if it is supposed that the nerve power was held in a tube of 20 inches, each inch being marked like a thermometer, and the normal or healthy state was at 10, a glass of spirits might

raise the nervous state to 11, when the great enjoyment sought would be attained for a short time. The reaction would cause the fall to go below 10. It would fall down to 9—it must do so—as the alcohol does not impart nerve power, nor does it create it. It only calls that which we possess into action; the reaction must, therefore, always be in exact ratio to the action excited.

If taken, therefore, for daily health the action must be a daily waste of power—a daily using of the surplus power provided by a bountiful providence for the emergencies of life—and a waste to be mourned when an accident happens or an epidemic rages in the neighborhood, then the accident will not be so easily managed without the reserve nerve power, and the want of it may also make the use of strong drink the more susceptible to the poison of the epidemic. In both cases much of the recuperative power of nature has been used up by daily nerve excitement. If taken for more than this—for the enjoyment of intoxication—how dangerous is the process! The man raises himself in the scale (keeping in mind the tube of 20 inches) to 11—it may be he goes higher, to 15—which may represent him as the poet, the orator, or the jovial companion; or to 17, which we may suppose to represent forgetfulness and reckless drunkenness. From this state how low he must fall! During night he has kept himself up; whenever the flagging of energy took place, another dram brought it up again, and his night of enjoyment has been bought at the morning's price. He is now down to 5—to 3—it may be to the bottom of the tube; if so, God pity him! He is now in that state when the nerve power is exhausted, when alcohol ceases to touch the springs of volition. He wills, but has no power to command. He is now in the agony of delirium tremens.

Alcohol, be it then observed, causes increased action without adding the power to sustain the system at the stimulated point; consequently reaction must follow. This reaction demands more stimulant; if given, more reaction follows, to be again succeeded by a stronger desire for the stimulant, until a seeming absolute necessity for the drink is created. In the moderate drinker this feeling is represented by a feeling of sinking, of discomfort, which is often difficult to overcome; but in the drunkard it exists as a disease before which all restraint seems powerless, and he will do anything and suffer anything rather than the anguish spring-

ing from the desire for alcohol which is now beyond his control.

At this stage, taste, as far as the palate is concerned, has little to do with his thirst. It is the craving of the man for more nerve excitement. He will sacrifice his all for deliverance for a few moments from the absolute depression which he feels.

The man of even temperament whom nothing ruffles, offends or puts about, may continue to drink and drink moderately all his life without seeming danger; but even he, when some sharp calamity overtakes him, may seek short-lived forgetfulness in the bottle, and may in a short time astonish all his friends by the swiftness of his fall. Under circumstances to which all are liable, the naturally well-balanced mind may succumb; but the fiery natures, the impulsive, the open-hearted, and the generous, are as the gun-cotton which needs but the pressure or the spark to become uncontrollable, and demand more drink with all the agony of unstrung nerves. These are they who became drunkards all at once. They stand an astonishment to their friends and to themselves. In vain may you plead with them. No picture can present to them in greater horrors the agony which they themselves feel. What the man now wants is a way of escape; this the Temperance movement offers him. The drunkard may be punished or frightened with punishment without any effect; but he will be influenced by the kind word, if based upon a knowledge of his position.

This being the action of alcohol, it shows plainly that total abstinence is the only remedy for drunkenness, and it also shows how important it is to keep the young from using alcohol at all. The evil is in the drink. The evil is so great that in every circle it finds victims. It will injure just in proportion to the fineness of the nerve-power to be acted upon. He whose brain is easily excited will be the best loved in society; but if in that society the wine-cop circulates, his danger is great. The man of a cold temperament may stand unhurt while he is slain.

It may be urged, however, that only a few fall, and many have the enjoyment. This argument might hold if the question was one of secondary importance; but it is a question of more than life and death to those who fall, and the enjoyment would be dearly purchased if it involved but the loss of one in ten thousand. But the drinking customs now involve one in every circle, it may be in nearly every

home. The danger is also so imperceptible in its approaches that no one can confidently say that he or she may escape its consequences. What may, therefore, be argued about as an effect upon others takes a new form when it comes home to ourselves and those dearer to us than life. Total abstinence has been, in all cases where persistently applied, eminently successful. Its chief merit lies in its demand that the man shall help himself. The work must be of his own free will. The pledge shows him how he may help himself—how he may remove from himself his great temptation; not by trusting in himself, but in the instrumentality which, while it shows him his own weakness, carries him to Him who is willing and ready to save.

It is said that when one of our great explorers had found a huge monument deeply imbedded in the sand of Egypt, and unsuccessfully tried by main strength to drag it out of its tomb, that strength only carried it through, not out of the sand. An engineer of the party suggested a plan whereby the very sand, whose want of resistance caused all the disappointment, could be made to raise the figure to the surface. The mass of stone was raised on one side a little, the sand ran into the vacant place. A pull the contrary way, and the sand again ran in. The figure having thus been raised in proportion to the body of sand which had got below it, each pull on one side, with its reverse pull on the other, brought the figure nearer and nearer the surface, until it stood before the explorer and his party in its ancient stateliness and grandeur.

The poor victim of intemperance is passive under the influence of punishments and warnings. He disappoints the hopes of his friends and all his own hopes also. But the temperance man is ready to take him by the hand to give him a knowledge of himself—to show him how he can, by his own agency, bring under himself the means of his deliverance. Here he stands alone. He looks at his enemy—he looks forward—he sees his own weakness; but he feels the struggle must be his—where can he get help? Instinctively, like the prodigal of old, he says, "I will arise and go to my father." Every struggle, now that he has gained greater strength than his own, gives new energy and more foundation for the rescue, and little by little a drunkard is saved from ruin and a soul from perishing.—[Tract, National Temperance Society.

Decay of the Latin Races.

This triumph of Prussia over France has even a broader significance than appears to the unthinking observer. It revolutionizes the leading influence of Europe. It is the triumph of the Teuton over the Latin, of Protestantism over Romanism, of the new civilization over the old. The Latin races, with their intriguing priesthood, their ignorant, poor, and superstitious people, monkeries and nunneries, and relics, and shams, are sinking to decay. Italy, France, and Spain are all in trouble, while Portugal is hardly counted among the nations, so insignificant has she become. All are bankrupt, and neither seems to hold within itself the power of recovery. France is a republic to day, nominally; but those who know France well, will be surprised if she remain a republic for a year. The whole head of France is sick, and the whole heart is faint. The Latin blood, wherever it flows, seems to be weak and corrupt.

There are men of ideas and pure life and noble aspiration in all these countries; but what are they, what can they do, against a church organization, hoary with experience and perfectly united in its object—that object being the perpetuation of its own power, at whatever cost, against all the encroachments of freedom and free thought? Spain knows, Italy knows, and poor France will know within a twelvemonth. Nothing but universal education—instituted, controlled, and directed by the State—and a free Bible, with free men to preach its truths, can save the whole Latin race from fatal degeneration and decay. Without these regenerating influences, France will follow Spain and Italy into a powerlessness that will be alike her protection from national jealousy and her degradation from the world's respect. Bound as these people are by so many chains, it is impossible for them to hold a respectable footing in the race of free nations for power and greatness. The Teuton blood with its affiliations, is the blood of the future. The Teutonic languages are the languages of the future; and Protestant civilization, under various forms and phrases—moving through various modes of progress—is the civilization of the future. Does any one doubt it? Let him point to a single Catholic nation that is making progress to-day, and to a single Protestant nation that is not!—DR. J. G. HOLLAND, in *Scribner's for May*.

Sowing Seeds.

We are sowing, daily sowing,
 Countless seeds of good or ill,
 Scattered on the lovely lowland,
 Cast upon the windy hill;
 Seeds that sink in rich brown furrows,
 Soft with Heaven's gracious rain;
 Seeds that rest upon the surface
 Of the dry, unyielding plain.

Seeds that fall amid the stillness
 Of the lowly mountain glen;
 Seeds cast out in crowded places,
 Trodden under foot of men;
 Seeds by idle hearts forgotten,
 Flung at random on the air;
 Seeds by faithful souls remembered,
 Sown in tears and love and prayer.

Seeds that lie unchanged, unquicken'd,
 Lifeless on the teeming mould;
 Seeds that live and grow and flourish
 When the sower's hand is cold:
 By a whisper sow we blessings,
 By a breath we scatter strife;
 In our words and looks and actions
 Lie the seeds of death and life.

Thou who knowest all our weakness,
 Leave us not to sow alone!
 Bid Thine angels guard the furrows
 Where the precious grain is sown,
 Till the fields are crowned with glory,
 Filled with yellow ripened ears—
 Filled with fruit of life eternal
 From the seeds we sowed in tears.

Check the forward thoughts and passions,
 Stay the hasty, heedless hands,
 Lest the germs of sin and sorrow
 Mar our fair and pleasant lands.
 Father, help each weak endeavor,
 Make each faithful effort blest,
 Till thine harvest shall be garnered,
 And we enter into rest.

Earthquake.

A special London despatch says the earthquake in the Phillipine Islands on May 1, affected, in a terrible manner, the small island of Camiguin, five miles from Misami's. For some months previously, especially in March, there was a succession of violent shocks, which opened extensive crevices in the earth. Finally, on May 1, the level plain near the village of Catarmin began gradually to subside, till the tops of the houses became level with the surface of the earth. This remarkable phenomenon attracted a large number of people, when suddenly some terrible shocks were felt, and, before the thundering reverberation died away, the whole level plain fell in, engulfing 150 persons. The plain became the crater of a volcano, 1,500 feet wide, and from it smoke, ashes, and stones were thrown into the air. A pause till dark succeeded, when there was another explosion, and a rain of fire followed. The woods became ignited. Men and cattle went flying be-

fore the flames. The spectacle was frightful in the extreme. The volcano continues to eject stones and earth. The inhabitants left the island, which formerly contained a population of 26,000., Camiguin produced one-tenth of the whole Manilla hemp grown.—*Chicago Tribune July 29.*

Let us hope for the best—it is better
 To struggle than to yield to despair;
 Hope breaketh each link of the fetter,
 And scoffs at the bondage of care;
 It lightens the hand of affliction,
 It smileth at shadows and fears,
 And with the warm rays of conviction
 It drieth the valley of tears!
 Then throw off the sorrowful bond,
 Dispel the dark yoke from your breast;
 Oh! who would submit and despond?
 Better struggle and hope for the best!

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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.*

VOL. 18.

PLANO, SEPTEMBER 15, 1871.

No. 18.

JOHN WESLEY'S VIEWS OF THE APOSTACY, AND IDEAS OF A RESTORATION.

BY ELDER H. A. STEBBINS.

In connection with the oft quoted words of John Wesley concerning the Spiritual gifts, given in his ninety-fourth sermon, I have collated the following additional testimonies from his other sermons, and present them to the readers of the *Herald* as being interesting, and worthy of attention—perhaps, also, useful to the elders. All of the extracts are from "Volume 2, Wesley's Sermons." I will first insert the one from the ninety-fourth sermon already mentioned:

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries; we seldom hear of them after that fatal period when the Emperor Constantine called himself a christian; and from a vain imagination of promoting the christian cause thereby, heaped riches, honor and power upon the christians in general, but in particular upon the clergy. From this time they almost totally ceased, very few instances of the kind being found. The cause of this was not,—as has been vulgarly supposed,—because there was no more occasion for them, by reason of all the world becoming christian, for this idea is a miserable mistake, as not a twentieth part was at that time even nominally christian.

"The real cause, was, that 'the love of

Whole No. 234.

many waxed cold,' and the christians had no more of the Spirit than the heathens. The Son of man when he came to examine his church, could hardly 'find faith on the earth.' This was the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church; because the christians were turned heathens again, and had only a dead form left."

Sermon 66, subject, 'The Mystery of Iniquity.' Text, 2 Thess. 2:7, page 61.

"In the very first society at Rome there were 'divisions and offenses,' but how early and how powerfully did the mystery of iniquity work in the church at Corinth. Not only schisms, heresies, animosities, fierce and bitter contentions, but actual, open sins. We meet with abundant proof that in all the churches the tares grew up with the wheat, and that the 'mystery of iniquity' did everywhere work in a thousand forms. That grand pest of christianity—a faith without works—was spread far and wide. When St. James wrote his epistle the tares had produced a plentiful harvest. [See 2nd, 3rd, 4th and 5th chapters.] There was 'envy, strife, confusion and every evil work.' Whoso reads with attention will be inclined to believe that the tares had well nigh choked the wheat, even at this early period, and that among the most of them, no more than the form of godliness (if so much) was left."

Quoting 2 Peter 2: 1-3, he says:

"Nor does this apostle mention them as infecting any one particular church only, but as a general plague which even then was dispersed far and wide among the christians to whom he wrote. We easily infer what was the state of the church in general from that of the seven churches in Asia; all but Philadelphia and Smyrna were corrupted so that many of them were not a jot better than the present race of christians, and our Lord then threatened *what he has long since performed*, 'to remove the candlestick from them.'"

"Such is the authentic account of the mystery of iniquity working even in the apostolic church, given not by Jews, nor by heathens, but by themselves."

Page 62:

"We have been apt to imagine that the primitive church was all excellence, and perfection; and such without doubt it was on the 'Day of Pentecost;' but how soon did the fine gold become dim, how soon was the wine mixed with water; how little time before the christians were scarcely to be distinguished from the heathens.

Mr. Wesley's remarks about the day of Pentecost are pertinent, and especially agreeable to those who—in opposition to what he calls the "present race of christians"—are teaching the same manner of entrance into the kingdom, and the same blessed and holy sealing power as was presented on that day, before the 'fine gold' and the 'wine' were lost, through negligence of 'sound doctrine,' and through transgression. He also saw that the 'light of life,' the Holy Spirit, the 'Spirit of wisdom and revelation in the knowledge of God,' was 'long since' removed, consequently rendering it needful that there should be a restoration of it, and of the true faith, likened by him unto fine gold and pure wine.

Page 63:

"And if so bad in the first century we cannot suppose it to have been any better in the second; undoubtedly it grew worse and worse. Cyprian, bishop of Carthage in the third century, gives an account of his time, which in reading one would be apt to imagine was concerning the

present century, so totally void of true religion that the Christians of Africa were exactly like the Christians of England to-day. The converts practised all kinds of abominations exactly as they did before conversion, no way differing in their tempers, nor in their lives."

How many such unchanged lives there are to day among professed christians, men and women who accept religion for popularity, as a cloak, or because 'it pays' in their business. Perhaps also there are those among us who vainly seek shelter under the supposed safety of a mere obedience to the "first principles" and the ordinances, forgetting the fate of those who 'continued not to receive,' and of the virgins who—though pure, white and real virgins—added not to their store, enough of that heavenly illuminator to last them to the light of eternal day, and so it was found not sufficient for the night of gloom and lethargy that must come before the 'bridegroom cometh.'

Page 64:

"A Christian nation, a Christian city, (according to the ancient pattern), was no longer to be found. Has the case altered since the reformation? How little are any of these reformed Christians better than the heathen. Have they more, (I will not say communion with God—although there is no christianity without it), but have they more justice, mercy, and truth, than the inhabitants of China and Hindostan?"

Page 65:

"I doubt whether you ever knew a Christian in your life. I believe that you never did, and perhaps you never will; for you will not find them in the great and gay world, and none are Christians but they that walked as Christ walked; though they are called Christians yet they are as far from it as hell is from heaven."

Though perhaps he did not comprehend the full meaning of following Christ, or walking as he did in the ordinances, yet no one could express the truth any better on this point, or about the scarcity of real followers than he has done. The Spirit must

have been his in order to declare that a communion with God was essential, and its necessity imperative to the true Christian. And how often to-day, in our public papers, is the comparison drawn between the justice and mercy of so called civilized nations and heathen or savage tribes, the shame being on the christian side. How grievous his last statement would be to men, if made by a Latter Day Saint. We have now to present some clear and concise statements of his views and expectations, of the coming of a more spiritual and powerful work after his day, which well repays attention; for it so distinctly and plainly sets forth, in a degree of prophecy, that which we have in a measure seen fulfilled, and which evidently rejoiced his heart as a portion of the Spirit enlightened it. Sermon 71, subject, 'The Signs of the Times.' Text, Matt. 16 : 3, page 95:

"The times that we have reason to believe are at hand—if they are not already begun—are what many pious men have termed, the time of the Latter Day Glory; meaning the time wherein God would gloriously display his power and love in the fulfillment of the promise that 'the knowledge of the Lord shall cover the earth as the waters cover the sea.' The generality of christians can see no signs of the glorious day that is approaching; but how is this to be accounted for? How is it that men who can now 'discern the face of the sky,' who are not only great philosophers, but great divines, as eminent as ever the Saducees or Pharisees were, do not discern the signs of the glorious times, which if not begun *are nigh even at the door.*"

Page 96:

"And yet the wise men of the world, men of learning and renown, cannot understand what we mean by talking of an extraordinary of God. They cannot discern the signs of these times. They see no signs at all of God's arising to maintain his own cause, and set up his kingdom over all the earth."

Page 98:

"What could God have done which he hath not done, to convince you, that the

day is coming, that the time is at hand when he will fulfill His glorious promise, and will arise to maintain his own cause and set up his kingdom."

Thus did he clearly and boldly set forth these views, doubtless not comprehending entirely the magnitude of that which the divine Spirit taught him, yet expressing a belief in a latter day work, and a universal kingdom throughout the whole earth. This result he foresaw, would be the effect of a special arising, and a superintendence by the Most High himself, of the work of preparation for that great event, and glorious finale to the reign of false religions, weakness and wickedness, instituted and indulged in by mankind.

The well known hymn commencing:

"Almighty God of love,
Set up the attracting sign,"

is evidence also of the light of the Holy Spirit which God was pleased to bestow upon the Wesley's; and one cannot but think how well it might be now with those who have established and maintained a new society, claiming the Wesley's as their leaders, had they given good heed to their teachings, accepted the measure of the Spirit of truth given to them, and followed it up to the receiving of more. Had this been the case we would not hear the Wesleyan and M. E. ministers and members, speak with contumely of these bright rays of truth and of Wesley himself; nor see them such bitter opposers of the work whose coming forth the Wesleys saw and rejoiced at.

Wesley did not believe in a withdrawal from the church of England, nor in the founding of another church, but instead, greatly opposed any such movement as history shows. He also declares in his 80th sermon, page 169,

"I have been and am now a member and minister of the church of England, and have no desire or design to separate from it till my soul separates from my body."

The Lord, through his prophet, foretold the setting up of an "ensign" afore the harvest, or end of the world, as recorded by Isaiah in 18 : 3-5, also in the 5th, 11th and 49th chapters. So the Wesleys anticipated the setting up, by the Lord himself, of an attracting sign, or proclamation of gathering, which while they regarded it as being in the future, yet as very nigh at hand, "even at the door;" recognizing also that the "dead reviving news," to be then declared, should be carried by men chosen especially by the Most High, and among them there were to be "apostles."

If Wesley could then be filled with astonishment at the unbelief and blindness of men, and could ask what more the Lord could do to prove the coming in of a "latter-day" work or "glory;" well may we wonder at the hardness and unbelief of the "men of eminence, of learning and renown," living in our day. And while so doing we may with him declare that they are very like the Pharisees and Saducees, not alone in their worldly "learning and renown," but also in their hatred and persecution of the truth sent forth in this "extraordinary work of God," so designated by this same John Wesley, and so proved by the ushering in and progress of the work itself.

If he could with such clearness see the gleams of the dawning day, and could thus rebuke men for being blind to its signs, with what assurance may we not set forth the constantly increasing proofs which show the day to be far advanced.

The attendant sign of the "day of preparation," foretold in Nahum 2 : 3, 4, long since came and is passed by unheeded, except by a few, for none "but the wise shall understand." Joel 2 : 30 has been partially fulfilled, while year by year, more and more is that of 1 : 4, 10-20 coming to pass:

"The field is wasted; the land mourneth, for the corn is wasted, the wine is dried up.

Howl oh ye husbandmen for the wheat and for the barley, because the harvest of the field is perished. The vine is dried up, the fig tree languisheth, and the apple tree, even all the trees of the field are withered. The garners are desolate, for the corn is withered. How do the beasts groan, the herds of cattle are perplexed because they have no pasture, for the fire hath devoured the pastures. The beasts of the field also cry unto thee oh Lord for the rivers of water are dried up and the fire hath devoured the pastures."

How plainly do these prophecies apply to our day, for "the day of the Lord is at hand," and we see the pastures—as generally they were last year—scorched sere and yellow as by fire; cattle being driven many miles for water, crying out in their distress, groaning and "perplexed" with hunger and thirst; cribs or granaries nearly or entirely empty in various portions of the land, the corn gone or greatly injured by the drouth; the trees and grain "dried up," or "perished" by destroyers, until indeed "the land mourneth."

Well does another prophet say that "it shall be a vexation to only understand the report of it.

So also as far back as the days of Moses, were these evils foretold as to come in great multitude upon the Gentiles, when God should begin to take the curse of disobedience from Israel, after upon them had come to pass both the "blessing and the curse" set forth by the Lord.

"And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee and persecute thee." —Deut. 30 : 1, 7.

What these are, is partially set forth in Deut. 28 : 21-23, 29, 38, 53, and in 29 : 25.

"The Lord shall make the pestilence cleave unto thee, and shall smite thee with consumption, with fever, with inflammation, with extreme burning, with the sword, with blasting and with mildew and they shall pursue thee until thou perish. And thou shalt grope at noonday as the blind gropeth in darkness. Thou shalt

carry much seed into the field and shall gather but little in. And thou shalt eat the flesh of thine own body."

The last prophecy was fulfilled as recorded in 2 Kings 6 : 29, and in one of the greatest cities of the world in our day, within a few months, it came nearer to fulfillment than men could have thought was probable a short time previous. Its perfect realization is only a question of time, if it has not already taken place in less civilized nations. The darkness mentioned must be that which has ever been so lamentable and grievous in the sight of God and his people, namely, the loss of prophets and revelation, an evil which came upon Israel, and which the world glories in to-day, fulfilling the prophecy,

"Therefore night shall be unto you that you shall not have a vision; and it shall be *dark* unto you, that ye shall not divine; and the *sun shall go down* over the prophets and the day shall be *dark* over them, for there is no answer from God."—Micah 3: 6, 7.

What a great calamity, indeed, so that the Lord declares, "darkness covers the earth, and gross darkness

the people." The reason is, that while professing, like Israel to be followers of God they have indeed become like the "Pharisees and Saducees," and as Christ accused them, "have transgressed the law of God by their traditions." Another reason given, is "Because they have forsaken the covenant of the Lord God of their fathers," (Deut. 29 : 25), and instituted and obeyed just such covenants and ordinances as it has pleased them or their leaders to make for their convenience, without regard to what the word of God says.

The signs foretold by Christ in the heaving of the sea beyond its bounds, in the falling of stars, and in the distrust, fear, and perplexities that should be among the nations, and among the children of men, point the hour of the coming of the Son of man as being nigh at hand; and doubtless had John Wesley lived to this time and still held to the light he had, accepting the incoming of the greater, which he foretold, he would not be now arrayed against the light of God's great day as are his professed followers.

R E S T .

BY DANIEL F. LAMBERT.

"There remaineth therefore a rest to the people of God.—Hebrews 4 : 9.

Tired and weary the wandering traveller seeks for repose and rest, and how sweet it is when found.

In the heat of the day, when the sun's brightest beams are darting upon us, and all around us seems dry and parched, how delightful it is to find a place of rest by the mossy banks of a gurgling stream environed with clumps of greenest trees, shading beautiful flowers of many and varied hues.

Life is but a wandering from God—

from home—from heaven and heavenly rest; and how consoling it is to think that, "there remaineth therefore a rest for the people of God."

How varied are the hopes entertained by erring man with regard to the nature and place of that rest.

The savage Indian pictures to himself a delectable land, stretching far in the west, with silvery streams of purest water, filled with delightful fish, gurgling through its extensive hunting grounds; here, in peace and harmony, he expects to enjoy eternity, chasing

the buffalo and deer, and catching "the monsters of the deep."

The Mahometan pictures to himself a paradise of glory, the water-pools of which are said to be whiter than milk, and sweeter than honey; around which are nicely arranged basins out of which to drink, bordered with glittering stars, while the floor is said to be of musk, the stones of silver and the cement of gold.

The majority of professing christians look for a home,

"Beyond the bounds of time and space,
Look forward to that heavenly place,
The saints secure abode."

"We as a people, like Peter of old,
"look for a new heaven, and a new
earth, wherein dwelleth righteousness."

The earth at present "is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

Wickedness is abroad in the land. In every corner of the world vice reigns triumphant. The King upon his throne, and the humble peasant in his field, have alike become corrupted. Through every channel of human action, there seems to be an increasing amount of wickedness. The earth groans beneath the weight of sin which is upon it; and alas! the poor afflicted saint finds not a place of quiet rest beneath the sun. He is a pilgrim and a wanderer, a stranger far from home, and his prayer should be,

"My God, my Father, while I stray,
Far from my home, on life's dull way;
Teach me from my heart to say,
Thy will, my God, be done."

But still there is hope, there is joy in the faithful promise of the word of God, "There remaineth therefore a rest for the people of God." There is lasting comfort in the promise of Christ to his apostles as recorded in the 14th chapter of John.

"I go to prepare a place for you. And when I go, I will prepare a place for you,

and come again, and receive you unto myself; that where I am, ye may be also."

We understand that the place where God is at present, is not destined for the eternal abode of the saints. This place was already in a state of peace and rest. Said the Psalmist David, "Oh Lord, thou art in the heavens; they are full of thy mercy." If the heavens are full of the mercy of God, they certainly need no preparing, in order that they may be fitted for the abode of Christ and his apostles.

The words of Christ, here quoted, have a far different signification from what they are generally supposed to have.

Let us go to the 5th chapter of Revelations, and there learn what is the hope of those who are in the heavens, with regard to their future home, their abiding and eternal rest. Addressing the Lion of the tribe of Judah, who was found worthy to open the book, and loose the seals thereof, they used the following expressive and unmistakable language, "And they sung a new song, saying, thou art worthy to take the book, and loose the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests; and we shall reign upon the earth." Will they reign upon it in its present, sinful and polluted state, while wickedness of every description stalks through the land? Will they exchange a place filled with the mercy of God, for a home upon this dark and dreary earth? No. They did not sing this new song because they expected to reign upon the earth in its present un sanctified, and unholy condition.

Come with us, dear reader, to the 15th chapter of Revelations, and you shall hear something of the glory and magnificence, with which the earth shall be clothed when the saints of

God shall reign upon it. Says the Revelator:

"I saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand upon the sea of glass, having the harps of God. And they sung the song of Moses the servant of God, and the Lamb, saying; great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest."

It is evident that this sea of glass is the earth in its renewed and sanctified condition when it is a new earth, filled with the righteousness of God. For in the 5th chapter, John heard those who had been redeemed out of every kindred, and tongue, and nation, singing and rejoicing in the hopes of reigning upon the earth. And in the 15th chapter he beheld the same individual, standing upon the sea of glass worshipping God. And the reason which they gave for thus worshipping God is this, "for thy judgments are made manifest." How expressive the language! The souls under the altar no longer cry unto God for his vengeance to descend upon those who have slain them. The cry of widows no longer ascends to God for vengeance upon the oppressor. The poor and the oppressed—the

down-trodden and the persecuted—the afflicted and mourning sons and daughters of Adam rest, sweetly rest, upon the sea of glass. The tears no longer trickle down their pallid cheeks—the bursting sigh no longer escapes them. All is peace and joy. But the proud and the oppressor have been punished—kings have been hurled from their thrones, and robbed of their glittering robes; while "the Prince of the kings of the earth has taken his seat. He, whose right it is to reign, is established upon his throne. Joy and peace fill the hearts of his people. What a rest indeed! The delightful promise, 'The meek shall inherit the earth,' has been fulfilled. The kingdom has come, and the will of God is being done upon earth as it is done in heaven. The promise of Jesus has been fulfilled, and the place prepared;" for thy judgments are made manifest. Filled with sweetness, and peace ineffable—clothed upon with glory, and adorned with primeval bloom—all—all is rest.

"For ye shall go forth with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clapp their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

G R I T .

Grit. There is no more forcible or expressive word in the English language than "grit," or, which means nearly the same thing, "pluck." When a man has grit, he has courage, boldness, determination, will. And these are the qualities which win in the world's struggle. A gritty man is bold in undertaking and persistent in executing. He sets his mark and works

for it. No obstacles are allowed to swerve him; no difficulties too great for him to encounter with success. He is directly the opposite of those easy-going natures who drift along without fixed purpose or laudable ambition: content to lag through life on the strength of other's efforts, and in the shadows of other's glory.

Lack of grit is the chief cause of

failure in life. Without it a young man cannot develop the full energy within him, nor maintain his own rectitude of character. He readily falls into loose habits because he lacks grit to say no to temptation. He gives way to propensities and thus loses his manhood. He allows his mind to be distracted from business, and thus

loses his purse. And once to yield is to pave the way for future concessions, until what might have been a noble and useful man sinks away into a mere nothing of what he might have been. God loves simplicity and sincerity even though it be mixed up with ignorance and weakness. "When Israel was a child, then I loved him."

METHODISM IN UTAH.

SALT LAKE CITY, Utah.

August 14th, 1871.

Br. Joseph Smith:

Having a moment's leisure I thought to send you a line in regard to some of the wonderful teachings of some of our Methodist friends at their tent-meetings in this city, and their refutation. Their efforts seemed to be directed against Mormonism, root and branch, from first to last. Not only against polygamy, priestly oppression, and their attendant evils, but against the doctrines of Spiritual gifts, baptism by immersion for the remission of sins, laying on hands for the gift of the Holy Ghost, and of a called and ordained priesthood in the church of Christ. I had not the privilege of hearing the gentlemen, but I read of them and their teachings, and since I have reached this place I have heard much in regard to them by our members and by others.

In regard to the priesthood, they said it was confined to the literal Israelites, that no Gentile ever held it, and that it ceased with Christ. Abel, Genesis 4:4, ministered in the priest's office, so did Noah, Genesis 8:20, so also Melchisedec, Genesis 14:18, so Jethro, Exodus 3:1, with Exodus 18:19, so Balaam, Numbers 23:1-5, so Job 1:5. By these testimonies we learn that, prior to the time

of Christ, the priesthood was not confined to literal Israelites.

After the time of Christ, the priesthood, who were God's called and ordained ministers, performed duties different, in some respects, to what they did during the Patriarchal and Mosaic dispensations. The new covenant was then introduced, and it had ordinances of divine service differing from those under the old covenant, yet it required a divinely appointed ministry, "a holy priesthood," 1 Peter 2:5, "a royal priesthood," 9th verse, to administer therein. This priesthood was called and ordained in a precise and orderly manner.—See John 15:16. Acts 1:24-26; 6:3-6; 13:1-3.

It is evident that the early christians understood the christian ministry to be the christian *priesthood*, and nothing less or more.

Polycrates, Bishop of Asia, A. D., 189, calls John, "the beloved disciple" a priest, when writing against the heresies of his time. He says, "Moreover, John, who rested upon the bosom of our Lord; who was also a *priest*, and bore the sacerdotal plate, both a martyr and teacher."—Euseb, p. 208. John also declares that himself, and the seven elders of the seven churches of Asia, to whom he writes, were priests unto God.—Rev. 1:6. Eusebius says of Origen, "He was also

requested by the bishops to expound the sacred scriptures publicly in the church, although he had not yet obtained the priesthood by the imposition of hands."—Page 240. Demetrius says, "This was never before either heard or done, that laymen should deliver discourses in the presence of bishops.—*Ibid.*

By these evidences we see that the christian churches had its *priests* and its *priesthood*. Our Methodist friends say the christian churches has no priesthood. Peter and John, the apostles, with Polycrates and Eusebius, church historians and martyrs for Christ say it has. The issue is direct, and sensible people should find no difficulty in choosing which party to believe.

Nor is the priesthood confined to this life,—to the church in its travailing condition,—but it is to exist with God's redeemed ones when life's sadness and sorrows have fled,—when the tears shall have been wiped from off the faces of the Lord's dear ones and they are robed in white and made like unto their glorious redeemer,—then, O, then, joyous thought! they shall bear the authority of God; for Christ will make us, "unto our God kings and *priests*; and we shall reign on the earth."—Rev. 5 : 10.

These gentlemen claimed that no one but literal Israelites received baptism by immersion for the remission of sins. What! did Christ send his disciples to preach one kind of gospel to the Jews and another to the Gentiles? Preposterous! Christ and his disciples taught but the one faith, the one gospel, the one doctrine. And Paul says, "Though we or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed."—Gal. 1 : 8. Peter who was sent with the other apostles to "preach the gospel to every creature," Jew or Gentile, preached to the believing Jews on the

day of Pentacost, and said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts 2 : 38. Ananias, who was sent of Christ to preach to Saul of Tarsus, said to him, "arise, and be baptized, and *wash away* thy sins, calling on the name of the Lord."—Acts 22 : 16. Paul when writing to the Ephesians, who were Gentiles, (See Ephesians 2 : 11), tells them that they were *sanctified* and *cleansed*, "with the washing of water by the word." (Of the gospel.)—See 1 Peter 1 : 25. Of what were they cleansed "by the washing of water by the word?" Not of the filth of the flesh, but evidently of their sins.

Justin, martyr, A. D. 150, one of the ablest preachers of the gospel after the apostles, and one of the most prominent of the early christian writers, tells us that baptism was administered by immersion for the remission of sins. Hear him :

"And this food is called among us Eucharistica, [sacrament], of which no one is allowed to partake who does not believe that what we teach is true, and has not been *washed* with the laver (of baptism) for *the remission of sins* and unto regeneration, and does not live as Christ has enjoined."—Justin's Apology, Sewall's Hist. Early Ch. 168.

These same gentlemen claimed that no Gentile, and none but literal Israelites ever received the Holy Ghost by the laying on of hands.

To this we reply, that it is neither reasonable nor scriptural that God should so change the ordinances of the gospel as that Israelites should receive the Holy Ghost by the laying on of the hands of the ministry, and that the Gentiles should not.

The Samaritans received the Holy Ghost by the laying on of hands, Acts 8 : 17, 18, and they were not literal Israelites.

"In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria." "And the

King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel."—2 Kings 17: 6, 24.

And it would seem that in the time of our Savior there was none of the literal seed of Israel in Samaria, for he says to his disciples:

"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel."—Matt. 10: 5, 6. See also John 4: 9.

When Paul came to Ephesus he found "certain disciples," who had been taught and baptized by some impostor, who, while he claimed to administer "John's baptism," did not teach them in regard to the Holy Ghost as did John. Paul taught them concerning Christ, and the Holy Ghost, and then administered to them legal baptism, after which he laid his hands upon them, and they received the Holy Ghost.—Acts 19: 1-6. Now these Ephesian disciples were evidently Gentiles, for Paul says to the Ephesians, "remember that ye being in time past Gentiles in the flesh." Eph 2: 11. So much for Bible testimony upon this point, though more might be given.

Mosheim, whose work I have at hand, teaches that the early christian ministry, long after Christ, did lay on hands for the gift of the Holy Ghost. See chapter 4, par. 13.

Dyonisius relates of Novatus about A. D., 250, that,

"When attacked with an obstinate disease, and being supposed at the point of death, was baptized by aspersion, [pouring], in the bed on which he lay; if, indeed it be proper to say that one like him did receive baptism. But neither when recovered from the disease, did he partake of other things, which the rules of the church prescribe as duty, nor was he sealed (in confirmation) by the bishop. But as he did not obtain this, how could he obtain the Holy Spirit?"—Euseb. 266.

By this last quotation we see that sealing, in confirmation, which was

done by the laying on of hands, was esteemed *essential* to baptized persons for the gift of the Holy Spirit; and we are led to conclude that this ordinance was handed down from the time of the apostles.

These same gentlemen claimed that the Spiritual gifts, which the Latter Day Saints teach should be always in the church of Christ, were limited to the times of Christ and his apostles, and that if the Latter Day Saints have supernatural manifestations, they were certainly of the devil, the same as are found among the Spiritualists.

So far are the teachings of these men from being true, that we find all of the early fathers, up to the fourth century after Christ, bearing witness to the continuance of these gifts in their times, and some of them teaching that they would continue in the church till the coming of Christ.

Irenaeus, about A. D., 189, in his work entitled, "Refutation and Overthrow of False Doctrine," writes as follows:

"Wherefore, also, those that were truly his (Christ's) disciples, receiving grace from him, in his name performed these things for the benefit of the rest of men, as every one received the free gift from him. Some, indeed, most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits believed and were received into the church. Others have knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands, and restore them to health. And, moreover, as we said above, even the dead have been raised and continued with us many years. * * * We hear of many of the brethren of the church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God."—Euseb. 186, 187.

Theodorus, commonly called Gregory Thanmauturgus, who lived in the third century, and ministered till near its close, was endorsed with extraordinary

Spiritual gifts, for particulars of which, see Moshlem, also Hist. of Early Ch. by Sewall.

Augustine, who lived in the fourth century, relates that the Spiritual signs, or gifts, did follow the faithful believer, in his times, and that himself had witnessed these things.

John Wesley, in the second volume of his Journal, relates that many of the gifts of the Holy Spirit were enjoyed among the faithful reformers in his time. Devils were cast out, healings were effected, and miracles were wrought, he testifies, by the prayer of faith. And in his 94th sermon he teaches that the reason why the Spiritual gifts mentioned in 1 Cor. twelfth chapter are done away, was not

because they were no longer needed in the church of Christ, but "because the Christian church had turned heathen," and there was no more living, gospel, faith.

We not only have the testimony of godly men that the Spiritual gifts *did* continue after the apostles' times, but we have the unfailing word of Christ, that, "these signs shall follow them that believe." Not limiting them to any nation, clime, sex, or age of the world, but only to "them that believe."—Mark 16:17.

So much for the doctrines of men, as compared with the doctrines of Christ and the facts of the Bible, and authentic church history.

W. W. B.

THE FORM OF THE EARTH.

"Who is this that darkeneth counsel by words without knowledge."—JEHOVAH.

It is a matter of surprise to us to find men of intelligence, Latter Day Saints too, seeking to set aside well established principles of the economy of the great Creator as shown in his works; and seeking to establish again, doctrines and principles that have been proven erroneous; yet so it is, and we must account for it only by there being "nothing new under the sun."

A writer in the *Herald* who styles himself "Plane Facts," evidently wishes to make us believe that we have all been imposed upon, and are the victims of a base delusion; and if his statement be true, Sir Isaac Newton, Galileo, and other eminent men, will have a great account to settle. This writer says,

"The assumed convexity or curvature of the earth's surface is as great a delusion as its supposed axial and orbital motions. It is only a stationary and irregular plane,

over the face of which, the sun, moon and stars revolve. The theories of Galileo and Sir Isaac Newton are directly contrary to scripture, to reason, and to the positive evidences of our senses."

We feel called upon to state that we believe the principles assailed to be true principles; and that mankind has been benefitted by a knowledge of the laws that have so far been revealed.

Sophistry reasons from false premises, and it is the business of truth to unmask it, and establish sound doctrine. It is with truth we wish to deal, for the "truth will make us free."

The prophet Daniel was told that knowledge should increase.—Dan. 12:4. How is knowledge increased? Is it not by ardent application to any particular branch of study, or pursuit in life, that we arrive step by step to attain perfection and the mastery? Knowledge is not attained spontaneously, but is the growth of time and patience. In the old age of the world,

or before the end comes, "Knowledge should increase," implies a lack of knowledge upon the earth in former days. Man, being endowed with superior faculties for progressing in knowledge, is only abiding a law when he "adds to his faith virtue, and to virtue knowledge." He who will not attain knowledge must abide in ignorance.

Sir Isaac Newton and others have spent their whole lives in the pursuit of knowledge, and to their investigations and researches we are indebted for many things we enjoy; for we look upon them as instruments in the hands of God to have been dispensers of that knowledge that enables man to launch his vessel upon the "trackless ocean," and go from port to port, with as much ease and confidence as we may take a carriage and go from one town to another. We dare not charge such men as being deceivers or impostors; much less dare we seek to foist upon the illiterate and unwary, principles that had birth in darkness, but have vanished with the light.

According to the theories of Sir Isaac Newton, and others, the sun is the centre of our planetary system. That the bodies comprising this system, our earth included, revolve around the sun in their orbits, at periods, differing as they are nearer to the sun than our earth, or further away; thus Mercury revolves round the sun once in three months, or his year is three months of our time; our Earth moves around in one year of our time; while Herschel takes eighty of our years to perform his revolution around the sun.

The shadow of the earth as seen on the moon demonstrates its rotundity; and the shadow of the moon on the earth proves it to be nearer the earth than the sun; so the passing of the moon over planets and stars, called occultations, proves that they are more distant than the moon. Occasionally, Venus and Mercury, the two planets

nearer to the sun than the earth, pass over the surface of the sun like black spots, called transits of Venus and Mercury.

This proves that the planets are nearer to the earth than the sun; and by observing the progress of the transit at different parts of the earth, we can obtain the measure of an angle by which we can determine the exact distance of the earth from the sun. Having ascertained, by means of the observation of a transit, the distance of the earth from the sun, the distance of all the other planets are determined by that mathematical law, which proves that "*the cubes of the distances of the planets are as the squares of their respective revolutions.*"

We remember reading in the "Voyages and Travels of Captain Cook," that he was fitted out by the English government with professors and all necessary appliances to take a voyage to the North Pacific ocean to take observations of a "transit of Venus" over the disc of the sun.

It is calculated then to a mathematical certainty that the sun and the earth are about 95,000,000 miles apart. This gives us a semi-diameter, or the width that we would open a pair of compasses to describe a circle, this number multiplied by 6.29, or 6.2832 will bring the circle or orbit of the earth around the sun to about 600,000,000 miles. This distance the earth travels in 365 days, 5 hours, 49 minutes, and 57 seconds, or at the rate of 68,000 miles an hour.

The objector, however, will not allow that the earth moves. It is the sun, he says, that moves over the face of the stationary earth. Very well then, if the earth does not travel this distance around the sun, the sun has to travel this distance around the earth in twenty-four hours' time, or at the rate of 25,000,000 miles an hour! Is this consistent with the economy of the great Creator? Not at all

It is an absurdity to think so. The Lord has made nothing to remain in idleness, the earth not excepted. He has decreed that the idler shall not eat the bread of the laborer, which is a celestial law.—“And because the earth abideth a celestial law she shall abide a celestial kingdom.”—Doc. and Cov.

We need not be deluded on any of these points, as there is abundant testimony to prove our position. While facilities for travel are so great we can satisfy ourselves with regard to the curvature of the earth, by traveling east or west continually; until we arrived at the place from whence we started. The north star will be a good guide to any who wish to observe the diurnal, or axial motion of the earth; as apparently the other stars seem to revolve around it; this is owing to the motion of the earth that brings day and night. A few hours' observation in this way will explain more than can be written.

The term “earth” is applied to the land and water of our globe by common consent; but in Genesis 1st chapter, the dry land is called earth, and the water is called sea. By a revelation to Joseph Smith, in 1830, (see Holy Scriptures), we learn that while Moses was in the Spirit he beheld many lands and each land was called earth; and there were inhabitants on the face thereof.

“And it came to pass, that Moses called upon God, saying, tell me, I pray thee, why these things are so, and by what thou madest them? * * * And the Lord said unto Moses, for mine own purpose have I made these things. Here is wisdom and it remaineth in me. * * * But only an account of this earth and the inhabitants thereof give I unto you.”

This account we find in Genesis 1st and 2nd chapters. There is nothing in that account, or any other in the Scriptures, that we can find, that is a plain and unmistakable contradiction to the proposition that the earth is a

globe, or that it moves; but on the contrary, we find in Isaiah 40th chapter, 21st and 22nd verses, these words:

“Have ye not known! have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers? that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.”

And again in Job 26th chapter, and 7th verse:

“He stretcheth out the north over the empty place, and hangeth the earth upon nothing.”

We conclude by giving the testimony of the Lord on this matter, to his church in these last days, which should be sufficient for all believers in revelation; a portion of a revelation given in 1832, reads:

“All kingdoms have a law given; and there are many kingdoms, for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom. And unto every kingdom is given a law, and unto every law there are certain bounds and conditions. * * * And again, verily I say unto you, he hath given a law unto all things by which they move in their times, and their seasons, and their courses are fixed; even the courses of the heavens and the earth, which comprehend the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their days, in their weeks, in their months, in their years; all these are one year with God but not with man.

“The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also giveth their light, as they roll upon their wings in their glory, in the midst of the power of God!”

This beautiful revelation teaches us also that those heavenly bodies which we behold are inhabited as is this earth, and are made to rejoice each one in their hour in the presence of their Lord.

We cannot refrain from saying with

the Psalmist, "O Lord how manifold are thy works! in wisdom hast thou made them all."

Many other evidences might be

adduced, but enough has been presented to make the matter plain to all unbiassed minds.

"ITES" AND "ISMS."

Brother Joseph Smith:

Inasmuch as my name has been, (as I consider it), unjustly reproached, by being called a "Strangite," I beg the favor of saying a word in reference to it, that all may know, who know me, that I am not a "Strangite," nor Brighamite, nor any other "ite." No, sir, not even a "Mormonite."

I do not count it a reproach to be called a christian, nor a poor saint; but rather an honor to me or any other, who may be worthy of such a name.

When I was born of God, *i. e.*, of the water and Spirit, I was born out of all the "isms" of this ungodly world.

I do verily condemn the name and character of a bigoted sectarian. God forbid that such a stigma should be justly due to me.

"If any man be in Christ he is a new creature." This is my doctrine, and my faith. "Ites," and "isms" are by no means new; nor are they commendable or even justifiable in my view. "A house divided against itself must fall." Where now are those numerous *ites* who once peopled the land of Canaan? Gone to the pit of the prison. Yes; gone where modern sectarians are sure to go, unless they repent and turn to God, and become one in Jesus Christ.

One visible head is enough on one visible body. And when another head arose assuming a similar honor to that which God himself had ordained, both him and his company went down into hell, as a token of God's displeasure against sectarianism.

Nor is he (the Lord) any more in favor to-day than yesterday with divisions in his church.

They cannot fail to be now, as heretofore they ever have been, "*damnable heresies.*"

When I joined the church of Jesus Christ of Latter Day Saints, I did not join a faction, but the whole body entire. And although I was baptized by a man, yet not by a sectarian man. He came to me not in the name of a Methodist or a Mormon, but in the name of Jesus Christ only; and after baptism by water for the remission of my sins, he laid his hands upon my head, as Paul did, and in the name of Jesus confirmed me a member of th church of Jesus Christ of Latter Da Saints, as it was set in order, or organized under the superintendency of Joseph Smith the martyr.

Nor did I ever acknowledge any faction or schism from that first organization, as the body of Christ. Consequently there is no propriety in stigmatizing my name by calling me a Strangite, or any other sectarian name.

Who is Paul, Joseph, or James, but fallible men? Yes; like unto myself, dependent. And all of them gone off the stage of action.

Nevertheless Jesus lives forever and the church also lives, and I live in it, still a "member of his body, of his flesh, and of his bones."

And I am persuaded with my brother Paul, and every other brother of like precious faith, that principalities, nor powers, nor any other creature

shall be able to separate me from the love of God which is in Christ Jesus my Lord.

And now as I am a member of his body, of his flesh, and of his bones, how can anything separate me from him, without doing violence unto the great Master himself?

A Strangite! I would be glad to know what a Strangite is. To me, it is a detestable creature, or thing. In fact it is something I do not know nor acknowledge sufficiently to be willing to be surnamed by it.

That Mr. Strang was all that he claimed to be I do not deny nor affirm. Neither do I deny or affirm, all that was, and still is claimed by Joseph the seer, or his lineal descendant. My faith is however, in regard to all of those men which I have named here, that they were men of God. Charity requires of me that I believe all things,

so far at least, as not to denounce them as impostors.

Let others and not me account for such a judgment. Let it suffice for me to say that prophets and all other men must answer at the bar of God for their own sins.

I would not now assume the judgment seat.

But I would that all creation might know that J. S. Comstock is by no means a *sectarianite*.

And I do also consider him to be a *sectarianite* of the rankest dye, who could welcome to his embrace and fellowship, those so-called churches that severally claim to themselves each a visible and separate ruling head.

Such a house as that presents, must be indeed the city of confusion, soon to come to one general ruin.

Very respectfully,

J. S. COMSTOCK.

Flintville, Wis., July 4th, 1871.

ENJOYMENT.

Happiness is something most desired and most sought after in this world, the most of us indulge in the wrong kind. Sinful pleasures are poisoned thorns. We are God's people, and he will take care of his own, inasmuch as we try in our mortal weakness to keep his commandments, he will comfort and strengthen in every time of need. Enjoyment here and hereafter consists chiefly in doing right, being good. As much as we try to do this we are so far obeying the greatest commandment which God has given to his people, viz, "Forsake all evil, and cleave unto all good, live by every word which proceedeth out of the mouth of God; for he will give unto the faithful line upon line, precept upon precept."

The Savior promised fullness of light for singleness of eye. Whatsoever is light is Spirit. Hence power

to do right, holy boldness and indescribable joy. Jesus declared that the yoke would be easy to all who would take it by following him in the cross-bearing way of meekness and humility, showing to us that true happiness is goodness, obedience to God, peace with the brethren and good will towards all mankind.

Repentance is diligence to get rid of evil. "Trust in the Lord and do good and verily thou shalt be fed."—37th Psalm. The strongest and swiftest are more apt to fall than the weakest and slowest who are trying to make steady and sure strokes against the current to the harbor of lasting rest above. They who obey the gospel, keep the faith, be forgiving, and try and encourage others to do right will be forgiven of sin, die but once and rejoice forevermore.

W. C. LANYON.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., SEPTEMBER 15TH, 1871.

DEATH OF BR. ZENOS H. GURLEY, SEN.

It is with no ordinary feelings of sadness that we chronicle the departure from this life, of Br. Zenos H. Gurley, Sen., one of the Twelve.

Br. Gurley was born in the State of New York, May 29th, 1801, and was, consequently well past his seventieth birthday when the summons to depart reached him, which was on the 28th of August last. He heard the call of the angel of the Latter Day Work at Williamsburg, Canada, in the year A. D. 1838, and obeyed, receiving the rite of baptism at the hand of Elder James Blakeslee, in April of that year; under whose hands he was ordained to the office of elder in the following June. Br. Gurley followed the fortunes of the church with unflinching faith until the death of the martyrs, Joseph and Hyrum, when like many others he wandered into the mists of the "cloudy and dark day" that succeeded. He ultimately became convinced that there was need of and that there would be an uprising and a regathering; nor was he alone in this, for many others were of kindred sentiments. He was one among the elders with whom the work of re-organization began, and was called and ordained an apostle in April, 1853.

To say that Br. Zenos H. Gurley has been a faithful adherent to the principles of the Latter Day Work, is but to say what all who knew him can affirm.

Sometime last winter, Br. Gurley was attending a meeting at the residence of Sr. Philo Howard, near Batavia, and while there preached his last discourse. He was taken sick before leaving there, and had failed to rally to his former good health, although he was thought to be slowly gaining when the "reaper of death's harvest" struck him down.

He was stopping at the house of Br. Jesse L. Adams, not far from Joy Station, in Mercer county, Illinois, when he died, having been with the Buffalo Prairie saints for some two or three weeks prior to that time.

Perhaps no more energetic defender of the "one faith" has lived in modern Israel than our departed brother has been. Stern in his integrity against evil doing, his heart was always softened by the cry of the erring and repentant; and for them he was ready to sacrifice his all if thereby he could magnify the cause of the Redeemer.

ARE WE CORRECT?

In the HERALD for August 15th, in answer to the question whether it was evidence of apostasy for a person to join the I. O. O. F., I. O. G. T., or the Masonic Order, we said that it was not.

We have since learned that this reply has been made the occasion of offence to some; caused some chagrin, and some grief and shame, to use their own expressions.

We are not conscious of having entertained a feeling of resentment or ill will toward any, when we penned that reply. That we did not *qualify* the plain, No, we do not deny; nor are we any better persuaded now, than we were then, that a qualification was necessary.

We are not a Mason, nor an Odd Fellow, nor a Good Templar; have never been in a lodge of either, and know nothing of the peculiarities of constitution or by-laws of either; except what we have gleaned from occasional cursory reading of such works as these various societies have published, and which have from time to time fallen into our hands; and such publications as we have had access to as have been issued against them.

Our knowledge of and experience with regard to Masonry, has not been of a character to impress us unduly favorably; but we really know so little about it that we are not justified in denouncing it, although we cannot defend it.

We saw and conversed with young Mr. Blanchard, last fall, while he was canvassing and lecturing against Masonry; bought of him, and read, a work called "The Broken Seal," ostensibly *an expose* of the so-called "Morgan Abduction." From neither the arguments of Mr. Blanchard, nor from the reading of the book are we willing to condemn the order; at the same time we do not endorse nor defend it.

In regard to the I. O. O. F., and the I. O. G. T., we have supposed that they were what is called "beneficiary orders," but how far they are entitled to such name we are not prepared to say.

We are with these orders much as we are with some of the peculiar phases of factional doctrine and church organization, which a supposed departure from or adherence to the true principles of the gospel, as revealed in the last days, has given rise to, *i. e.*, we simply have nothing to do with them, being content to mind our own affairs. We see no just reason to change our policy in this particular at present.

We confess to being a little mystified, however, to reconcile the ideas that we are expected to be a censor of the press, one of whom it is anticipated every one wishing may ask a question and require an answer, for the sake of fellowship and the position we occupy as editor; and the seemingly opposite

idea that we ought not to hold views or opinions adversely to those held by other brethren, or if holding those views or opinions, we ought not to express them, lest those who may think differently from them may possibly be caused to blush for shame, chagrined, or offended.

We see no reason why the rule of courtesy, christian kindness, policy, or positive law, that would close our lips or stop our pen, for the reason that the views or opinions we might write or express, did not conform in letter and spirit with those held by others, would operate to the same extent, and with the same propriety, in closing the lips and stopping the pens of those who held contrary opinions and views to ours.

The idea that any man was to keep his opinions unexpressed because those opinions would conflict with those held by us upon the same subject, has never gained credence; neither with others, nor with us. On the contrary, it has been a steady effort upon the part of many, to insist that such deference to the opinion of one was a step tending towards centralization,—to what is called, “one man power,” and was to be zealously and strenuously opposed; because, should it be permitted in any degree it would obtain in the extreme, and the liberties of the *people* would be subverted as an inevitable consequence. Of this we have never complained, for the following reasons: we believe in the principle of free speech and a free press; that the safest repositories of the liberties of a people are the people themselves; that the consent of a people is necessary to the successful perpetuation of the laws by which they are to be governed; and that this consent being given, the laws established thereby gain their only efficacy for the happiness of the people governed, through the ready and cheerful observance of the rules which those laws prescribe.

Now, to enter in upon the discussion of the rules by which guardians of the liberties of any people are appointed, not to say especially the saints, is not to the present purpose, the object being to inquire somewhat into the relative position, a supposed censor of the press, and for that reason of the opinions of others, may hold with those who have placed him as such censor.

If he be a censor, the principles by which he is governed in that censorship are within himself; and he is controlled and guided only by the rules of the law, to which he, in common with those by whom he has been appointed, has consented, and his conceptions as to what is required of him by that appointment.

If he be devoid of principles calculated to make his appointment desirable, he is unworthy to be entrusted with so responsible duties as must necessarily devolve upon one chosen to so important a position. If, however, he is in possession of those qualities that mark him as a proper person to select to fill the position of trust and responsibility, it is expected that he will carry into the discharge of his official duties all the force of character which he is possessed of; and one of the directions in which he must exercise this force, is

the preservation of the principles upon which the people to whom he belongs as an integral part of the whole, become and are continued a separate and easily identified people.

One of the earliest teachings of the elders was that a free expression of ideas, thought, and opinions, was not only compatible with the religious liberty of the saints, but was essential to its perpetuation; nor can we admit now that this teaching was false in theory, however much it may have been abused in practice.

We believe that the object and tendency of such teaching were intended to be such a dissemination and cultivation of correct rules of moral government, that every man whose liberties were to be conserved would be an intelligent repository of his own, and as a consequence, of the liberties of others. It was in view of this that we consented to the church government, gave in our credence and adherence to the rules of moral conduct prescribed, and have ever been willing to abide the arbitrament of the constituted authorities, whenever it may appear that our conduct may indicate a wish to abridge or a disposition to subvert the liberties of the people; and this we conceive to be the correct position for every censor of the press, or other guardian of the rights of a people, to assume.

Now it is presumed, (if it be a false presumption we are not responsible for it), that the present censor of the HERALD press, if he be a censor, was made so by the consent of the saints, or the people to whom the press belongs; and by such consent was made a repository, by appointment, of certain liberties of the people. We have heretofore supposed that it was permissible, and in fact that it was expected, that we should in every opinion expressed by us through the columns of the HERALD, deal honestly by those at whose hands we held this trust; that we might, in case we were found guilty of a breach of that trust, be held to answer at the proper tribunal. Working under this supposition, we have always when answering correspondents, or querists, and in the articles that we have written on different subjects, given our views, opinions, impressions and understanding. This we believed we had a right to do *by the consent of the people*; but, if in doing it we have ever assumed the arrogant tone of a dictator, or the cold, cruel style of the critic, we have been in fault in so doing.

Intolerance has long been the bane of free institutions. Social, political and religious associations have long been endangered, corrupted and broken up by it. Nor has the church of Jesus Christ of Latter Day Saints escaped its disintegrating effects. The happiness of the people being dependent upon the free and cheerful *observance*—rules prescribed by the laws to which the people consented, the continued infraction of these rules by the people themselves, has been destructive of that happiness; and the direst effects of that infraction have fallen upon the heads of those guilty of it. In no one particu-

lar has there been a more palpable non-observance of the rules prescribed for the government of the people, than in the one of which we are writing; for at every step taken towards an enlarged freedom, we have met the intolerant dogmatism of jealous conservatism, until we have preferred to keep silent rather than to enter the list in contest, hoping, praying, that the true principles of our church association would, by a constant recurrence of the opportunities and necessity for their application, become understood, appreciated and loved.

If we are radical in our views and feelings in regard to this freedom of which we write, that radicalism is not traceable to the supposition that we were raised in an atmosphere filled with it, because that supposition is not a true one. One of the strongest impressions left upon our mind, is due to the recollection of being pushed from the embrace of our natural guardian by the bared sword of armed conservatism in the interest and hire of religious intolerance and hate; and the further recollection, that after the demise of that natural guardian, religious intolerance and a conservative love, set an armed guard at the homestead gate to prevent the ingress and egress of heretical radicalism. Besides this we have always been proscribed, the reason for that proscription ranging from the accidents of birth and name, to the last expression of opinion.

We are ashamed that intolerance has found a lodgment in the minds of Latter Day Saints; and if possible, more intently ashamed that any holding affiliation with the movements of the Reorganization should be inoculated with its virus.

This intolerance is fostered directly at the expense of the principle that the happiness of the people is secured by a compliance with the rules prescribed by the law to which we as a people have consented; for no line of demarcation having been drawn in unmistakable characters further than this, that "he that believeth the gospel and is baptized shall be saved," we feel safe in concluding that we have consented to the continued teaching of the Spirit of truth by which we are made free.

We have been pretty severely handled by our brethren, from time to time, because of various opinions expressed by us. One of those expressions is the one with which we begun this article. It is alleged by one writer, and we are assured that he represents the thoughts of others, "You astonish me when you let the bars all down, and let all secret societies into the church."

When the question, "Is it any evidence of apostasy for a member of the church to join the I. O. O. F., I. O. G. T., or the Masonic Order," was asked, suppose we had answered, yes, could we not with propriety have been asked by any of our brethren who had been or were Masons, Good Templars, Odd Fellows or Sons of Temperance, why we put the bars all up, and where the authority was for such proscription. We think so. We answered the question

according to our belief, our honest opinion of the real merits of the question at issue; if that opinion is incorrect, or based upon a false estimate, we shall be sorry if any wrong or injury to the cause shall accrue. We as yet see no reason to reverse our answer.

The saints have long denounced the spirit of intolerance by which the church has been met in its endeavors to preach the life which is by Christ; and have answered the declaration, that "if they had the *power* they would be just as intolerant as were those of whom they complained," with the statement that it was false; that their constitutional government forbade it; that the rules of church law forbade it; that it would be inconsistent with the faith to which they adhered, and consequently that they would not be likely to so degenerate. As a body we may so answer now, if, as a body, we keep within the pales of legitimate action; and as individuals we may so answer, if we keep the spirit of unity in the bonds of peace.

We have been contemplating laying something of this kind before the readers of the HERALD for some time, and have only waited a suitable opportunity. This opportunity has been given by the occurrence of the question and reply already cited, and a statement made by us, in our article on the duties of a priest, that the seventeenth section of the Book of Doctrine and Covenants, new edition, was not a revelation. We did not qualify the statement then, any more than we did the answer to the inquiry under consideration; and for nearly the same reasons. We supposed that we had the right to express the opinion, if we held it; more especially, as we have heretofore and do now acknowledge that section to be a rule of law to the church in connection with the *commandments, covenants, and revelations* to the church contained in the book.

In a council meeting held in the Olive branch, (Nauvoo), in 1864, or 5, date not remembered, in a discussion relative to a similar question, we expressed the same opinion; and we were then quite severely denounced by some for so holding, one brother so far forgetting himself in the heat of debate, as to declare that we "were guilty of the blood of Christ and of the martyrs." Subsequently, we have on several occasions become subject to like censure for similar reasons; as it seems to be a favorite mode of attack upon us, to assert that we are teaching contrarily to what our father taught; denouncing what he upheld, and upholding what he denounced; practicing what he forbid, and condemning what he practiced.

Take the question at issue, if we are letting the "bars all down" it is presumed that "somebody" put them up. This "somebody" must have been the early teachers of the church of which number our father was one, and it is asserted that he was killed while making the Masonic sign of distress. It has even been urged as a reason why we should become a member of the Masonic order, that our father was one. Permitting this argument to have all the weight

it may be entitled to, we now state our reason for never having yet offered ourself as a candidate for the honors of Masonary. There is nothing honorable, upright, noble, kind, manly, or humane enjoined upon Masons by their covenant of unity as an order, that is not enforced by the precept and example of the gospel teaching; nor should an oath of fealty to an order ensure a more sacred observance of those principles than the Covenant of Peace in the gospel bonds. Having entered into the latter covenant, we feel no necessity for the former, and consequently have never taken it; and until we shall feel such necessity we do not anticipate ever offering to take it.

What motive may have induced Joseph the martyr to enter into Masonary we do not know; what motive caused him to accept the gospel we have reason to know; for the latter act we may defend him; for the former we do not defend him neither shall we condemn him, let others do as they may.

We have now shown our reason for replying to the question asked in the manner we did. In regard to the other statement referred to, and one other position taken by us which is a subject of complaint, we may write hereafter. Suffice it for the present if we have written enough to give the reader an understanding of our position.

The personal character of this digression was necessary to the fair examination of the subject involved, and as we have already exceeded our expected limits we shall be content with but little more.

We entered in upon the prosecution of our part of the Latter Day Work, with a definite object in view, for the accomplishment of which all our powers were pledged; but nothing was included in that pledge that could involve the surrender of individual honor and integrity. The object for which we set out has never been lost sight of by us; and although we may have erred many times in our choice of means to accomplish it, we still expect to labor to the end in view. The occupation of a post as a censor of the press, or as an editor even, was not a means calculated upon by us in the programme laid down for the accomplishment of the object desired, and hence we have very strenuously opposed every attempt to establish a censorship of the church press though we might be fortuitously chosen as such censor. We have been however, by some constantly regarded as a censor, and as such have been pretty freely discussed; not only for our own articles but for the sentiments, views and opinions expressed in the articles of others.

Now, the proper relationship existing between a supposed censor, or guardian of the liberties of the press of a people, the saints not excepted, presupposes; Firstly, that the office of censor is the result of a rule of law not subversive of, nor dangerous to the liberties of the people; Secondly, that the people, being themselves the repositories of their own liberties, are sufficiently informed respecting the aforesaid rule of law by which a censor is permissible, or is made necessary, and its legitimate consequences, as to ensure their full

and free consent thereto; Thirdly, that when consent is freely given to such rule of law, and a censor is chosen, it is well known whether the one so chosen is, or is not, a proper exponent of the peculiar laws by which such people are governed, and whether he is a suitable representative of the people; Fourthly, that all the rights, privileges, powers and prerogatives naturally pertaining to such office of censor, or which may accrue by special enactment of the people, are conceded to the incumbent of such office, and are his to exercise by *consent* of the people; Fifthly, that while such censor shall continue in the discharge of his duties according to the conditions of his original appointment, the consent of the people cannot be withdrawn or reserved without endangering the principles upon which the liberties of the people depend for their perpetuation.

Furthermore, it is understood that he is under obligation to represent the people by whom he is chosen, to the extent of their *expressed will*, and the *general* and *special* laws by which the whole people are governed; that the people have the right to direct, through legitimate process what rules shall govern themselves and thus direct what shall govern their chosen representative; that when this representative shall transcend the bounds prescribed by the people he is subject to punishment, by censure or a withdrawal of the consent of the people to his acting as their representative.

We have not knowingly transcended the bounds prescribed us as the representative of the saints, in the literary conduct of the HERALD or HOPE. Whenever the people have spoken we have listened, and as their representative, tried to so represent them; but we confess to having been pertinently obstinate in not listening to the voices of individuals among the people, and we now briefly state our reasons.

We acknowledge the right of any member of the body to examine and criticise the public acts of every other member; but in that examination and criticism, the rule must be the whole law, and the decisive tribunal the one appointed by the people in purview of the law. Individuals make up the body and so far as they are authorized, they speak for the body; if they speak for themselves, they must be heard as individuals, and their voice will have weight and influence in precise proportion that their personal character for virtue, integrity and uprightness, and their opportunities for acquiring a knowledge of the subject of which they speak or write, give them the confidence and esteem of the people.

We have met with a great contrariety of opinions among the individuals composing the body, and not a few have been lavish with advice, restrictions, admonitions, warnings, criticisms, objections, encouragements, flatteries, opinions, and now and then downright denunciations; as we could easily demonstrate from our correspondence. All these we have tried to profit by, but if we had supposed each one to be the voice of God, or yet the voice of the

people, and had attempted to act in accordance therewith, there would not now be left a single point of the doctrinal compass to which we had not tried to steer. We have therefore made our choice according to our own knowledge and left the result to the arbitrament of time, and to Him who doeth all things well.

We have been obliged to disregard much that has been said to us that was kindly meant, and to go slowly and carefully through the mazy labyrinths of doctrinal controversy; and if we have occasionally, or frequently, struck upon the sands and rocks we are now thankful that our faith is still fixed upon the Redeemer, and secure in the hope of the Latter Day Saints.

WE learn by letter from a brother in Independence, Mo., that Elder Wm. E. McLellin does not wish to be understood as the leader of any faction of the "Mormon church."

THE name of Frederick "Berlin" occurs in the list of the Second Quorum of elders; it should be Frederick Borley. It is a mistake in printing.

THE British consul at Zanzibar writes that Dr. Livingston, the African traveler, is slowly making his way homeward. So says a dispatch in the *Chicago Tribune* of August 30th, dated London, August 29th, 1871.

MR. G. KENDALL, of Lisbon Illinois, canvassing in behalf of the State Temperance Association, called on us on the 25th of last month.

WILLIAM HICKMAN and John Flack, have been arrested at Camp Floyd, Utah, charged with murder, particulars not given.

Correspondence.

WAYLAND, Allegan Co., Mich.,
August 1st, 1871.

Br. Joseph Smith.

I write to inform you of the cheering news we received a short time since from Mason Co., Mich. Br. E. C. Briggs has returned from there, and informs us that he has done a good work. He was gone from Grand Rapids twenty-one days held twenty-one meetings baptized fifteen persons. Some of those baptized heard the word for the first time while our worthy brother H. C. Smith was preaching in that county last winter, others heard it for the first time during the sojourn of Br. Briggs.

Bros. S. I. Smith and O. B. Thomas hold meetings next Sunday about twenty miles from here, have the assurance that there are those who are starving for the word in that locality.

Members of the Reorganization may now be found in the Counties of Allegan, Berrien, Branch, Cass, Chippewa, Kent, Muskegon, Mason, Iosco, Shiawassee and Vanburen in this state.

Br. Morrill Campbell, from Plano, has been with us, wishes me to inform you that he has found a situation that suits him. He is located on a farm of one hundred acres of cleared land known as Indian reserve. But few Indians now reside there, but are connected with quite a large company of them who are situated on a reserve containing four townships in

Oceana Co. He seems to be in the element which suits him best, and seems confident that he can do a good work among them. He attended our meeting last Sunday in company with one of the sons of Laman who took part in worship.

I send you the account of the death of a child, the first death among us since the branch was organized four years and six months ago we have been spared in a wonderful manner. The saints here are striving for the blessings; some of the gifts are with us weekly: to God be all the praise and glory.

ASA S. COCHRAN.

COLUMBUS, Kan.,

August 24th, 1871.

Dear Herald:

Since I wrote last, I have received several letters of inquiry concerning this place, from differant parts of the country, and as it is for the welfare of Zion, I desire to answer some of them through your columns.

It is as healthy here as any new country; the most of the sickness that I hear of being the chills and fever. Those who come from the mountains, or where they have been in the habit of drinking cold running water, are sure to get the chills till they get acclimated.

This is a good stock country, we feed stock about two months a year. We can sometimes cut two crops of hay off the same ground the same year. I have cut twenty tons of good wild hay off eight acres of ground at one mowing. Where I mowed six weeks ago the grass is now from twelve to fifteen inches high. The grass will stay green till the frost kills it about December. Cattle are as fat as grass can make them and very healthy. The country is not well watered with running streams, but well water is plenty from five to twenty feet. [This must be a mistake.—Ed.] There are but few hogs raised in this country and they are kept in pens. Fruit trees and grapevines do well here. There are no high, poor,

gravely ridges hear. The country is a beautiful rolling prairie. There is but little waste land in Cherokee county. The streams are about twelve miles apart. We have plenty of timber on the streams. Wheat and beef cattle are the staples of sale. The Missouri River, Ft. Scott and Gulf R. R. runs from Kansas City to the Indian Territory through this county. Columbus is the center of the county, and is the county seat. The Memphis Railroad is not yet built, but it is supposed that it will cross this railroad at the Columbus depot. We have no title to this land. Mr. Joy has a bogus title; he claims to have bought two counties from the Indians, which prevents us from entering or home-steading our claims. When places are sold, or bought, it is only possession and improvements that are bought or sold. There are claims to be had yet, and some close to town for very little money. The corn crop is the largest this year that ever was known in Kansas.

We have the good will of the people, they love to come and hear us preach, I am frequently invited by men of other denominations to pray in their houses, I have preached every Sunday but two since I came here, and sometimes in the evening; held one discussion with a Spiritualist with success, and was to have held one with a Christian or Campbellite Elder; but when the time came he was absent. I have baptized twenty-two here, and many are believing. The saints, as far as I know, are all in union, and love prevails; the gifts of the Gospel are made manifest in great power.

Br. M. H. Forscutt was with us during conference, preached for us, and did much good, gave us much valuable instruction; besides he redeemed three hundred and twenty acres of land in Zion, that is, he baptized two families each having one hundred and sixty acres of land; this I think is a good way to redeem the land. My love to all the saints.

F. C. WARNKY.

INDEPENDENCE, Mo.,
Aug. 23d, 1871.

Br. Joseph:

All goes well. Thank God for the latter day work. Evidences accumulate. The Lord is working for Zion. Tell all Israel to prepare, for the day of their redemption draweth nigh. God is with us and for us. I attend conference at Far West next Saturday and Sunday.

M. H. FORSCUTT.

BOYER RIVER, Crawford Co., Iowa,
July 25th, 1871.

Br. Joseph:

I desire to write in regard to Church publications. The fact is, that they are so high that those that should have them are forced to do without them. Now the elders are commanded to preach without purse or scrip, and many do it. The church claim that they are preaching through the *Herald* and other church publications, and there is such a price put upon them that only one-third, perhaps, can possibly afford to buy them. I know that in this branch, and others also, that very few take them on this account. By outsiders I am often asked how it is that our works are so much higher than other church publications, and I am at a loss what to tell them is the true cause.

I hope you will, through the *Herald*, give some tangible answer, that all may know.

I was chosen book agent in this branch about a year ago, and they thought that if you would send books or tracts to me, they would be better able to buy them, as they could get them when they had the money, and not let it slip through their hands for something else. I wrote to you, but you did not notice it for some cause, probably best known to yourself. I notice that other branches have their book agents, and have books and such things to sell.

I hope you will have this put in the *Herald*, and such answer that will put a stop to a suspicion, that some one is making money out of those that buy the church

works. I can make no apologies for this letter, as I write with an honest purpose, as my whole heart is in the work, and I wish to see it prosper.

Hoping to see something in the *Herald* soon, I am yours in the covenant,

JOHN GUY VASSAR.

[This letter answers itself. Why should we send books or other published matter to sell to a people, who tell us that the goods are too high; and who, for that reason, refuse to take the only paper published by the church. Br. Vassar's honesty is beyond dispute, but we deny that the works of the church are too high, and challenge comparison with works of similar character, published elsewhere. We cannot compete with the *New York Weekly, Independent*, and the daily papers of the great cities, nor with the yellow backed novels, but with works of like character, and like conditions of publications as our own, we think we will favorably compare.

We will be very glad when the saints outgrow the wish to buy, and the idea that it can be done, a first-class article for a third-rate price.

Cheap books can be furnished, but as soon as it is done, the question is asked, "Why do you not make better books, the saints don't like a poor article?" As soon as we buy better paper, take more time and pains to make a better book, we are assailed with the statement that "The books are too high." Again, one class wont have a book that is not well looking in appearance; if we please this class, we are said to be fostering pride. Another class want only very plain books, we get them and they lie on the shelves. As

an evidence that the best books are most sought after, we refer to our sales, and the best bound are sold, while the cheaper binding lie here still, the paper and the print being the same.]—ED.

ROCHELLE, Ill.,
August 19th, 1871.

Br. Joseph:

After parting with you in Plano, I went to Will County, where I found the saints in general rejoicing in the truth of the gospel; with whom I labored, to the best of my ability, for about six weeks with good success. I was blest with a goodly portion of the Spirit of the Lord and although I have lived seventy-seven years in this state of existence, and preached for over fifty years of that time, yet my voice has been strengthened on this mission to speak with ease to myself, as in the prime of manhood. It is a miracle to me, and admonishes me to duty; it teaches me to know that the best way that I can please God is to do my best to promote this glorious cause.

It may not be in my power to attend the Quarterly Conference if not this will be my report.

I expect to start for Western Iowa on the first day of September. I expect to spend some time in laboring among the branches in Western Iowa, or where the Lord may direct in that country.

JOHN LANDERS.

BOSTON Mass.,
July 27th 1871.

Br. Joseph.

Since writing to you last, three more have been added to our number by baptism, one more desires it, but her husband is not willing; others are interested and investigating. The saints begin to feel again the importance of working while the day lasts.

WM. POND.

Conferences.

Digest of Church News.

THE SOUTH-WESTERN MISSOURI AND SOUTH EASTERN KANSAS District Conference was held at Columbus, Kan., August 5th & 6th, 1871. Br. B. V. Springer presided, and brethren E. W. Depue and O. S. Goodwin recorded the minutes. Br. S. Maloney requested an investigation of charges supposed to have been preferred against him by the president of the district; and on motion brethren J. Hart, W. S. Taylor, and F. C. Warnky were appointed committee, and the matter referred to them. Br. M. H. Forscutt was invited to take part in the conference. The branch at Pleasanton, Kansas, organized June 19th, 1871, by Elders S. Maloney and F. C. Warnky, consists of one elder, one priest, one teacher, one deacon, making a total membership of twenty-two. Pleasant View had decreased by removal, two; A. J. Ames is president and O. S. Goodin clerk. Galesburg had gained three; W. I. Stokes is president and O. P. Sutherland clerk. Mound Valley had lost by removal and death two; R. H. Davies pres., C. M. Fulk ass't clerk. Willow, numbers twenty-eight, was organized June 22d, 1871, by B. V. Springer and I. R. Ross. Br. Jasper M. Richards was by the branch recommended to the conference for ordination to the office of priest, Br. Thos. D. P. Cheney to the office of teacher, and Br. Joseph Cheney to the office of deacon. Isaac R. Ross president, John H. Meriam clerk. Columbus had increased: eleven received by letter; C. P. Cole president, G. W. Stone clerk. The following elders reported: J. Hart, — Atkinson, John A. Davies, A. J. Ames, I. R. Ross, M. Ross, J. Dutton, R. H. Davies, J. T. Davies, D. S. Crawley, S. Maloney, W. S. Taylor, S. S. Black, E. W. Depue, Alex. Williams, D. Lewellyn, Benj. Davis, M. H. Forscutt and B. V. Springer. Bro. F. C. Warnky reported having baptized twenty-two, I. R. Ross eleven, B. V. Springer fourteen, since last conference. The following priests reported: C. M. Fulk, F. C. Warnky, S. Gray and C. Randall. The committee appointed at Br. Maloney's request reported that it was evident to them that there had been a misunderstanding between Bros. Springer and Maloney, and that no charges were preferred against Br. Maloney, and no blame was to be attached to Br. Springer. The committee recommended that the Galesburg branch give to

Br. Maloney a letter of recommend to the Columbus branch. Br. Frederic C. Warnky was ordained to the office of elder by M. H. Forscutt and A. Williams, Jasper M. Richards to the office of priest by A. Williams and M. H. Forscutt, T. D. P. Cheney to the office of teacher by M. H. Forscutt and A. Williams, Joseph Cheney to the office of deacon by A. Williams and M. H. Forscutt. Brethren B. V. Springer and John T. Davies were appointed to devote their entire time to the ministry, and it was resolved that the district would sustain them. The spiritual authorities of the church were sustained. The *Herald*, *Hope*, and other publications of the church were to be properly sustained. A vote of thanks was tendered to Br. M. H. Forscutt for his timely visit, good instructions, and soul-enlivening discourses during conference. Thanks were voted to the Columbus branch and the friends there, for their hospitality during conference. The president addressed the saints briefly in a feeling and encouraging manner. Adjourned to meet at Galesburg, Mo., November 1st, 1871, at ten o'clock A.M.

SAN FRANCISCO District Conference met in the South District School-house, Stockton, Cal., July 29, 30, 31, 1871, Elder Harvey Green presiding, Henry P. Robbins acting as clerk. The official members present were 9 elders, 3 priests, 1 teacher. The reports given by the elders were encouraging, and each was willing to help forward the work of God as much as they could. The priest manifested a willingness to help in preaching the gospel and building up the kingdom. Stockton reports loss of one, removal by letter; R. Amer is president, H. P. Robbins is clerk. San Francisco reports a gain of four by baptism; J. Perkins is president, Wm. Hart is clerk. The Mokolumne branch is broken up, three families having gone to the States. Father Baker stated that the few saints left were doing the best they could under the circumstances in which they were placed. Father Baker is an aged man, and before he was baptized, a cripple; but since, he has greatly recovered, and can now get about, and even do many little chores; it looks like a miracle to see him now. He bears a strong testimony to the work of God. Br. Davies stated that there were nineteen good saints at Mont Diablo. Alameda Creek was not reported. Br. Young preached an able and very instructive discourse on the evening of the 29th, and all seemed edified. Elder Mills addressed the

saints on Sunday morning the 30th, on Love, Union and Faith. The sacrament was administered in the afternoon, after which a testimony meeting was held; and many testimonies were borne to the truth of the work, and of the power of God that has been seen and felt by the members of his church. A number spoke in tongues, some prophesied, and all rejoiced, for the spirit of peace was with them. During the afternoon intermission, one was baptized, who was confirmed in the evening session. Brothers Green and Mills brought the exercises of the second day's conference to a close by giving to saint and sinner most excellent teaching and advice. On the third day a Sunday School was organized to meet at the house of Sr. Robbins; Br. Henry P. Robbins superintendent, secretary and treasurer; Br. and Sr. Cunningham taking charge of the singing exercises. The brethren and sisters of the branch have volunteered their services in any way that they can assist. Br. Richards was ordained a teacher for Mont Diablo, by Bros. H. Green, Mills and Young. Br. Wm. Baker was ordained a teacher by brethren Young, Green and Mills. The president instructed Br. Baker to call the few saints that are left on the Mokolumne together as often as he could, teaching them their duty and building them up in the holy principles of the gospel of Jesus Christ. The First Presidency and all the Quorums of the church were sustained in righteousness. Adjourned.

Selections.

FROM HOME.

Illness of the Pope—Newspapers Getting Into Trouble.

Wholesale Condemnation of Roman Journals by the Holy Father.

ROME, July 13, 1871.

THE POPE SICK.

The chief news of the day is, that the pope is not at all well. Any serious illness of his holiness is not to be apprehended just now, according to the report I received yesterday from a priest who has *entree* of the Vatican, but it may be easily

imagined that so much depends on the prolonged existence of Plus IX. for the future prospects of the papacy that any danger of his departure from this mortal stage must produce great anxiety in ecclesiastical circles. The pope's indisposition is doubtless owing in a great measure to the over-fatigue of his recent jubilee. Nearly three weeks' continual receptions, audiences and speech-making, tell upon a man when he is past eighty years of age, and Pius IX. has been obliged to suspend these ceremonies for the present, there being several more deputations and congratulatory addresses still upon the list.

Some of the

FACETIOUS ROMAN JOURNALS

Also affirm that his holiness feels so much the necessity of repose that he has given orders for the wholesale slaughter of a colony of crows, who had their nests in the tall trees of the Vatican garden, and whose perpetual cawing prevented him from enjoying his necessary rest.

Apropos of Roman newspapers, I send your readers the following translation of a letter from the pope to his vicar, Cardinal Patrizi, on the subject of the liberal press, which has produced a considerable sensation here, and has caused a great amount of ridicule to be thrown upon excommunication in general:

Signor Cardinal! When God in his lofty designs allowed Rome to be unjustly occupied, the usurpers said that Rome was necessary for the integrity of Italy, and the perfect union of all her parts, as if there were not in Italy two other little portions which remain still under their ancient government, and which I hope will always remain so. But the object of the great manœuvres of the revolution was not only to usurp a city like Rome, but it also was and is to destroy the centre of Catholicism and Catholicism itself. For the destruction of this indestructible work of God concur all the impious, all the freethinkers, all the sectarians of the world, who have all sent their little contingent to this metropolis. These little contingents unite in one body whose object is to insult and break the images of

the Most Holy Mary and the Saints, to abuse and beat the ministers of the sanctuary, to profane churches and festivals, multiply houses of prostitution, deafen ears with sacriligious cries and fill the hearts and minds, especially of young people, with the poison of impiety by the reading of certain journals eminently shameless, hypocritical, lying, and irreligious. This infernal phalanx proposes to take away from Rome what it calls religious fanaticism, as said also an Italian philosopher of unhappy memory, who died a sudden death not many years ago. After having made themselves masters of Rome, they now want to make her incredulous, or mistress of a so called tolerant religion, as those wish who only have before their eyes the present life, and those whose idea of God is that he lets everything run on without occupying himself much about our affairs. Does the government which tolerates all these disorders belong also to the same phalanx? We must hope not, for the affirmative would be a sad declaration of the fall of the throne. Meanwhile, to oppose some barrier to such a flood of evils, you, Signor Cardinal, will send a circular to the curates, directing them to warn their parishioners that they are prohibited from reading certain journals, especially printed here in Rome, and let this prohibition be intimated in such a manner as to inform those who infringe it that they commit not a venal sin, but a heavy sin. For all the rest alluded to above respecting the violation of the laws of God and the Church, you must say to each curate *Argue obsecra increpa!* Finally let us raise our hands to God, and let us hope that all attempts against Him, His religion, and society will have a term, and we shall be able some day to get out of this labyrinth of evils, to breathe quietly under the shadow of faith, morality and order,

I bless you from my heart.

June 30. 1871. The commemoration of St. Paul. *Omnes convertantur et vicant: ut possint clamare ad D. I. C. Domine, quid me vis facere?*

PIUS P. P. IX.

The Cardinal Vicar complied with the Pope's orders by sending a circular to all the curates of Rome. This lengthy document, dated on the 6th inst., was

READ IN ALL THE CHURCHES

Last Sunday immediately after the matrimonial announcement, and in order

that none should plead ignorance as to the precise journals which his Holiness intended to condemn as "shameless, hypocritical, lying, and irreligious" the Cardinal's circular gave the following list of them: The "*Liberta, Capitale, Tempo, Tribuno, Don Pirlone, Diavalo Color de rosa Nuova Roma, Raspa, Vita Nuova, Concordia, and Mefistofele*. The *Liberta* and *Concordia* are moderate journals, but the others are radical and humoristic ones, and it may be imagined what comments they indulge in respecting the excommunication of their readers. I cannot say that their sale is diminished in consequence, on the contrary, their proprietors are gratified at their condemnation, which in fact extends their circulation.

FASHIONABLES DESERTING THE CITY.

The example set by Victor Emmanuel of getting out of Rome as quickly as possible at this sultry season, has been followed by the greater part of the diplomatists who accompanied or met his majesty here for the inauguration of the capital. Foreign legations in Rome are now only represented by a few *Charges d'Affaires* and secretaries, with the exception of the French ambassador accredited to the pope, Count d'Harcourt, who continues to reside at the Colonna palace.

The other French minister, accredited to the king, Count de Villestreux, has left Rome after only a few days stay, during which he visited the minister of foreign affairs officially, thus completing the list of foreign representatives who sanctioned the transfer of the capital, in spite of all apprehensions that Austria, France, and Belgium would not send their ministers for the occasion. In the month of November we shall have a

FULL GATHERING OF AMBASSADORS

Of both categories. Besides diplomatists and ministers, many of the Roman princes are leaving their palaces for cooler quarters, and those of *Papalino* principles

will doubtless be glad to get out of the reach of some spiteful individuals who have been tormenting them during the last few days, by pasting up the cross of Savoy in colored paper on each side of their palace gates. Clerical partisans in private residences or shops have had the same attention paid to them, which puts them into the embarrassing alternative of either allowing their habitations to be decorated with an escutcheon which they detest, or else to run the risk of encountering popular indignation by tearing down the national arms. Among the distinguished emigrants this summer who propose getting a change of air is Cardinal Antonelli, who means to emerge from the Vatican to undertake a course of mineral waters.

Miscellaneous.

"Zion's Aid Society."

Brethren Joseph Smith and Mark H. Forscutt:—The sisters of the Mound Valley Branch, Kansas, met to-day according to previous arrangement for the purpose of organizing a society to help the cause of God onward. The exercises were opened by singing, and a prayer. It was then moved by Sr. Catherine Hart, that Sr. Susannah Atkinson be chosen president of the society. This motion being seconded by Sr. Ann Davies, prevailed, and Sr. Atkinson was duly elected. Sr. Ann Davies offered a motion that Sr. Catherine Davies be chosen secretary of the society, which motion was seconded by Sr. Charlotte Davies, and upon a vote being taken the motion was carried. A motion was then made by Sr. Ann Davies, seconded by Sr. Barbara Fulks, that Sr. Charlotte Davies be treasurer of the society. Motion was carried. Sr. Catherine Hart then moved that the society be called "The Zion's Aid Society." Sr. Barbara Fulks seconded the motion. By vote the motion was sustained. An initiation fee of ten cents, and a weekly fee, or tax of five cents per member were then voted for and carried. A meeting on Wednesday of each week for the purpose of sewing, knitting, or the doing of any other work that shall be conducive to the good and welfare of Zion's cause was then

resolved upon. It was further ordered that the minutes of this meeting be sent to the *Herald* for publication.

SUSANNAH ATKINSON,
President of Society.
CATHERINE DAVIES,
Secretary of Society.

MOUND VALLEY, Kan., Aug. 14, 1871.

Northern Illinois District.

The last Quarterly Conference, held August 26 and 27, passed the following resolutions:

Resolved, that Two Days' Meetings be held at Mission, Grand Prairie and Wilton Centre, at such times as the President of the District may appoint.

Resolved, that Two Days' Meetings be held in all the other branches of this district, which shall notify the president thereof that they desire them, and that they will pay the necessary expenses that may be connected therewith.

Resolved, that each of these meetings shall commence with a prayer and testimony meeting on Saturday afternoon, followed by preaching on Saturday evening and on Sunday.

I will notify the above named branches by letter whenever the times can be chosen, consistently with other engagements and appointments of myself and other brethren.

HENRY A. STEBBINS,
Pres. of District.

DIED.

In the Starfield Branch, Clinton co., Mo., at the residence of Elder F. M. Bevins, Teacher GEORGE TODD, August 14th, 1871, aged 44 years, 9 months, and 19 days.

He died full in the faith, with a hope of coming forth with the saints when Christ will come to dwell on the earth. Elder Wm. Summerfield preached the funeral discourse to a large concourse of saints and friends of our brother.

ISAAC FLETCHER was born in Maryport, Cumberland Co., England, June 7th, 1836, died at Brimfield, Peoria Co., Ill., July 26th, and was interred at Kewanee July 27th, 1871.

He was the fifth member that entered the Kewanee Branch, just before its organization. He leaves a loving and tender wife, who is a faithful sister, with six children all under the age of eleven summers, to mourn his loss.

At the residence of Br. Jesse L. Adams, near Joy Station, Mercer Co., Ill., Monday, August 28th, 1871, of paralysis, Br. ZENOS H. GURLEY, Sen. Born at Bridge-water, N. Y., May 29th, 1801, died August 28th, 1871, aged 70 years and 3 months.

A Card.

TO THE SAINTS AND FRIENDS IN UTAH.

*Dear Brethren, Sisters and Friends:—*The time of my departure from Utah, after over a two years' mission, having come, causes me to feel as though I would like to have an opportunity of personally taking the hand and saying "Farewell," to the many, from the extreme North to the South, that have shown acts of kindness to the stranger in their gate; this being impossible, let me through this medium, say "Thank you, and God bless and reward you." May we meet again.

E. C. BRAND.

SALT LAKE CITY, Utah,
Aug. 23d, 1871.

ERRATA.—In my last article published, I notice three errors: first, the introduction is by Colton, not Cotton; second, the last paragraph ending with quotation marks was not so intended; third, the word stationery should be stationary.

"PLANE FACTS."

Address of Elders.

W. H. Kelly, Cannon Falls, Goodhue co., Minn.
Melvin Ross, Cherokee Station, Crawford co., Kan.
T. W. Smith, Brewton, Escambia Co., Alabama.
E. C. Brand, Council Bluffs, Iowa.
Joseph S. Lee, Independence, Jackson Co., Mo.
Jesse Broadbent, Secretary of Second Quorum of Elders, Omaha, Nebraska.
Senterlow Butler, Box 543, Waltham, Mass.

There will be a supply of Hymn Books for sale on the Conference ground. Enquire of James Stuart, Agent.

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Reorganized Church of Jesus Christ of Latter Day Saints,

AT THEIR PUBLISHING HOUSE

PLANO, KENDALL CO., ILL.

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True Latter Day Saints' Herald:

A semi-monthly periodical of 32 pages, edited by JOSEPH SMITH and MARK H. FORSCUTT. This is an official organ, explanatory of the faith of the church, and contains correspondence from different parts of the world, giving accounts of the progress of the church, and setting forth the dealings of God with his people. Price \$3 per annum.

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12 mo.

Full Cloth	1	35
Roan, plain	1	50
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Full Muslin	1	30
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Full Sheep, sprinkled.....	1	15
Concordance to Book of Covenants 8 cents.		

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A legal argument, in colored wrappers, containing 36 pages, 10 cents each.

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No. of Tract.	Title	No. of pages.	Price Per Cpy.	Per doz.	Per hun.
1	Mountain of Lord's House.....	8...4...	20	1	30
2	Truth Made Manifest.....	12...4...25	1	72	
3	Voice of the Good Shepherd.....	4...3... 8...	58		
4	Epitome of Faith and Doctrine.....	1... .. 5...	30		
5	The Gospel.....	2... .. 6...	35		
6	The "One Baptism,".....	18...5...35	2	60	
7	Who then can be Saved.....	4...3... 8...	58		
8	Fulness of the Atonement.....	16...5...30	2	00	
9	Spiritualism	20...6...40	3	00	
10	Narrow Way	8...4...20	1	30	
11	Plan of Salvation.....	18...5...35	2	60	
12	Bible versus Polygamy.....	14...5...30	1	90	
14	Reply to Orson Pratt	16...5...30	2	00	
15	Idolatry	4...3... 8...	58		
16	Polygamy: was it an Original Tenet of the Church?	10...4...25	1	60	
18	Rejection of the Church	8...4...20	1	30	
	Spaulding Story of the Book of Mormon Contradicted	16...5...30	2	00	
	Memorial to Congress.....	8...4...20	1	30	
	Trial of the Witnesses to the Resurrection	32...8...75	5	25	

IN GERMAN LANGUAGE.

19	Epitome of Faith and Doctrine and Revelation on late Rebellion.....	2... .. 6...	36
	Who then can be Saved.....	4...4...25	1 40
	The Gospel.....	2... .. 6...	36

IN DANISH LANGUAGE.

13	Epitome of Faith and Doctrine.....	1... .. 5...	30
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One of each of the above Tracts 50 cents.

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Inspired Translation by Joseph the Martyr.

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Colored Cards announcing time and place of holding Divine Service, three for 25c., twelve for \$1.	
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2 Feed my Lambs, do. do.	10
3 Song of a Cheerful Spirit, do. do.	10
4 Harvest Chorus..... do. do.	15
Envelopes with Herald Office address printed on, per pack.....	20

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Water

THE TRUE LATTER DAY SAINTS' HERALD.

Robert Woodcock 1871

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED DREARETH
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.*

VOL. 18.

PLANO, OCTOBER 1, 1871.

No. 19.

"MINE OPINION," ON A CONTROVERTED SUBJECT.

BY ELDER T. W. SMITH.

"Great men are not always wise; neither do the aged understand judgment. [always.] Therefore I said, hearken to me, I will also show mine opinion.—Job 32:9, 10.

I have been somewhat interested in the discussion of a subject started some time ago by "X" in the *Herald*, and was especially pleased with, (to my mind), the logical and conclusive arguments of some; and had, (it seems vainly), supposed that there would be no need of anything further to be said on the subject—nor indeed has there been much to the point lately.

What is "rebaptism?" But firstly; what is "baptism?" Answer.—The immersing of a repentant believer of the gospel, in water for the remission of his sins, and as an act whereby he assumes the name of Christ, whereby he puts on Christ, and becomes entitled to the privileges and blessings pertaining to those who are the disciples of Christ; an act whereby he changes his relation to God and his kingdom; ceasing to be a servant of sin and Satan, and a citizen of the world, he becomes a servant of God, an adopted son of God, and a citizen of his kingdom, or the commonwealth of Israel.

Rebaptism, or baptism performed the second or more times, would be a

repetition or repetitions of this act, producing again the results before attained, and for it to be performed by, and administered to, an individual who is in full possession of the benefits accruing from the ordinance, would be entirely an act of supererogation, and most certainly superfluous.

The results flowing from a legitimate and orderly baptism could not attend this additional act by reason of the fact that they were already fully realized. An individual who is outside of a room may very properly be invited and escorted into it, but could hardly be brought in if already there. An individual who had bought a farm for a certain sum of money, (the full price demanded), and had received a deed of proper legal value, could not in justice or reason offer, or be required to offer, the payment of a similar sum to obtain that which he had already lawfully obtained and was in actual possession of.

Upon the same principle I offer "mine opinion" that rebaptism is of no force when administered to a disciple of Christ. I apprehend it is of force and of legal value when applied to those out of Christ, and upon this point there can be no dispute among saints.

Can a person who is in Christ, I was going to say, lawfully, but if not in him lawfully, he is not in at all, by an act or acts of his own get out of him? If not, then he never can need the administration of an ordinance which is expressly designed to introduce or initiate him into Christ, if he is in and cannot by any means get out.

If a person can dissolve the relationship existing between Christ and himself, or the church which is Christ's body and himself, then this query arises, In what relation is he placed to God and Christ and the kingdom of God, or the church? Is he a servant of God, or not? A disciple of Christ, or not? A citizen or a member of the church, or body, or not? I cannot believe that any will hesitate to say that such a person is returned by his own act, as the primary cause, to the same relationship to God, Christ, and the church that he filled prior to his own voluntary connection therewith; in other words, he is now a servant of sin and of Satan, and no longer a disciple of Christ, he is a citizen to the world—an alien to the commonwealth of Israel—and a stranger to the covenants of promise. He holds the same relation to Christ as a divorced woman does to her former husband; as a disfranchised person does to the government that he had at one time been a citizen of.

Such a divorced woman can become again the wife of her former husband by again marrying him—and repeating her former vows. The disfranchised citizen can become entitled to his former franchises, by doing what any other alien or foreigner is required to do, swear his allegiance to the government and its constitution.

The church has been claiming for forty-one years that the power exists within its pale to bind on earth that which will be bound in heaven; to loose on earth that which will be loosed in heaven; of course upon the

ground that this binding and loosing is done in accordance with the requirements of the law, and not as a despotic or arbitrary act, committed without a shadow of justice, or mercy, or right.

If this power does exist in the church, and we hold that if it does not, the claim of the ministry, as being the representatives, or ambassadors of Christ is an idle one, and the office an empty title only. I say that if this power does exist in the church, then a person who by violation of covenants, and church articles, becomes a transgressor and forfeits his right to the privileges and blessings of the church, can by proper, legitimate action on the part of the church, be removed from all the honors, rights, and privileges that he had been entitled to by his previous good conduct. This action of the church, when performed on just grounds, and in the prescribed way, is reciprocally performed in heaven; and he who is the subject of church disfellowshipping is, when dealt with in righteousness, also a subject of the displeasure of God, and is rejected of Christ, and his name erased from the book of life by the angelic recorder; in other words, the powers in heaven are brought into antagonism with him, as well as the powers ecclesiastical on earth.

It appears from the law regulating these matters, that except in certain cases, an individual may regain the position he has lost. If so, then as he holds precisely the same relation to the heavenly and spiritual or ecclesiastical powers as he did before he ever assumed the relationship of a son to God, a disciple to Christ, a member of the body spiritual, even that of a sinner, a rebel, an alien, he must change that relation upon the same grounds, and in the same way as he did before. And although it is a repetition of the ordinance of baptism—and a rebaptism, it is not a baptism of a christian—but that of a sin-

ner, that he may thereby, in connection with his faith and repentance, become a christian. There is no such thing known to the word of God, or the principles of reason and common sense, as the baptism of a christian, or of a baptized repentant believer, for the avowed purposes or designs of the ordinance.

That individuals have been cut off, prematurely, or without sufficient or legal grounds, I suppose has been the case, and here "confession and repentance," or "repentance and confession," certainly are all that can be demanded, and only so far as the person has been guilty of wrong doing; but I hold that the parties who unjustly "cut him off," (I use the phrase as one most commonly understood), have also to "repent and confess;" for it is just as sinful for a church and a court of elders to offend a brother by hasty, unwise and unjust dealings, as it is for him to offend by transgressing the law in any point, and while writing upon this point, I desire to express my gratitude for the plain statement made in a late editorial that a court of elders cannot in accordance with any law" known "cut off," "cast out," or "disfellowship" a person whom they are trying, and that they can only find the person guilty or innocent, rebellious or repentant; and that they can only "recommend" punishment or forgiveness; the church to decide their fate. I hope that in some parts of the world, "courts of elders," and "councils" will govern themselves by the "legal decision" given in said editorial.

A "repentance and confession" that would amount to a restoration of the privileges or honors that the party was deprived of, by improper or illegitimate action on the part of the church, would according to justice and righteousness be required of said church.

I further suppose that parties have withdrawn from the church without being liable to church dealing by

virtue of having given evidence of repentance, and having confessed perhaps often, yet have thought that they would be benefitted by being baptized, and perform and undergo the same ceremonies as at the first; but can the church sanction this withdrawal on the part of the individual so desiring, to the extent that they "disfellowship," "cut him off," or "cast him out," and God having also rejected him, or unbound him as stated above? I certainly cannot see that this is a proper position to take. Can a person get out of the church, except by transgression or apostasy from the faith? I truly doubt that the church can place a man in the position that baptism will really prove a benefit to him, if that man is true to his faith, and who feels sorry and repentant because of sin, and confesses the same.

If the sin is not of a character that repentance and confession will not atone, one that the church cannot forgive, as there are such, but that which repentance and confession will cover, and upon the strength of which, (repentance and confession), God requires the church to forgive, is it unreasonable to suppose but that He will also forgive; and if forgiven, why is baptism, an ordinance given for remission of sins, required?

If "repentance and confession" are duties enjoined upon church members—those who have come into that relationship by baptism—and will so answer, and have so answered in hundreds of cases, will they not answer in all cases where expulsion from the church is not imperatively demanded by the law? If baptism can be claimed as a right, or as a duty binding upon the member whom the church cannot cast out, by virtue of his repentance and confession—and they certainly cannot cast out one upon whom the law lays no claim—it certainly places the church in an awkward position—that of administering or sanctioning the ad-

ministration of an ordinance designed for specific purposes, when the purposes are already attained, and none of the objects attainable by the act—unattained by the party. And if God does not forgive, and requires the church also not to forgive any sins, through repentance and confession, except such as heretofore hinted at, would it not be well that a list of sins of this description be made out by some duly authorized and competent party, so that we can act wisely in the matter, and not reduce a solemn, and important, and gravely responsible, ceremony to a mere burlesque.

The law certainly does intimate what sins demand unprovisionally an expulsion, and we can justly conclude that all others can be atoned for by repentance and confession.

I cannot see that a person can get out of Christ, so that he can again be baptized into him, in an illegal way, any more than he could first get *into* him in an improper or illegal way.

Men say they wish baptism to “free their conscience,” or to “satisfy their conscience,” that is, that they may obtain an evidence, (of the Spirit of course), that their sins are forgiven; but this simply reduces the matter to the proposition argued upon just now, and that is can sins be and are they, except certain ones named by the lawgiver, forgiven the unexpelled or undisfranchised citizen of the kingdom, without baptism for their remission being required? If not, where is the “Thus saith the Lord?” If they are, and God having frequently forgiven similar offences which some demand a cutting off for, is he not a respecter of persons if he will not forgive them also if they as others have done—truly repent and humbly confess. If God will not give the Spirit as evidence of pardoned transgression to such souls, then he must be partial, unless indeed the party has not confessed fully and properly his fault, and hides or keeps

back through pride some fault or circumstance connected therewith that the Spirit of God may require to be confessed. And would the Lord be satisfied with baptism in view of this neglect to fully confess? If a full confession is required, would baptism be valid without that confession? I apprehend not.

I believe that in all cases, except where the Lord declares that the church shall not accept repentance and confession, or in other words, shall not forgive, when proper repentance is shown, and humble confession made—of course in sincerity, that God will forgive and give the testimony of the Spirit; and the party should not be discouraged but pray fervently, and fast also, and the church should pray for him.

I believe further, that the elders, and priests, and teachers, should instruct their respective charges sufficiently and clearly on this subject; and perhaps but few, if any, would require them, either elders or priests to put themselves into such equivocal positions as they must occupy when called upon to baptize erring but repentant, and humble, and to all appearance, faithful saints.

The batteries of our pen and ink warriors should, on this question, be directed mainly against haste in cutting members off; and hurry and lack of necessity in their leaving the church.

One question I will answer before I close this already too lengthy communication. Query.—Can a branch erase the name of a member from their branch record by their request, they having been compelled to so desire by parties controlling the acts of the member as parents, or guardians, or husbands, tyrants I mean?

I think they can; but that act does not put them out of the church at large, for they came into the church or the body of Christ with the vote of the branch, being as it might be bap-

tized and confirmed by an elder where there was no branch; and none would deny but what they were members of the church before they identified themselves with a local organization.

The conclusion of the whole matter is, therefore, to me; baptism, or re-

baptism for all who are out of Christ, whose sins are pardonable—whether they had never gotten into him or had been in but had been cast out—and repentance and confession for all who are not liable to expulsion unprovisionally.

THE GATHERING.

INDEPENDENCE,
Aug. 21st, 1871.

Br. Joseph:

I do not like contention, but light and truth are what I am in pursuit of, and if I am wrong and in the wrong place then the Spirit of the Lord has not been my guide. According to a statement lately made in the *Herald* it is not the right time now to gather to Zion; but we find the advices are to gather to the borders or outskirts of Zion, as if the Lord was more able to protect the saints there than in the centre. In the article referred to the writer says, we learn by the word of God that the gathering shall be done "as it shall be counselled by the elders of the church at the conferences."—Doc. and Cov. 58:12, and 13, any other way than this must be wrong. We learn by the Doctrine and Covenants 57:1, that this was done by the elders in the conferences some thirty years ago. From Doctrine and Covenants 45:12 we learn that the elders have been commanded to go forth to the western country and call upon the inhabitants to repent, and to build up the churches. We find in Doc. and Cov. 102:4, that the destroyer was to go forth and lay waste the Lord's enemies; this some of the elders preach has been done by the late war, and it is plain that the sword of his indignation has fallen in behalf of his saints.

Four years ago the land here lay waste, and has been bought up by speculators and settlers at low prices. Whose fault is it that the elders have not been awake to their duties and have not bought the land while it was cheap?

I will not pray to the Lord to send the destroyer through this land to cleanse it for his people, as some of the saints believe will have to be done before it will be fit for the saints to gather here, for there are some people living here who have not heard the gospel. Br. Lee, the "Mormon Preacher," is here to preach to them, and after they have obeyed the gospel where shall they go to avoid the destruction that must go through here to cleanse the land. Is it Zion down in Kansas? Or up in Iowa? The inhabitants are peaceable and many would gladly sell to the saints (Mormons) and leave. We find in Doc. and Cov. 57:1, that this is the only place now appointed for the gathering of the saints. In a revelation given 1833, sec. 98:4,

"And behold there is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints; until the day cometh when there is found no more room for them, and then I have other places which I will appoint unto them, and they shall be called stakes for the curtains or the strength of Zion."

According to the advices of some of the elders to gather to the borders of Zion the centre must be full, which I know is not filled up. It is my sincere prayer to God that he will instruct all

our preachers to leave off all the 'ifs,' 'ands,' 'believes,' and trust in him only. Your brother in Christ.

HENRY ETZENHOUSER.

SUNDAY, THE CHRISTIAN'S SABBATH.

Sabbatarians hold that Saturday, the seventh day, is God's appointed Sabbath, and that there is not sufficient authority for keeping any other day as such. They claim that Sunday was established as the rest-day for the christians, not by God, or Christ, or men inspired by the Holy Ghost, but by the Emperor Constantine, in the fourth century, or by the Roman Catholic church.

Now I propose to show both by history, and by the Scriptures, that Sunday is the true rest-day, or Sabbath for the Christian Church, and that it was not made so by Constantine, nor by the Catholic church, but by Christ and his apostles.

Eusebius informs us that up to about A. D. 315, the day of our Savior's resurrection was called, "the Lord's day," (which is denied by many Sabbatarians), and that there was "an ecclesiastical decree" unanimously promulgated to all the churches, "that the mystery of our Lord's resurrection should be celebrated on no other than the Lord's day."—See Eccl. Hist. 207.

Keep this fact in memory, that the day of our Savior's resurrection was known as "the Lord's day," which was Sunday. Irenaeus taught this about A. D. 190.—See Euseb. Eccl. Hist. 209. He also says "the blessed Polycarp" taught it in his times, who was martyred A. D. 167, and who was a pupil of John the Revelator.—Page 210.

That "the Lord's day" was the rest-

day, or Sabbath, for the christians so early as about A. D. 175, is clearly evident from the following passage from Pinytus to Dionysius, Bishop of Corinth. He says,

"To-day we have passed the Lord's holy day, in which we have read your epistle. In reading which we shall always have our minds stored with admonition."—Euseb. Hist. 160.

It should be borne in mind that it was customary in the early churches to read the scriptures, and the epistles of the leading ministry, to the assembled congregations of the saints; and it is to this, no doubt, that Pinytus refers.

Eusebius, writing of the Heresy of the Ebionites, says,

"They also observe the Sabbath and other discipline of the Jews, just like them, but on the other hand they also celebrate the Lord's days very much like us, in commemoration of his resurrection."—Page 113.

Eusebius further says:

"They, (God's people before the times of Abraham), did not, therefore, regard circumcision, nor observe the [Jewish] Sabbath, neither do we, [christians.] Neither do we abstain from certain foods, nor regard other injunctions, which Moses subsequently delivered to be observed in types and symbols, because such things as these do not belong to christians."—Page 27.

These evidences are conclusive that the early christians kept Sunday as the rest-day.

Justin Martyr, about A. D. 150, says in his first apology, explaining the christian doctrine, that,

"On the day called Sunday, there is an assembling together of all who dwell in the cities and country; and the memoirs of the apostles and the writings of the prophets are read as circumstances permit. Then when the reader has ceased, the president delivers a discourse, in which he admonishes and exhorts (all present) to these good things. Then we all rise together and pray, and as we before said, prayer being ended, bread and wine are brought, and the president offers prayer in like manner and thanksgivings, according to his ability, and the people express their assent by saying Amen. And the distribution of that, over which the thanksgiving has been pronounced, takes place to each, and each partakes, and a portion is sent to the absentees by the deacons. And they who are wealthy, and choose, give as much as they respectively deem fit; and whatever is collected is deposited with the president, who succors the orphans and widows, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers sojourning among us, and, in a word, takes care of all who are in need. But we meet together on Sunday because it is the first day, in which God, having wrought the necessary change in darkness and matter, made the world; and because on this day, Jesus Christ, our Savior, rose from the dead. For he was crucified on the day before that of Saturn; and on the day after that of Saturn, which is the day of the sun, having appeared to the apostles and disciples, *he taught them the things which we now submit to your consideration.*"—Hist. of Early Church, by Sewell, pages 169, 170.

In this last quotation we learn that Sunday was the day for the general assemblings of the saints for public service. On these occasions they read the Scriptures, they preached discourses, they partook of the sacrament, and they made their collections, not for business, but for charitable purposes. And Justin says these things were taught by Christ to his apostles and disciples after his resurrection.

By referring to the New Testament it may be seen that this very order was had in the times of the apostles.

Paul, when writing to the church at Corinth, says,

"Now concerning the collection, for the saints as I have given order to the churches at Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16: 12.

At the close of the week's labor each one could tell what he could spare for church purposes, and when they assembled for church service on Sunday, the president being present, they could place in his hands what each felt they had to give. And this order was continued, as we see by Justin's testimony, till as late, at least, as A. D. 150.

That the "first day of the week" was the usual and established day for rest and worship in the times of the apostles, will further appear from the following facts.

Paul, and his company of seven, went to Troas, and abode there seven days, "and upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight."—Acts 20: 7. Here we find the saints at Troas assembled on "the first day of the week," "to break bread," and Paul preaching to them, and their services prolonged to an unusual hour. Now, if Saturday, the Jewish Sabbath, was the rest-day for the saints,—their day for public worship,—why did the saints at Troas, with Paul and his company, put off their assemblings for sacrament and preaching purposes till Sunday? Paul was very strict in church discipline,—very particular to have all things in order,—and we must not suppose for one moment, that if the Jewish Sabbath was the day for christian rest and worship, that Paul would have dishonored it by keeping the first day in its stead.

No mention is made of their meeting on the Jewish Sabbath, which there would have been, no doubt, if such a thing had occurred; but it is mention-

ed that they assembled, as though it were customary on "the first day of the week," and this for the usual services, viz, to preach the word, and to break bread.

Christ honored "the first day of the week," by breaking, upon that day, the icy chains of death; by demonstrating that he was, indeed, "the resurrection and the life," and by giving full assurance to the ruined race of man, of the "new creation," in him and through him. He honored it by appearing on that day to his disciples the conqueror of death, and the glorious victor over the grave.—John 20: 19–26. He likewise honored it by pouring out upon the one hundred and twenty disciples the Holy Ghost, when "they were all with *one accord* [agreement] in one place.—Acts 2: 1.

Moshien, whose extensive researches in church history enables him to write accurately, says that during the first century,

"All christians were unanimous in setting apart the first day of the week, on which the triumphant Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which

was derived from the example of the church of Jerusalem, was founded upon the *express appointment of the apostles*, who consecrated that day to the same sacred purpose, and was observed universally throughout the christian churches, as appears from the united testimonies of the most credible writers. The seventh day of the week was also observed as a festival, not by the christians in general, but by such churches only as were principally composed of Jewish converts; nor did the other christians censure this custom as criminal or unlawful."—Moshien's Church History, chapter 4, paragraph 4.

We trust that quite sufficient evidence has now been given to forever settle the point as to who established Sunday as the Sabbath, or rest-day, of the christian church.

With Latter Day Saints it should be no question, inasmuch as Joseph the martyr, who, under God, founded the church and kingdom of God in these last days, taught by example and by precept that Sunday was the proper rest-day.

May the Lord of Hosts inspire the hearts of his people to keep that day holy, with all circumspection.

W. W. B.

"WATCH, THERE WATCH."

This is the cry that is uttered when the deep sea lead is being heaved at sea, in order that the weight of it may not drag the men holding the line overboard.

Well, what have we to do with the deep sea lead? I hear some say, nothing at all my brethren. But you have a great deal to do with the cry, watch, there, watch! How? I'll tell you.

When you, my dear brother, feel inclined to buy ten cents worth of smoking poison, and twenty-five cents of chewing ditto, and do so, and at the same time complain of the hardness of

the times, that hinders you from subscribing for the *Herald*.

Watch, there, watch! You are trying to deceive yourself, and you know it! You are going into darkness, and Satan knows it, and rejoices. He'll do all he can to keep you from the *Herald*, for well he knows that the less you read in it, the less light you will have; he don't mind you having a light from your pipe; but the *Herald's* light don't suit him. Besides "as the twig is bent the tree is inclined." Your boys are growing up, and soon they will begin to use the weed. A

"chip of the old block" you know. Why shouldn't they smoke? Their father did, and he was a good man, and brought up his family in the right way, and showed them how to walk in the light (of his pipe), and they are apt scholars.

Again, when we see men, Elders in Israel, on their way to attend to the most holy ordinance of administering to the sick, stop on their way to have a glass of beer and come out of the place with a cigar in their mouth, enter into the sick room with it, and while attending to the sacred ordinance lay it aside to be taken up after the administration. Another one hauling a lump of tobacco from out of his mouth while he laid on hands. "Watch, there, watch." If tobacco is not a thing to be ashamed of, pray why do you chewing elders throw away your chews when you come into the meeting of the saints? You will say we do not like to defile the place with expectoration.

Well, are not your bodies the temples of the Lord? and are they not more precious than wood and stone temples? "Watch, there, watch." Tobacco is not good for the body neither for the belly. "Watch, there, watch."

Well what now? Why, don't you see that brother just come in! What of him? What of him! Do you think that he would present himself before the President of the United States in that manner if he had a petition to present to him? Do you think he would go and present a petition to Queen Victoria in that garb and with that appearance? No. If he had a petition to present to any earthly potentate he would be very careful to come before them clean and decent, hair combed, clothes brushed, face washed; in short, in the best possible manner that he could, and why? Because that by appearing like that, he thinks he will be more likely to have his prayer granted!

Now see, he has come here to offer up his petition to the Lord of Lords—and how has he come? In a suit that has not seen the wash tub ever since he has had it, (a matter of twelve months), and he has been working in it every day hauling wood. Look at his boots! They are crusted with yellow mud. His hair! ah, well, comb makers will never make a fortune out of him; in fact, a garden rake would be about the thing for that head. Hands, well, yes, they would, as you say, "make a good parsley bed." "Watch, there, watch" a saint that don't respect his God sufficiently to appear before him clean and decent; how can he expect his God will have respect for him?

"Watch, there, Watch."

Well, who now? Why, those busy bodies; those who are always running about from house to house, meddling with every body's business and leaving their own go to ruin. Those immaculate beings, (in their own estimation), that can see the "mote" but not the "beam."

Watch them, make a study of them. If a lady, (no I don't mean lady, female), see her children in rags, her home filthy; her husband discontented, her *tout ensemble*,—miserable.

If a gentleman (no, if a male) "of this sort are they which creep into houses, and lead captive silly women laden with sins." Yes, see him, watch him, hear him. "Good morning, Sister X, how are you this morning?" See the way he comes into the room; how very softly he treads; see how he rubs his hands together; see the smile on his face, (a very Uriah Heep), and then hear him, watch him, while he pulls every body to pieces and tries to make himself the one righteous man in the branch; then having spun his web there, away he goes to another house,—and another, and another. In this way the day passes, and he returns home, and there he sees his wife

ruining her eye sight, and contracting a deadly disease by bending all day over a sewing machine, to maintain herself and him, while he is running around loafing.

Or worse, perhaps the poor wife is out chasing, and moiling, and toiling, in order to keep their children from starving. Ugh! "watch, there, watch."

Breakers ahead for that branch.

"Watch, there, watch," when you see the brother or sister tending to their own affairs and living the life of a gentleman and lady, which is the life of a saint. The greatest gentleman that ever lived on this earth left His rule for gentlemanly conduct, "Do unto others as you would they should unto you." Watch those that follow this rule, why, they are saints indeed. They have always a kind word for every body; would not hurt any person's feelings on any account, be they saint or sinner. Their walk and conversation are edifying to all, and they bring people to God by them. "Watch" these people and you will find God's blessing follow them; and though trials and crosses may come,

they are always patient and cheerful; realizing that "tribulation worketh patience," and patience bringeth perfection. Every thing about and around them is in order; all is clean and decent. They appear at the house of God in clothes, old and patched perhaps, but clean; they never go running about tattling, they are not busybodies; they are ladies and gentleman and consequently saints. As a general thing they are not rich in this world's goods. The man minds his work and maintains his family by it; and if slack times do come he does not walk about with his hands in his pockets while the wife has to labor at some drudgery; but he seeks for anything to do whereby he may earn an honest penny. He realizes *laborare est dignitate*; labor is dignified; but to gossip is a scandal, and a sin. He is a man, and he knows it; and he will not bring disgrace on his manhood or his religion by loafing. They realize that "blessed are the peace makers," and are an ornament to their branch.

WHAT CHEER.

THE EARTH NOT A GLOBE.

CONTINUED FROM PAGE 493.

"Time destroys the speculations of man, but it confirms the judgment of nature."—CICERO.

If the world then, both land and water, is a globe, 25,000 miles in circumference, the surface of the oceans and of all standing waters must have a certain degree of convexity; and if the water is convex the land must be convex too. Dr. Dick, in his "Solar System," page 17, assures us that "the ocean at large is a convex surface, or a portion of a globe; and if the ocean be globular, so also is the land, notwith-

standing that the hills and mountains form a few inequalities on its surface, for the portions of the land are all nearly on a level with the ocean, with the exception of the ranges of elevated mountains."

On page 18, he tells us, that in cutting for canals, "the slope requisite to be made on this account is about eight inches in the mile, thirty two inches in two miles, and so on increasing as the square of the distance. If the earth were a plane, no allowance of this kind would be requisite, in order that the

water in a long canal might stand on a level."

In putting these two statements together, it is very difficult to ascertain which the learned doctor considers to be a level, whether it is the shortest distance between any two points on the surface, or whether it should be truly spherical. It is readily to be seen, however, by his first application, that the true level is considered to be a convex surface; and by the second, that if no allowance of eight inches per mile, multiplied by the square of the distance, were to be made, the desired level, viz: a truly convex surface, could not be obtained.

Since, then, the truly convex surface could not otherwise be obtained, it necessarily follows that in digging for a canal without making the allowance spoken of, the result would be an ordinary level, and if so the logical conclusion is, that the land through which the "long canal" extends must, to all intents and purposes, be a plane.

But according to the second statement it would appear that the earth, that is the land, is like the water,—convex. But it must be remembered that the (supposed) convexity of the land sprung from the (supposed) convexity of the water; and that an absolute deduction of eight inches per mile must be made from the surface of the land in order to have an ordinary level surface. The only question then to be answered is, do surveyors, when laying out railways and canals, make an allowance of "eight inches in the mile, thirty-two inches in the second, and so on, increasing as the square of the difference?"

In order that no undue advantage be taken of the doctor; we will appeal this question to the Ordnance Department of his own government, and quote their report in answer. "It is commonly believed that surveyors when laying out railways and canals, are obliged to allow eight inches per mile

for the earth's curvature; and that if this were not done in the latter case the water would not be stationary, but would flow on until at the end of one mile in each direction, although the canal should have the same depth throughout, the surface would stand eight inches higher in the middle than at the ends. * * * To this it is replied, that both in regard to railways and canals, wherever an allowance has been attempted the work has not been satisfactory; and so irregular were the results in the earlier days of railway, canal, and other surveying, that the most eminent engineers abandoned the practice of the old "forward levelling" and allowing for convexity; and adopted what is now called the "double sight," or "back and fore sight" method. It was considered that whether the surface were convex or horizontal, or whether the convexity were more or less than the supposed degree, would be of no consequence in practice, if the spirit-level or theodolite were employed to read both backwards and forwards; for whatever degree of convexity existed, one "sight" would compensate for the other; and if the surface were horizontal, the same method of levelling would apply. So important did the ordnance department of the government consider this matter, that it was deemed necessary to make the abandonment of all ideas of rotundity compulsory, and in a standing order (No. 6) of the House of Lords, as to the preparation of sections for railways &c., the following language is used,—"That the section be drawn to the same horizontal scale as the plan; and to a vertical scale of not less than one inch to every one hundred feet; and shall show the surface of the ground marked on the plan, the intended level of the proposed work, the height of every embankment, and the depth of every cutting; and a *datum horizontal* line, which shall be the same throughout the whole length of the work, or every

branch thereof respectively; and shall be referred to some fixed point stated in writing on the section, near some portion of the work; and in the case of a canal, cut, navigation, turnpike, or other carriage road, or railway, near either of the termini."

No. 44, of the standing orders of the House of Commons is similar to the above order (No. 6) of the House of Lords.

Thus it is evident that the doctrine of the earth's rotundity cannot be mixed up with the practical operations of civil engineers and surveyors, and to prevent the waste of time and the destruction of property which necessarily followed the doings of some who were determined to involve the convexity of the earth's surface in their calculations, the very government of the country has been obliged to interfere! Every survey of this and other countries, whether ordnance or otherwise, is now carried out in connection with a horizontal datum, and therefore, as no other method proves satisfactory, it is virtually an admission by all the most practical, scientific men of the day that the earth *cannot be other than a plane*.—See "Zetetic Astronomy" by Parallax, published at Swinden, Wiltshire, England.

It is here boldly declared, and by engineers and surveyors calmly admitted, that for all practical purposes the land surface of the earth is in the main, a level surface, an extended plane. We might now conclude that since the land is proven and in a practical sense admitted to be level, the water also must necessarily be level, and with as much propriety as the doctor, who states that since "the water was convex the land must be so too." But since the minor proposition is provably false, it follows that the major proposition must have been fallacious; but in advancing a new theory we should allow the same powers of discrimination to others that we assume ourselves, and

at the same time be able to show the beauties of and supply a solid basis for the structure we raise, before undermining the fabrics of our predecessors. Facts then and not theories must be the foundation of the edifice we raise; facts that will stand the scrutiny of the critic, defy the ravages of time, and lead as with an unerring hand to the developments of science and true philosophy.

If the surface of water has a degree of convexity, equal to eight inches per mile, multiplied by the square of the distance, it will be plainly visible upon the surface of the ocean or other large bodies of water, to the right or left of the observer; where a water surface of forty miles in extent is visible there will be a declination of 266 feet either way from the center; or if it would be possible to have the one extremity of the forty miles view at the summit, which sometimes should occur, the other extremity should be depressed 1,066 $\frac{2}{3}$ feet, which certainly would be perceptible by the naked eye; for in railways, carriage roads and rivers, when even a less inclination than this exists the depression is easily detected. But since no such inclination is perceptible, or any approximation to it, on a straight line to the right or left from any point of the compass towards which the observer may be looking, it is a conclusive evidence that no such inclination exists.

This conclusion is strengthened by the fact that the advocates of the globe theory maintain that an actual dip of from ten to twenty feet is perceptible in a front view of from five to ten miles, and for proof they "cite us up a thousand heavy times" the fact that the hull of an outward bound ship disappears before the mast head.

As the doctrine of rotundity, from the assumption of the convexity of the waters, has been defeated beyond redemption by Parallax, in his valuable little work entitled *Zetetic Astronomy*,

we will take the liberty of quoting a few of the many practical experiments which have been made, the results of which are entirely incompatible with the doctrine of the earth's rotundity.

"Experiments made upon the sea have been objected to on account of its constantly changing altitude; and the existence of banks and channels which produce a 'crowding' of the waters, currents, and other irregularities. Standing water has therefore been selected, and many important experiments have been made. * * * In the County of Cambridge, there is an artificial river or canal, called the 'Old Bedford.' It is upwards of twenty miles long, and passes in a straight line through that part of the fens called the 'Bedford Level.' The water is nearly stationary—often entirely so, and throughout its entire length has no interruption from locks or water gates; so that it is in every respect well adapted for ascertaining whether any and what amount of convexity really exists. A boat with a flag standing three feet above the water, was directed to sail from a place called 'Welney Bridge,' to another place called 'Welche's dam.' These two points are six statute miles apart. The observer with a good telescope, was seated in the water as a bather, * * * with the eye not exceeding eight inches above the surface. The flag and the boat down to the water's edge were clearly *visible throughout the whole distance.* From this observation it was concluded that the water did not decline to any degree from the line of sight; whereas the water would be six feet higher in the center of the arc of six miles extent than at the two places, Welney Bridge and Welche's dam; but as the eye of the observer was only eight inches above the water, the highest point of the surface would be at one mile from the place of observation; below which point the surface of the water at the end of the

remaining five miles would be sixteen feet eight inches. * * * From this experiment it follows that the surface of standing water is not convex, and therefore that the earth *is not a globe!*

On the contrary, this simple experiment is all sufficient to prove that the surface of the water is parallel to the line of sight, and is therefore horizontal, and that the earth cannot be other than a plane. * * * The distance across the Irish Sea between Douglas Harbor, in the Isle of Man, and the Great Orm's Head in North Wales is sixty miles. If the earth is a globe, the surface of the water would form an arc sixty miles in length, the centre of which would be 1,994 feet higher than the coast line at either end, so that an observer would be obliged to attain this altitude before he could see the Welsh coast from the Isle of Man. It is well known, however, that from an altitude not exceeding 100 feet the Great Orm's Head is visible in clear weather from Douglas Harbor.

The altitude of one hundred feet could cause the line of sight to touch the horizon at the distance of nearly thirteen miles; and from the horizon to Orm's head being forty-seven miles, the square of this number multiplied by eight inches gives 1472 feet as the distance which the Welsh coast line would be below the line of sight. * * * The Great Orm's Head being 600 feet high, its summit would be 872 feet below the horizon."

Many similar experiments have been made, both in Europe and America. Captain Sharply Packer informs us that when plying between Pittsburgh and New Orleans, at the mouth of the Red River, on what is known as the "Ten miles stretch" on the Mississippi, from the deck of his boat he could distinctly see other vessels to the water's edge, the entire length of the "stretch."

Allowing ten feet for the altitude of

the deck, the line of sight would touch the horizon at the distance of about four miles. The remaining distance of six miles, if the earth is a globe, should form an arc of a circle, the most distant point of which would be nearly twenty-four feet below the horizon, but since vessels were at all times visible to the water's edge, throughout the entire distance, the only conclusion we can reasonably arrive at, is that the water of the "ten mile stretch" is not a convex, but a level surface. Many other examples might be given with the results always incompatible with the doctrine of the earth's rotundity.

"The following experiment has been tried in various parts of the country. At Brighton, England, on a rising ground near the race course, two poles were fixed in the earth six yards apart, and directly opposite the sea. Between these poles a line was tightly stretched parallel to the distant horizon. From the centre of the line the view embraced not less than twenty miles on each side, making a distance of forty miles. A vessel was observed sailing directly westward; the line cut the rigging a little above the bulwarks, which it did for several hours or until the vessel had sailed the whole distance of forty miles.

"If the earth were a globe, * * * the ship coming into view from the east would have to ascend an inclined plane for twenty miles, until it arrived at the centre of the arc, whence it would have to descend for the same distance. The square of twenty miles multiplied by eight inches, gives 266 feet as the amount the vessel would be below the line at the beginning and at the end of the forty miles.

"If we stand upon the deck of a ship, or mount to the mast head, or go to the top of a mountain, or ascend above the earth in a balloon, and look over the sea, the surface appears like a vast inclined plane rising up until in the distance it intercepts the line of

sight. If a mirror be held in the opposite direction, the horizon will be reflected as a well defined, but perfectly straight mark or line across the centre. Ascending or descending, the distant horizon does the same. It rises and falls with the observer, and is always on a level with his eye. If he takes a position where the water surrounds him, * * * the surface of the sea appears to rise on all sides equally, and to surround him like the walls of an immense amphitheatre. He seems to be in the centre of a large concavity, the edges of which expand or contract as he takes a higher or lower position."

The testimony of aeronauts as to the appearance of the earth from the upper regions cannot be dispensed with, therefore we copy from the same work a few extracts taken from works of those who have written upon the subject.

"The apparent concavity of the earth as seen from a balloon.—A perfectly formed circle encompassed the visible planisphere beneath, or rather the concave sphere it might now be called, for I had obtained a height from which the surface of the earth assumed a regularly hollowed or concave appearance—an optical illusion which increases as you recede from it. At the greatest elevation I attained, which was about a mile and a half, the appearance of the world around me assumed a shape or form like that which is made by placing two watch glasses together by their edges, the balloon apparently in the central cavity all the time of its flight at that elevation."—WISE'S AERONAUTICS.

Mr. Elliott, an American aeronaut, says: "I don't know that I ever hinted heretofore that the aeronaut may well be the most sceptical man about the rotundity of the earth. Philosophy imposes the truth upon us; but the view of the earth from the elevation of a balloon is that of an immense terrestrial basin, the deeper part of which is that directly under one's feet.

As we ascend, the earth beneath us seems to recede—actually to sink away—while the horizon gradually and gracefully lifts a diversified slope stretching farther and farther to a line that, at the highest elevation, seems to close in with the sky. Thus upon a clear day, the aeronaut feels as if suspended at about an equal distance between the vast blue oceanic concave above, and the equally expanded terrestrial basin below.”

If the earth were a globe, the observer looking from a balloon, instead of seeing that part of the earth directly beneath him, and at the same time apparently the farthest away, while the “horizon lifts a diversified slope,” and at the “highest elevation seems to close with the sky,” would find that the then horizon or point of tangency of the line of sight would be at the greatest distance, and its greatest dip would be at the highest elevation. It will not do to evade this experimental reasoning, by the old subterfuge that “the earth is so immensely great that its sphericity is not discernible; for aside from the fact that it has been shown that its sphericity, if it really existed, could easily be detected, the advocates of the Newtonian theory with their usual enthusiasm not unfrequently appeal to the concave appearance of the ‘lofty heavens,’ and the clouds which are suspended in the air ‘all around the

world.’ If then the concavity of the clouds or “over arching” sky, is so conspicuous as to become the subject of appeal to prove the sphericity of the earth, from the fact that their concavity is self evident and needs no proof, then it must certainly be a curious freak that would prohibit the same test to determine whether the earth is or not globular, when viewed from an equal distance, and that upon the plea of its immense size: surely the thing contained must be smaller than that within which it is contained.

Since then both land and water are level, *i. e.*, not convex; and as no degree of convexity can be shown to exist on the surface of water of whatever extent, and as no allowance for curvature is made in canal digging or in the construction of rail or carriage roads, nor yet in surveying, and since in every instance where such allowance has been made the result has proven unsatisfactory, and since the theory of “attraction and repulsion,” is provably false and unphilosophical, and as a globe without these would be entirely useless, as also its motion is made to depend upon the ‘centrifugal and centripetal forces,’ it follows that the earth is not a globe, is without axial or orbital motion, and to all intents and purposes, and agreeable to all observations and investigations, is a plane.

PLANE FACTS.

PRAYER.

Dear Herald:—It has been impressed upon my mind to write to you concerning the teachings I so frequently hear concerning prayer. It has been taught by some, that it is wrong to pray except we have the Spirit. Dear readers, is not prayer the weapon that God gives us to fight the adversary with. Throw down your war-club, and when the enemy comes, are you not taken captive.

Dear brothers and sisters, let me entreat you to hold fast to your war-club, and put on the whole armour of righteousness, and fight manfully the battle of the saints. “Pray without ceasing.” In everything give thanks. From one who has waded through trials for the cause of Christ, and for the love of God.

M. E. KEARNEY.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., OCTOBER 1ST, 1871.

SOMETHING NEW.

We were unwittingly furnished with a text for this half month's chat, and one that not one in a thousand of the saints would call a good one, either. It is this. "Why is it that we do not have something new in the HERALD, we know all about the first principles; we like something new."

One of the charges made against ancient Israel was that they had turned away from their God and ran after strange flesh. At the time that the man, Christ came, he told the people to whom he came that if they had believed Moses they would have believed him. They had changed the ordinances, broken the law, and were worshipping, they knew not what.

These various charges against Israel evidence to the thinker within the family ties of Israel that one of the causes of this departure was the impatience of the people with the old things of the law of their salvation, and an undue desire for something new.

Let us be honest with ourselves in presenting the issue, and ask a few questions, all having, in the main, the same object in view.

Firstly.—What is it that the moralist has in view as the ultimate of his life, the consideration of which binds him to the observance of his own rules of morality? He answers us, that he is "moral because his enjoyment of life is heightened thereby, and life itself is perpetuated to a longer term; besides, the good of the society in which he lives demands that he should so live that he may be useful to the development of what is noblest and best in man."

Secondly.—What is it that is placed before the religionist as the ultimate object for which his labor is demanded, and for which he waits? We use the term "religionist" here as contradistinguished from the moralist, and also the saint of God. We are answered, "I am religious for the following reasons: it is my nature; it is demanded of me by my understanding of the wants of the society in which I live; it is commanded by the Supreme Ruler of the universe, and lastly a life of joyous pleasure is offered as a reward for such a service."

Thirdly.—What is it that is given to the saint to induce him to obey the law by which he becomes a child of God, and to observe the rules governing that relationship? We receive the following reply. Those who become children of God, are by nature aliens, but as aliens are endowed with the

agency which gives them right of choice between what may be called right and wrong. Being convinced that they are in a condition of estrangement from God, they seek for means of escape, this is offered them in Christ. The good of society is served in the life of a christian as a result, and the enjoyment of life is heightened in precise rate to the good done. Besides this the term of existence is made never ending; because this life becomes but the prelude to "life eternal," promised by Christ as a reward for obedience to the gospel; and is guaranteed by the commandment of God, with promise. In addition, the present testimony of the Spirit of Truth, the Comforter, the Holy Ghost is had as an accompanying joy while the saint labors and waits for the rest promised to the people of God.

Now all the promises upon which the religionist relies; the expectations of the moralist; the hopes and certain assurances of the saint are all based upon the fiat of God. "I change not; in him there is neither variableness neither the shadow of turning." If it were not for the "old things," which are to become "new;" the one unchangeable promise and power of God guaranteed by the "old" word, not a foothold for our restoration to the "new" world of never ending peace.

The avowed purpose of the Reorganization was to bring Israel to a sense of their dependent condition upon the principles which were eternal principles; if eternal, then old, and they must learn success from them.

We delight to revel in the anticipated joys of a millennium; but not one of us should forget that this millennium is promised of old; and depends for its consummation the exercise of this power "as of old;" and while we search for and rejoice in the discovery of new truths, let us be sure of the truths of old.

It was a wearying of old truths that wrought Israel's bondage formerly. It was a departure from old truths that led the saints into the ways of error in which there has been no peace for them. Let us be content, therefore, with the "first principles" until we have learned how to walk by them as by the light of a candle shining in a dark place.

WE learn from proper sources in Michigan, that Brethren D. B. Thomas and Sherman I. Smith are preaching at Trowbridge, south of Allegan, to large and attentive congregations; Brethren Asa Cochran and D. B. Thomas at Dorr, where there is a good interest manifested; Brother J. E. Hopper is associated with Brethren Thomas and Smith at Trowbridge.

BR. R. G. ECCLES has had a debate with Mr. W. F. Jamieson, Spiritualist, lately. So says the *Crucible*.

BR. M. E. CAMPBELL has been holding meetings among the Indians.

SAINTS at Allenville suffering slight persecution, but hopes are that it will be for their good. Lectures on the Principles of the Gospel were commenced on the 16th, at Black's school house, in Harrison county, Mo. Saints of Decatur district had an excellent conference at Pleasanton, Iowa, in September past.

DO NOT order Doctrine and Covenants until we advertise them again. We are out of them. The next edition may not be the same price as the last.

ORDER no books, nor kinds of books not advertised in this issue. We have none, only what we advertise.

BR. DAVID H. SMITH has been preaching at St. Louis, Mo. Alexander H. Smith at Princeville, Illinois.

REV. GEO. THRALL, rector of Emmanuel church, New York City, has adopted the liturgy of the Union Prayer Book, differing from the one in use by the diocese of New York. This is taken as a withdrawal from the Protestant Episcopal church, and it is thought to be the beginning of a serious schism.

STATISTICS show that 50,000 persons of whom 12,000 are females, die of intemperance, in England, annually; in Germany, 40,000; in Russia, 15,000; in Belgium, 4,000; in Spain, 3,000; in Italy, 1,800; and in France, 1,500. Statistics by Dr. Everat.

MRS. ELLEN VAN VALKENBURG was refused registration as a voter, by Judge McKee of California. Mrs. Van Valkenburg appeals to the Supreme Court of the State; if denied there she will appeal to the Supreme Court of the United States.

THE Mont Cenis Tunnel, underneath the Alps was opened for railroad travel September 13th, three months before the expiration of the contract time. It has been fourteen years in construction.

TYPHOON at Hong Kong, China, September 2nd. Fearful Hurricane in the Bahamas, August 22nd. Three vessels for America, and two for England lost. Lives saved.

A TERRIBLE riot was in progress in Dublin on the 4th and 5th of September. Numbers of the police and the rioters had been killed.

SPECULATIONS are rife in England as to what will be the result when the Queen dies. Apprehensions of grave trouble are entertained.

THE Island of St. Thomas has been almost destroyed by earthquakes and severe storms.

CHOLERA has been fatal at Dantzic, Elbiny, Altona, Coblentz, Leipsig and Vienna.

KING AMADEUS of Spain is winning the good will of his subjects.

THE movement against Papal Infallibility is gaining ground in Austria, Prussia, Switzerland, Silesia, Hungary and elsewhere in Europe. This presages the establishment of a new Catholic church, formed to oppose Papal and Jesuital pretension.

Correspondence.

KEWANEE, Ill.,
Sep. 5th, 1871.

Br. Joseph :

We returned home from conference at Henderson Grove, Ill., yesterday. We had quite an interesting time; and there was a good turn out. Several Reverend gentlemen were present, some of whom expressed a desire to investigate our doctrines further. We were ably assisted in preaching the word, by Brethren John Chisnall, and J. D. Jones, of Kewanee, Br. E. Stafford, of Abingdon, and P. S. Wixson, of Sandwich. We have reason to believe that good has been done for the cause. I leave on the 8th for Princeville two days' meeting. From there I go to Canton. I remain as ever yours for the cause of Christ.

JOHN S. PATTERSON.

SAN BERNARDINO, Cal.,
August 16, 1871.

Bro. Joseph Smith.

I think the work here is moving, for I believe there is no real stand-still in the latter day work; but it is difficult to say whether the branch here, as a whole, is advancing or retrograding. There are many who are earnestly engaged in the work—real, live, active saints; but there are also some whose hearts are divided between God and mammon; who would like to serve God if it were no trouble, but who are not willing to bear the cross for the sake of the crown. Our meetings, however, are well attended, and there are prospects for a good work still to be done in San Bernardino. Even when we have

no preaching, except by local elders or priests, our church is *the* church, and commonly surpasses all other churches in attendance, both of members and non-members. Our branch comprises so many of the most respectable citizens of the town that no one considers it a disgrace to be seen at our meeting. Having so many members there is a sufficient number of the faithful to enable us to have good meetings, although there are many in the branch that are very careless and indifferent, no good to themselves, and frequently an injury to others and a reproach to the cause.

Our Sunday School, thanks to the earnest labors of a few, is prosperous, and if properly continued will yet produce an abundant harvest of good works. Preparations are just commencing for a celebration, or exhibition, to aid in the raising of funds for the school.

Yours truly in Christ,
H. GOODCELL, Jr.
Agt. of S. B. Branch.

DECATUR, Mich.,
Sept. 4th, 1871.

Br. Joseph :

The good work is onward in the Lawrence branch. Yesterday seven precious souls put on Christ, by baptism, Br. H. C. Smith officiating. Three were from the Adventists, and two from the Disciples. We learn that others are believing, and intend to be baptized soon. The saints in the Lawrence branch are living epistles, known and read of all men, and the elders are active laborers in the Lord's vineyard. Br. E. L. Kelley and myself have been laboring together for some weeks, in Van Buren and Cass Counties. The Lord has been with us. We go to-day to Hartford

Center where Br. Kelley has an appointment. We visit Stoughton's Corners on Tuesday. We have calls for preaching on every hand. Yours in the gospel,

H. S. DILLE.

OGDEN, Utah,

15th August, 1871.

Br. Joseph Smith:

I sent of company of emigrants No. 3, on Saturday, August 12th. They will arrive at Omaha on the 16th. They consist of twenty and one half only. We have not encouraged emigration this year. This, I expect, will be the last emigration this year. I preached here last night on endowments; go to-night to Kaysville, and preach here again on Wednesday.

Yours in Christ,

E. C. BRAND.

PLEASANTON, Iowa,

Sept. 1st, 1871.

Dear Herald:

I am happy to inform you that we have just closed the most interesting conference ever held in Decatur District. Truly the saints had a time of rejoicing. There is a gradual increase in members, both by moving into this section of country, and by baptism. May the good Lord continue to bless the labors of his servants here, as elsewhere, is the prayer of your unworthy servant.

A. W. MOFFET.

LA GRANGE, Mo.,

June 26th, 1871.

Br. Joseph.

I dont know whether I have lacked energy or informatien, or both, but as our doctrine is adverse to the world, there may be others in the same situation that would like to know that there is one that can sympathize with them. I and my wife embraced the faith of the Reorganized Church of Jesus Christ and were baptized May 20th, 1866. I was ordained a priest December 14th, 1868, at a Nebraska City

conference. I was sure before that that I had always had a hard row to hoe, but then I came to the stumps and stones, which are continually mutiplying in my path. My lot, so to speak, has been continually among disbelievers that have had the advantage of David P Kidders works, the Spaulding Story, the Origin of Polygamy, Life among the Mormons, and a whole host of little petty slanders to back them, which I think I have always met and defeated, by being forced to purchase a great many works that I was not really able to do.

My first attempt at preaching was in St. Deroine, Neb., then in Missouri through Holt, Noddaway, DeKalb, Clay, Platte and Jackson, then on through to here, living a year or six months at a place. My accusers have not omitted any accusation save murder or other capital crime, it is almost enough to make any man distrust himself. The old adage is, what every one says must be true. But then it takes every one to constitute the world, and the world is said to be in error and opposed to the truth.

Thank God there is one consolation in a thousand discomposures. I have not preached here yet, this is a hard place, I lack courage. Still I cannot keep my mouth shut. I would like for some one more experienced to advise me, as I have never been to but one of the saints' meetings, and once I preached with Elder Joseph S. Lee at his meeting in DeKalb Co., Missouri. Prejudice, sickness, deaths and other misfortunes have kept me so low in the world that I could not visit any of the branches, or travel with any brother as I would like to do.

I think great good may be done in this place by a German elder; there is a great many Germans here, and I think them honest. Please give notice to this affect; there is a great many Germans requesting it in this place. I cannot speak in German very well, that is to make sense of any subject. Still I feel to do all I can.

The Spirit is willing, but the flesh is weak; for no one can suffer more than I have, save martyrdom. But there is a lull, or a reaction seems to have taken me since I have lost my three sons. It seems as I have lost my life and energy. I need some kind word of sympathy, a few to chide me and still more to encourage me. What shall they be and who will give them?

J. J. CRANMER.

DECATUR, Michigan,
September 4, 1871.

Dear Brs. Joseph and Mark:

The work is steadily progressing in our district; and why should it not, when faithful laborers like Brs. Dille and Kelley are laboring with us. We enjoyed a good time yesterday, at sacrament, about twenty-eight or thirty saints being present, and all belonging to the Lawrence branch, which three years ago numbered eight. I have another call from Port Austin, Huron Co., Michigan. I hope to be able to attend the call. Yours in life.

H. C. SMITH.

LLANELLY, Marbyl Hall,
Carmarthenshire, Wales,
July 3rd, 1871.

Br. Joseph:

I am glad to inform you that elder J. Rees, of Montana, arrived in Wales on his mission; he visited us at Llanelly. I regret to write that he found the saints of our branch worse than they had ever been in the Reorganization; far beyond being all in good standing. Br. Rees, however, has been an instrument in the hands of our Heavenly Father to put the branch in order again, and to resume the work of God. Br. Rees went from here to the lower part of our county, and baptized four; from there he went to Cardigan county, at which place he found a branch of the Brighamites consisting of twenty-eight members; they were convinced of their errors, and intend joining the Reor-

ganization. It is my opinion that Brother Rees is one of the right men to come on a mission to Wales, because he is strong in body, possessing good health, the Spirit of God is with him. He is able to travel and to preach, and to instruct the saints in their own language, the Welsh. Such a man was wanted here. Though we have a servant of the Lord among us to edify us in our own language, there is another difficulty in the way of the work progressing rapidly in Wales. We have no tracts in our own language, as an epitome of the principles of the church of Jesus Christ, to distribute among the world, to show to them what we believe, or what is our creed. Neither have we any periodical, weekly, semi-monthly, nor monthly. It would be very advisable for every brother and sister in Wales to endeavor to do their best, and sacrifice a little to raise a periodical in our own language; and we invite our Welsh brethren and sisters in America to support us. There are some from Llanelly in St. Louis, Missouri; Bluffs City, Iowa, and other places. Brethren and sisters sympathise and join with us to publish a periodical and tracts in Wales, so that we may be able to enlighten our own nation. For Christ.

J. HUGHES.

COUNCIL BLUFFS, Iowa,
August 21, 1871.

Elder Joseph Smith:

I take pleasure this morning, in stating to all brethren that are true in this day of trial, that I still cherish the word of God, or in other words, the gospel of Jesus Christ. It was this truth that preserved me in the day of gloom—after the death of the prophet, till the welcome day when a gradual change took place in my mind, till I had to testify to the Book of Mormon, and Doctrine and Covenants. They were true, as Joseph brought forth, and gave his life as a seal to the world.

I have visited some of the saints in Nebraska City and Plum Hollow, found

the Word of God growing in the people, and my love for them is good; may the Lord bless and heal them. I visited Boomer, Crescent, and North Pigeon, in company with Br. Lewis, and have done the best I could to do good to all.

HENRY PALMER.

OSHKOSH, Wis.,
Sept. 3rd, 1871.

Dear Herald:

The Saints have had a two days' meeting at Winneconne, August 26th and 27th, when Brethren Wait, Watson, Lambert, and Rue, and some of the sisters from Black Creek; Br. W. Savage, from Swamico, Racey, myself and wife were present. It is good to meet together to worship God, and strive to honor his cause before the world. We had not a very large attendance of those that differ from us in the faith, for the Baptist brethren were holding a quarterly meeting on the same days near by; which kept many from coming to hear us, though some did come. Br. Lambert preached on Sunday morning to a small congregation of Germans, in their own language. The brethren and sisters had their spiritual strength renewed, for the spirit of the Lord was with us to give us liberty of speech in preaching the word, and in testimonies. A German met with us who has been a member of the Methodist Church for a number of years; he said that he had heard more Gospel truths in our meeting than he had heard all his life before; he is seeking after the truth and I think with an earnest desire to find it. There are two or three at Winneconne, which will soon unite with us. The work is onward, though slow; for the great reproach in the name we have to bear; yet many are finding out that we are different from the Brighamites, and read our tracts, and think the doctrine set forth in them is all right, except we are too strict in the ordinances of the Gospel. My prayer is that God may open their eyes to

see the necessity of obeying all the commands of God, so that they may be saved.

We have appointed another Two Days' Meeting, to be held at Black Creek, Outagamie County, October 28th and 29th. The brethren and sisters separated with grateful hearts that God had permitted them to meet together again, to talk of his goodness and his lovingkindness to his dear children here, and to encourage one another to press onward to that better world where sin and sorrow are to be known no more. Your brother in Christ,

W. S. MONTGOMERY.

WEST POINT, Cal.,
July 27, 1871.

Br. Joseph Smith:

Br. N. Stamm and I are making a tour in the mountain counties, "without purse or scrip." I find it not the smoothest way in the world to travel, but thus far we have had our wants supplied, for which we feel thankful. Thus far we have not baptized any, but we are laboring in hope that the seed will bring forth sooner or later.

Fiddletown, August 3rd.—Since writing from West Point, Br. Stamm and myself have been reaping some of the fruit of our labors. I baptized one on Monday last—hope for a further increase.

M. B. OLIVER.

SEDGEWICK, Iowa,
August 7, 1871.

Br. Joseph.

I have given myself to the Lord and in the field, trying to fill the mission that he gave me thirty-seven years ago this month. He said that I must tell the people the straightness and narrowness of the way, showed me I was nothing, that He was all-sufficient. My only business is to fill that mission with all the wisdom and ability he gives me. Jesus says the way is straight and narrow and few will find it, the Spirit says the way is straight and narrow and few will find it,

my experience says the way is straight and narrow and few will find it; why, they will not work to the law which it takes to be a disciple of the Lord Jesus, which may be found in Matthew 19:29, also Luke 14:26. It is at the expense of all things, life not excepted, and a living by every word that proceedeth out of the mouth of God. This is reason enough why there will be but few disciples.

JOHN LAWSON.

Conferences.

Digest of Church News.

The PITTSBURGH Quarterly Conference was held in Pittsburgh, Pa., June 3rd and 4th, 1871; Apostle Josiah Ells chosen to preside, W. H. Garrett clerk. Pittsburgh, Banksville, Waynesburgh, Belmont, and Fairview branches reported favorably. Port Perry branch was reported in a disorganized condition, by removal of nearly all the members. The "Pioneer" Sunday School of Pittsburgh, and "Good Samaritan" of Banksville, reported progress. The following officials reported, and were sustained: Apostle Josiah Ells; High Priests Jesse Price and Joseph Parsons; Elders James Brown, Frederick Eberling, Jacob Reese, A. Falconer, Edwin Hulmes; Wilphried Manning was reported unfavorably, with a promise of doing better in the future; Priests David Jones, Samuel McBirnie, W. Owens, H. Collins, W. H. Garrett, R. Wiper; Teacher David Strachan. Elder Edwin Hulmes as acting priest of the Pittsburgh branch, reported the receipt of \$100 for the Pittsburgh branch, and \$200 for the church to be remitted to the Bishop at Plano, Ill., a donation from Br. Joseph Winders. By vote of the branch the said \$100 was appropriated as a contingent fund for the branch. Br. John Gillespie having been restored to fellowship by the Pittsburgh branch at their last conference, and a resolution passed that he receive again the office of deacon by ordination, the president inquired of him if he would accept the office, he replied that he would rather let it lay over for further consideration. Report of the book agent for the Pittsburgh district for the quarter ending June 3rd, 1871: Debtor to *Herald* Office for books, tracts, &c., \$14,17, balance on old account \$5; moneys received for hymn

books \$59,75, remitted to *Herald* Office \$57,10; E. Hulmes, agent. Br. Hulmes stated that he understood the object of the book agency to be to obviate the necessity of sending small orders, or small sums of money to the *Herald* Office, thus increasing the labor at the office in keeping accounts, and to have the publications near at hand. Has at present nearly all the church publications on hand, and intends to have all. Desires all throughout the district wanting tracts or other publications to send their orders and remit their moneys to him, thus saving time and labor. Report accepted.

The WISCONSIN Western District Conference was held in Freedom, Sauk Co., Wis., June 16th and 17th, 1871; John Lee president *pro tem.*; John Bierline and T. Ward clerks. Elders present 5, priests 2, teachers 2. Freedom 14 members, increase since last report 4; Sandusky 19 members; Willow Creek not reported. Elder J. Lee had preached wherever there was an opening, and had baptized three. Resolved that Elder J. Lee be released from the mission appointed him by the conference held at Willow Creek branch. That Br. J. Lee visit the branches and preach among them, and that we sustain him by our means. Elder M. Cooper had preached in the neighborhood thirty times, and baptized two. Elders J. Bierline, J. B. Loomis, and B. Hughes reported. Preaching by Elders J. Lee and M. Cooper. The spiritual authorities were by vote sustained in righteousness. Testimony and sacrament meetings were held.

MONTANA District Conference was held at Willow Creek, Montana, July 29th, 1871, Elder Jas. Bamber was chosen permanent president, and A. B. Moore secretary, *pro tem.* There were present five elders, two priests, one deacon. Elders E. M. Bowen, J. Bamber, L. Gaulter and John J. Rees reported. Elder Bamber had baptized one. Priests John Pritchard and James Green; Teacher Thos. Rees, and Deacon Wm. Bradshaw reported. All the spiritual authorities were unanimously sustained. James Bamber was chosen president and John J. Rees secretary of the Montana District. It was resolved by this conference to assist the saints of the Reorganization in Utah in building their place of worship. Brethren Bamber, Gaulter, Moore and Bowen addressed the conference on Sunday in excellent feeling, and to good effect. This

conference meets again at East Gallatin, Oct. 28 and 29, 1871.

PITTSFIELD District Conference was held at New Canton, Ill., August 19th and 20th, 1871; Br. L. Babbitt president, T. Williamson clerk. There were present one high priest, one seventy, four elders, one priest. Pittsfield reported 23 members in good standing with the exception of two or three who were rather cold; T. Williamson president, J. Miller clerk. Elkhorn, six removed, leaving twelve remaining; L. Babbitt president. Elders Babbitt, Goodale, Bowen, Williamson and Tipler, reported. Priest J. Miller reported. It was motioned and carried that the presidents of branches in this district be requested to lay before their members the necessity of contributing some amount according to their circumstances, per week or month, for the spread of the good work we are engaged in. License was granted to Br. C. Mills. Br. L. Babbitt was chosen president of district for the ensuing quarter. Bros. Babbitt, Mills and Goodale preached during the session. Adjourned to meet at Pittsfield, Nov. 4th and 5th, 1871.

SACRAMENTO District Conference was held in Sacramento, Aug. 19 and 20, 1871. This conference convened with Elders M. B. Oliver and Henry Webb to preside, and Elder Joseph Vernon as clerk. There were present five elders, one priest, one teacher. All resolutions coming before this conference were required to be presented in writing by the persons offering them. A committee of three was appointed to hear complaints, consisting of Elders R. Wardle, J. W. Vernon and N. Stamm. Sacramento reports four added by baptism and five children blessed since last report. R. Wardle president. Volcano branch one added since last report. Elder M. B. Oliver acting as teacher. Joseph Howell president. The organization of a Sunday School in the Sacramento branch was considered a step in the right direction. Elder H. Webb delivered an appropriate address on the importance of the organization and maintenance of Sabbath Schools in the several branches of the church. James Nethercot was not considered as a member of the church, much less as an exponent of its faith and principles. Owen Davis was disfellowshipped for apostacy and rebellion. On Sunday morning the president discoursed to a good and attentive congregation. Elders Wardle, Oliver, Stamm and Vernon gave excellent reports, which were re-

ceived. Teacher A. H. Anderson reported. The First Presidency of the church and the different Quorums were sustained in righteousness. Sustained:—M. B. Oliver as president of the Sacramento district, R. Wardle as president of Sacramento branch, J. W. Vernon in his labors as priest, A. H. Anderson as teacher in Sacramento branch, J. Howell as president of Volcano branch, and C. Bagnall as president of the sub-district of Sacramento and vicinity. Br. H. Webb was appointed superintendent of the Sunday School of the Sacramento branch, and Sr. M. B. Oliver as secretary. After sacrament had been administered by Br. Vernon, the meeting was given into the hands of the saints for singing, prayer or testimony, as they might feel directed by the spirit. A pleasant and gentle flow of the spirit was enjoyed, which filled the hearts of some to overflowing, by which they were enabled to realize the goodness of a merciful father. Br. W. W. Blair was sustained as president of the Pacific Mission. No date of adjournment given.

NORTHERN ILLINOIS District Conference convened at the residence of Sr. Philo Howard, Batavia, Aug. 26th, 1871. President H. A. Stebbins in the chair, Br. J. Smith was appointed clerk *pro tem.*, Br. Valentine White, clerk of district, being absent. President Stebbins briefly reviewed the condition of the district, noticing the circumstances of the two days' meetings held in the district, and the labors of the elders in the various localities. At Wilton Centre, Will Co.; Triumph, LaSalle Co.; Rochelle and DeKalb, in DeKalb Co.; and Fox River, in Kendall Co., the meetings were well attended, and an especial interest was manifested at the two places first named. The spirit of neglect and apostacy was at work in some branches,—some had been cut off, some were cold and lukewarm; but it may be said that there were hopes for a better progress. He regretted that there was too great an indifference to the duties and privileges of the offices of priests, teachers, and deacons. He hoped that there would be an amendment in this particular, and that these officers would become more active in the future. Application was made by the Wilton Centre Union Branch for acceptance into the district. Upon motion, the report of this branch was read, and upon such reading the application was granted and the report accepted. Amboy reported three added by baptism; J. Doan, pres.; N. L. Stone, clerk. Fox River reported

one added by letter; G. Shadiker, pres.; I. Agan, clerk. Wilton Centre Union (new branch) numbers 37 members; E. C. Briggs pres.; E. W. Gould, clerk. Janesville: no change. Mission: no change reported; A. Hayer, clerk. Plano reported eight added by baptism; M. H. Forscutt, pres.; Isaac Cramer, clerk. Batavia reported loss of one, the presiding elder, by removal; A. Howard, clerk. Marengo reports loss of two disfellowshipped; C. H. Jones, pres.; H. Bartlett, clerk. Boone County reports loss of two disfellowshipped; W. F. Randall, pres.; J. Taylor, clerk. There were present of the first presidency 1, high priests 2, elders 5, seventies 1, teachers 2. Brethren Stebbins, Jones, Hougas, Harris, Shadiker, Sheen, Richardson, Hendrickson, Cherry and Anderson reported their various labors. It was resolved that all baptisms, confirmations, ordinations and blessings which may be attended to in this district, outside of branches, should be reported to the next ensuing District Conference, so that they may be recorded in the General Church Record. It was then ordered that the foregoing resolution be recommended to the consideration of the next General Conference for adoption as a rule to govern the various branches of the church. Br. Stebbins was sustained as president and V. White as clerk of the district. Brethren H. A. Stebbins, J. Landers, I. L. Rogers and E. Banta were appointed as delegates from the Northern Illinois District to the Semi-Annual Conference. Motion to sustain all the authorities of the church in righteousness was carried without dissent. Two days' meetings are to be held at Mission, Grand Prairie and Wilton Centre; notice of time to be given by the president of district. The word was preached during this session by brethren I. Sheen—subject the Kingdom of God—H. A. Stebbins, C. H. Jones, T. Hougas and Joseph Smith. A part of the Saturday afternoon session was spent in a general expression of ideas, but chiefly testimonies to the work. The next session of conference for this district is to be held at Mission, LaSalle Co., November 25th and 26th, 1871. This is said to be one of the best meetings ever held in the district.

DES MOINES District Conference was held at Independence, Iowa, Sept. 2d and 3d, 1871. Br. Nirk being absent, Br. G. E. Deuel was chosen temporary chairman, I. N. White clerk. Newton reports a gain of three by baptism; J. X. Davis, pres.;

I. N. White, clerk. Independence has increased five by baptism; W. Nirk, pres.; J. Z. Smith, clerk. Pleasant Grove: seven baptized since last report; Wm. Smith, pres. Elder J. X. Davis had confirmed one. G. Walker had baptized three, confirmed two, and ordained one. I. N. White baptized one and opened four new places for preaching. G. E. Deuel had baptized three. Elders J. Sayr and A. White, Priests B. Myers and E. Batty reported their respective labors. The clerk of the conference read a letter from the President of the District, wishing the conference to relieve him of the presidency, which request was granted, and Br. I. N. White was chosen district president. Thanks were voted Br. Nirk for the wise and kind manner in which he had served and governed the district as its president. The conference sustained all the authorities of the church in righteousness. The committee appointed last conference to put the Des Moines branch in working order was released, they having no success whatever. Elders Deuel and I. N. White preached during conference. The testimony meeting was spoiled by two of the brethren occupying too much time in giving a long uninspired testimony; by reason of which some of the saints went away feeling badly. Conference closed by appointing another to be held at Br. Harvey's, in Pleasant Grove branch, Dec. 2d and 3d, 1871.

UTAH district semi-annual conference was held in Salt Lake City, August 30th, and 31st, 1871. E. C. Brand was called to preside, and A. Metcalf to act as clerk. The official members present were 1 of the quorum of the twelve, 18 elders, 1 priest, 1 teacher, and 1 deacon. Salt Lake City reported 144 members, a loss of two by removal. J. W. Townsend, president; Matthew Twells, clerk. Malad 68 members. G. Nicholas, president; John Vanderwood, clerk. Ephraim 47 members, a gain of one by baptism. Joseph E. Foster, president; W. L. Mitchell, clerk. Ogden 33 members, a loss of three by removal. Peter Peterson, president; R. Kearsley, clerk. Santaquin 17 members, a gain of five by letter. Ezra Strong, president. Beaver City 15 members, no change. A. Bennet, president; James Baker, clerk. Providence 15 members, a gain of six by baptism. H. Bake, president; A. Nesser, clerk. Pleasant Grove 13 members; W. G. Sterrett, president. Soda Springs 13 members, a gain of three. E. Ellison, president. Union Fort 10 members, a

gain of two by baptism. W. P. Smith, president; W. Holmes, clerk. Kays Creek 9 members, a gain of five by baptism. John Hodson, president. Provo 7 members, one gained by baptism. Thatcher Hallett, president. Middletown 6 members by baptism. John Rogers, president; R. Hatton, clerk. Elders W. W. Blair, A. Metcalf, W. P. Smith, E. C. Brand, Lorenzo Barton, E. Strong, F. Wilson, W. G. Sterrett, H. Hershey, John Lewis, J. W. Townsend, W. Edgington, Peter Peterson, M. Twells, Martin Wardel and John Rogers reported. Sister C. Miller was received into the church on her original baptism. A discourse was preached by Elder W. W. Blair, on the Divine Authenticity of the Bible, in the evening. On August 31st it was resolved that the committee for locating chapel and building the same, be released; and that the committee appointed to procure means to build a chapel in Salt Lake City, be released. A vote of thanks was tendered to the trustees of the "Liberal Institute" for their kindness in granting us the use of the Hall to hold conference. The authorities were sustained in righteousness. Elder W. W. Blair was sustained as the President of the Pacific Slope mission. Elder Brand in reporting his field of labor reported having collected \$61 50 for the purpose of building meeting house, and had paid over the same to the Treasurer, Elder, P. H. Reinsumar, who had received for the same in full. Elder E. C. Brand was released from the Presidency of the Utah district by resignation, to take effect at the close of this conference. Licenses were granted to W. P. Smith and John Rogers. Sacrament was administered in the afternoon, followed by testimony, tongues, etc. A good feeling prevailed. A discourse was delivered by Elder W. W. Blair, in the evening, on the fundamental principles and doctrines of the church. Baptism was attended to at the end of the service. Conference adjourned subject to call.

The LITTLE SIOUX district conference convened at Six Mile Grove branch, September 2, 1871. Elder S. W. Condit in the chair, and Donald Maule, clerk. The following elders reported: Geo. Sweet, B. S. Parker, Nathan Lindsay, D. M. Gamet, S. W. Condit, and Lehi Ellison. The reports of these brethren were received. Little Sioux reports one received by letter since last report. D. M. Gamet, president and clerk. Six Mile Grove 17

members. Lehi Ellison, President; Jared Scofield, clerk. Twelve Mile Grove 12 members. Geo. Mefford, president; Nathan Lindsay, clerk. Harris Grove loses seven members by removal since last conference. Thomas Wilkins, president. It was resolved that no one should be acknowledged as an elder of the district except he held an elder's license, or give good evidence that he was duly an elder. It was ordered that Br. Donald Maule receive an elder's license. This conference adjourns to meet again at Little Sioux, first Saturday and Sunday in December, 1871. On Sunday morning there was a prayer meeting till 11 o'clock a. m. Br. D. M. Gamet spoke from Genesis seventeenth chapter. Br. Geo. Sweet spoke in the afternoon, from Deut. seventh chapter, eighth and ninth verses, followed by Thomas Wilkins. Two children were blessed under the hands of D. M. Gamet, and Thomas Wilson.

The KEWANEE district conference convened at Henderson Grove, in the saints' meeting house, September 2nd and 3rd, 1871. J. S. Patterson, presiding; J. D. Jones, clerk, *pro tem*. Victoria reported loss of one cut off. C. C. Reynolds, president; G. Cook, clerk. Kewanee reported a gain of eleven, nine by baptism, one by vote. J. Chisnall, president; T. France, clerk. Buffalo Prairie gained seven by baptism. J. F. Adams, president; E. Bryant, clerk. Sabbath school is in a prosperous condition. Princeville, 18 members, no change. H. C. Bronson, president; R. Benjamin, clerk. Davenport reports no changes in number. R. Rowley, president; S. Rowley, clerk. The president presented Brother John Sneathen, who was baptized and ordained an elder on April 6th, 1844, as worthy to receive an elder's license from this conference. After a little discussion, it was so ordered that he receive one. It was moved by J. Chisnall, seconded by C. C. Reynolds, that, whereas the Kewanee district extending over so large a territory as now organized, makes it impracticable to get proper representation at our conferences, and otherwise works injuriously to the cause; therefore, be it resolved, that this conference, at its next quarterly session, take into consideration the propriety of dividing the district. It was moved by J. Chisnall, seconded by C. C. Reynolds, that the elders in this district not already enrolled in the Elder's Quorum now organized, be requested to

send in their names, date of ordination, and by whom ordained, to the President of this district, by the next quarterly conference, to be forwarded to the General Conference for enrollment. Reports of elders.—H. C. Bronson reported his labors by letter, and was continued in his mission. R. Rowley reported by letter his and J. B. Harris' labors in the mission assigned them, and they were continued. C. M. Brown, C. C. Reynolds, J. Chisnall, J. D. Jones, E. Stafford, R. Lyle, J. Whitehouse, H. Strong, Wm. Gould, J. Brown, and P. S. Wixom each reported. Priest S. M. Adams reported labors. There were present 18 elders, 1 priest, 1 acting deacon. Saturday evening, President Patterson preached to a full house, from Hebrews 11:6. Sunday morning, from nine o'clock till half past ten, we had a social meeting, when Elders J. D. Jones and J. Chisnall addressed the audience, subject, "The different charitable spirits abroad in the world." In the afternoon the saints were again addressed by the President, from Phil. 2:5. In the evening E. Stafford spoke on the nature and office work of the Spirit, followed by the President on the same subject. On each occasion of preaching, the house was crowded to overflowing, and a large number stood listening outside. The people appeared to listen attentively and with interest. God was with his servants, and the word spoken was seasoned with the Spirit of Truth. To him be all glory, Amen. Adjourned to meet at Kewanee, December 2nd and 3rd, 1871.

Miscellaneous.

First Seventy's Quorum.

A. M. Wilsey, C. J. Lanphear, G. Rarick, Lorin W. Babbitt, W. H. Kelley, J. M. Wait, Jerome Ruby, Jesse L. Adams, Francis Reynolds, E. W. Wildermuth, Jas. W. Gillen, Chas. H. Jones, Nathan Lindsey, Jeremiah Jeremiah, Stephen J. Stone, Thos. Jenkins, John T. Philips, B. V. Springer, T. W. Smith, Geo. W. Shaw, Thos. Revel, Wm. H. White, Daniel Bowen, Otis Shumway, John W. Roberts, Benj. L. Leland, John B. Lytle, Andrew Hollissy, Glaud Rogers, David Jones, Geo. B. Hatt, Samuel Ackerly, C. F. Stiles,

John Thomas, John H. Lake, thirty-five now on the list.

These were known to the President and other members of the quorum as worthy of recognition as efficient laborers.

The following additional list furnishes the names of these whose ministerial status, and personal character was unknown at that time. The officers do not doubt but many of them are as worthy of honorable mention as the others, and they would be pleased to have the fact of their worthiness of licenses and honorable mention, or their unfitness for their calling, and undeservedness of licenses, made known to them by the respective branches to which they belong, as well as the names of all others whom they can endorse whose names are not registered and published.

Many have not received their licenses from the fact that the date and place of their ordination, and the names of those officating in the ordinance have not been furnished the secretary, I would therefore earnestly request that application be made for licenses on the part of those who can be endorsed by their respective branches, or District Conference in General Authorities, with the necessary information, and their licenses will be forwarded at once.

This is the additional list of those not endorsed by the Quorum and General Conference in 1870, through unacquaintance with their standing, no charges affecting their moral character being preferred.

W. D. Morton, Jonathan Delap, W. Ostrander, G. R. Outhouse, Jans Johnsen, James Burgess, Jas. C. Crabbe, A. B. Alderman, D. L. F. Bronson, Isaac Bogue, Stephen Bul', Joseph Billington, David Jones, Geo. Rarick,—total 14.

I desire the name and place of residence of every member of the Quorum who can justly claim a license. A surprising indifference to the subject of receiving licenses has been shown by many whose names are recorded. The President and Secretary of the Quorum do not feel at liberty to grant licenses where parties are either unknown by there public services or unendorsed by their respective branches.

T. W. SMITH,

Secretary.

BREWTON, Escambia Co., Ala.,
August 8th, 1871.

Case of Healing.

May 21st, 1871.

Dear Brothers and Sisters:

As I am young in the cause, I thought I would let you know how I got acquainted with the gospel of Christ. January the 9th, I was taken very sick. I soon had to take to my bed. My hands and face swelled very much. I sent for a German physician. He tried his practice on me, but I grew worse. I then got an American physician; he thought I got a little better. He left a bottle of medicine and powders for me; but I soon became helpless. My body was racked with pain, and I was full of a very dry, burning fever. My legs and feet were so swollen that I could not move them for eight days. I heard of the wonders in the Latter Day Saint's church, and I had a desire to see an elder. I heard that Elder Nutt was preaching not far from my house on the evening of the 20th of February, and I sent for him. He came and asked me and my husband, through an interpreter, if we believed that God did heal the sick? We said we did. He asked me if I took medicine? I said yes, but it did me no good. He then said I must take no more medicine, if he administered to me, as he did not like to mix the ordinance of God with the skill of man. I said I would not take any more. He then asked me and my husband if I received the blessing, would we obey the gospel, and give God the glory? We then answered, Yes. He then said I should live, in the name of the Lord Jesus Christ. He turned to the people, for the house was full, and talked to them; but I did not understand a word, as I could not understand English. He then bowed and prayed for me; and then anointed me, and laid his hands on me, and I broke out in a perspiration, and I felt the pains leave me while he prayed over me.

I stood upon the floor that same night a little. The next day he called on me, and I told him that I had had the best night's rest, that I had had for six weeks; for I was perfectly easy; but I told him that one limb was numb. He laid hands on me again, and the numbness was removed. The same day I got up and walked the floor, and in three or four days I felt quite well; but weak. The Lord took mercy on me, and I am thankful for it.

Oh! if we could only appreciate his love; but we oftentimes forget, after we receive a blessing.

Dear brothers and sisters, let us pray for each other, and grow in truth and holiness. Let our light so shine that others can see what we are by our good works.

Dear Br. Joseph, you can publish this, if you think it worth while, in the *Herald*.

Witnesses in the Church.—ELEANOR SNYDER, SAMUEL SNYDER, JOHN WEIGART.

Out of the Church.—ADELHEID MIERS, JOHN MIERS, JOAN MCCRAY, ELIZABETH SNYDER, THOMAS SNYDER, ELI SNYDER.

A \$5,000 Call.

"The Chestnut Street Presbyterian Church, of Louisville Ky., has honored Rev. G. H. Robertson of this City with a call, whose voice reaches up to \$5,000 per annum, house rent, moving expense and outstanding indebtedness. The reverend gentleman has heard the call and says: 'Verily, it is the voice of God and I obey it.'"—*Springfield dispatch to the Chicago Republican*.

The same kind of a call, took the reverend gentleman from Sandwich and \$1,500, per annum, to Springfield and \$3,000 per annum, a few years ago.

Tell a miser of bounty to a friend, or mercy to the poor, and point him out his duty, with an evidence as bright and piercing as the light, yet he will not understand it. Charity is a paradox to the covetous. The hand of the diligent maketh rich.

Original Poetry.

OUR CONFIDENCE.

The hope that cheers the hearts of Saints,
Grows brighter day by day;
It helps our feeble steps to tread
In peace, the narrow way.

We thank the Lord that he has sent,
The gospel full and free;
By Angels' hands to earth again,
'That we the truth may see.

No more by men's traditions led,
Who inspiration slight;
But now in certain paths we walk,
By revelation's light.

Upon the rock divinely built,
The Church securely stands;
The stone from out the mountain cut,
Is filling all the land.

Let not our hearts with sorrow fill,
Nor speak our sad complaints,
If men who know our Savior not,
Refuse to know his saints.

What if we are by men dispised,
We're children of a King;
Our Elder Brother soon will come,
And will deliv'rance bring.

Selections.

Personal Adornment.

Editor Iowa Homestead: I have read with sincere gratification, the valuable suggestions in regard to "Personal Adornment," by "Emily." I heartily endorse all she says, and in behalf of every *common sense* christian woman in Iowa, who reads her article, I beg leave to thank her for her brave and outspoken defense of a costume appropriate for the occasion on which it is worn.

Errors in dress are among the most be-setting sins of American women, and to bring about a reform in this matter, would be one of the most noble and humanizing projects of the age. But this reform is not to be accomplished at once; it requires "line upon line, and precept upon precept." It must be undertaken by brave and noble women, possessed of genuine philanthropy and intellectual refinement; whose social standing will be a potent lever with which to move upon the masses who most need this reform. Like "Emily," I have often been *pained* to see those whose church re-

cord says, "We seek a city not made with hands," but whose personal appearance of a Sunday in church would indicate, that the one idea that absorbed all their time and thought was to shine as a star of the first magnitude in the circle of "fashion." I most heartily wish the *sensible* women of Iowa, and I believe very many are ready to do it, would institute a dress reform that would abolish "chignons," and adopt a plain consistent sabbath costume which would prevent the necessity of the humble, worthy poor staying away from church because they could not endure the humiliating contrast between their own plain apparel and that of their dazzling, over-dressed *sisters in Christ*. Solomon, who was esteemed as a fountain of wisdom, said, "There is a time for all things," and while I consider it perfectly proper and right for persons in easy circumstances to possess an ample wardrobe of even elegant attire for proper occasions, I think a Fourth of July, a pic-nic, a forest ramble, or a religious meeting, are very unsuitable places for rich and gay apparel. And may the "good time coming" speedily arrive, when the brave true-hearted women of our own beloved Iowa, shall set a commendable example in this respect, worthy of emulation by the noble and good of every land.

HARRIET.

LOGAN, Iowa, 15th May, 1871.

Mound Builders in the Rocky Mountains.

The evidence of the existence of the Mound Builders high up in the Rocky Mountains, similar to those in Southern Utah and the Mississippi Valley, has recently been discovered by Mr. A. C. Deane of Denver. He found upon the extreme summit of the the snowy range structures of stone evidently of ancient origin, and hitherto unknown or unnoticed. Opposite to and also north of the head of South Boulder Creek, and on the summit of the range, Mr. Deane and his party observed large numbers of granite rocks, many of them as large as two men could lift, in a position that could not have been the result of chance. They had evidently been placed upright in a line, conforming to the general contour of the dividing ridge, and frequently extending in an unbroken line for one or two hundred yards. The wall and mounds are situated 3,000 feet above the timber line. It is therefore hardly supposable that they were built for altar or sacrifice. They were not large enough for shelter or defence. The more probable

supposition is, that like the larger mounds elsewhere, they were places of sepulture, and perhaps, also, at the same time, historical memorials, pointing, with their stone fingers, in the direction of the country from which the builders or their ancestors migrated.

The Spider and the Fly.

A NEW VERSION.

"Walk into my saloon, sir,"
Said the keeper to a youth,
"It is the cheeriest place sir,
You ever saw, in truth.
The way into my cellar,
Is down a slippery stair,
And I have many a foaming glass,
To drink when you are there."
"Oh! no, no!" said the wary youth,
"To ask me is in vain,
For who goes down your slippery stair,
From wrong can not refrain"
"I'm sure you must be weary,
With running round the town,
Come in young friend and rest you,
Come in and sit you down.
I've cards and pipes in plenty
Upon my closet shelf,
If you'll come in a little while,
You shall enjoy yourself."
"Oh! no, no;" said the cautious youth,
"For I've often heard them say,
Young men are bound for ruin,
Who drink and smoke and play."
Said the crafty fellow to the youth,
"Dear sir, what shall I do?
To prove the warm affection,
I've always felt for you.
I have within my cellar,
All liquors you can think,
Prime whiskey, rum, or lager,
Will you please to take a drink?"
"Oh no, no;" said the simple youth,
"Kind sir, I have no need
Of any kind of liquors—
Thank you very much indeed."
Fine fellow!" said the keeper,
"You're witty and you're wise,
How handsome are your curly locks,
How brilliant are your eyes.
I have some fine old liquors,
Of quite another class,
Champagne, and Port, and Claret—
Come in and try a glass."
"I thank you, generous sir," he said
"For all you offer me;
And bidding you good morning now,
I'll call again and sec."
The keeper turned him round about,
And entered his saloon;
For well he knew the foolish youth,
Would come again full soon.
So he dug a horrid pit
In a corner deep and vast,
Made ready fiery fetters
To bind the young man fast.
Then went out do his door again,
And merrily did cry,
"Come hither, hither, gentle youth,
With th' light and sparkling eye.

Your coat is finest broadcloth,
You've a nice hat on your head,
Your heart is like a feather, light,
But heavy mine as led."

Alas! Alas! how very soon—
His silly, silly brain
Half turned by wily flattering words,
The youth came back again.
With lingering steps he slowly,
Then with a quicker tread,
Thinking of his stylish coat,
And th' nice hat on his head;
Thinking of his curly locks,
Poor foolish youth; at last
Up jumped the cunning tempter,
And firmly held him fast.

He dragged him down his horrid pit,
He bound him with a chain;
He held the poison to his lips—
He set on fire his brain.
And now my dear young friends
Who may this story hear;
To idle, silly, flattering words,
I pray you ne'er give ear.
Unto an evil counselor,
Close heart and ear full soon;
And shun more than a viper,
The door of a saloon.

Famine and Pestilence.

According to the latest foreign mails, the horrors of the Persian famine continue to increase. A correspondent, writing from Tabreeze, says:

"The details which reach us of the destitution and misery which the drouth of last year has caused in the central and southern provinces of Persia are fearfully heart-rending. That the people are dying of hunger, even in the streets of the capital, is a minor phase of this terrible calamity. In Khorassan parents are selling their children as slaves to the Turcomans, to keep them alive, and in Ispahan men have been seized in the act of digging up the corpses to serve as food for the starving families. In Shiraz, Keham, and Yezo the wretched sufferers endeavor to support life on grass and roots which they find in the neighborhood. Pestilence follows hard on the footsteps of famine, and between them half of the kingdom of Persia is becoming rapidly depopulated."

A later account of the famine is given in the *London Times* of May 13, which says:

The famine in some parts of Persia is severe beyond comprehension. Rain was hopefully expected, but it came in very measured quantity, and too late to turn away the foe already at the door. Thousands have died by the wayside, of sheer starvation, or of starvation coupled with the disease it invariably brings in its train. Most of the dead lie unburied—a

fact which may be regarded as a sure precursor of pestilence. At first, when self-preservation by any means became the question to be decided, more than one human being is said to have been killed and eaten. The sights to be seen and not to be avoided in the neighborhood of Shiraz are such that European residents will not leave their own houses. Between Shiraz and Bushire thousands of dead bodies lie unburied."—*Chicago Tribune June 20.*

[From the Albany Atlas.]

"Let us Help one Another"

[The following quaint lines convey a beautiful moral, teaching us that there is no sphere or circumstance in life in which we cannot render each other "mutual assistance." The words have been arranged to music by Prof. T. Wood, and have become deservedly popular.]

A man very lame, was a little to blame,
To stray far away from his humble abode:
Hot, thirsty, bemired, and heartily tired,
He laid himself down in the road.

While thus he reclined, a man that was blind,
Came by, and entreated his aid;
Deprived of my sight, unassisted to-night,
I shall not reach my home, I'm afraid.

Intelligence give, of the place where you live—
Said the cripple—perhaps I may know it;
In my road it may be, and if you'll carry me,
It will give me much pleasure to show it.

Great strength you have got, which, alas! I
have not
In my legs, so fatigued every nerve is;
For the use of your back, for the eyes which
you lack,
My pair shall be much at your service.

Said the poor blind man. What a wonderful
plan!
Pray get on my shoulder, good brother;
I see all mankind, if they are but inclined,
May constantly help one another.

Sands of Gold.

The more we see of the world, the more we are satisfied that simplicity is as inseparably the companion of true genius as it is of true greatness.

Pleasure is seldom found where it is sought. Our brightest blazes of gladness are commonly kindled by unexpected sparks.

What is gratitude? The memory of the heart.

What is hope? The blossom of happiness.

What is time? A line that has two ends, a path that begins in the cradle and ends in the grave.

What is the difference between hope and desire? Desire is a tree in leaf; hope is a tree in flower, and enjoyment is a tree in fruit.

What is eternity? A day without yesterday or to-morrow—a day without end.

A dancer once said to Socrates: "You can not stand on one leg so long as I can." "True," replied the philosopher, "but a goose can."

Mankind have been learning for six thousand years, and few have learned yet that their fellow beings are as good as themselves.

We should be most especially on our guard in the sunny days of prosperity, lest our hearts get a chill in the groves of worldly pleasure and wanton enjoyment.

There is more fatigue in laziness than in labor.

Over-earnest asseverations give men suspicious that the speaker is conscious of his own falsities.

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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.*

VOL. 18.

PLANO, OCTOBER 15, 1871.

No. 1

THE "ONE BODY;"

OR, THE CHURCH OF CHRIST UNDER THE APOSTLESHIP,
AND UNDER THE APOSTACY.

BY ELDER T. W. SMITH.

WHAT IS THE CHURCH OF CHRIST?

Answer: "The collective body of evangelical christians." "All true believers in Christ found among the various denominations."

Should an objection be raised against this position, on the ground that there is no unity of faith or practice, or church organization among these different parties,—we are answered that the disagreement is upon "non-essentials," while upon "fundamentals" there is an unity, or an agreeance. Yet singular as it may appear, it is nevertheless true, that these "non-essentials," so called, furnish the foundation of the mutual distrust and separation and antagonism that exist among them; and are the "bones of contention" that valiant theologians contend over, with as much zest as if the salvation of the whole world depended upon their views being the universally adopted ones. They do not "agree to disagree," but make their several peculiar views so prominent that no fellowship, in a true scriptural sense, is offered their opponents; and their "non-essentials" furnish the bone and sinew of the rivalry

that exists in their efforts to establish their organization in every quarter of the globe; if not, one party would labor as earnestly in establishing the churches of another as their own.

Should one be asked why they do not help build up another than their own, it is answered, "they are not right;" but if further asked, Are they christians? Will they be saved? Will they receive the same glory hereafter as you? "O yes, no doubt of that," is the answer.

To this we would reply then, that if they are christians, and heirs of salvation, why not preach *their* faith, assist in building up *their* churches, &c., for to make men christians, and heirs of eternal life, is the avowed object of the labors of each and all the different ministers,—and we may say members.

If to believe certain sentiments that all agree upon constitutes a christian character, then these "non-essentials" can have no part in forming that character, and therefore are merely useless opinions, and subserve no real purpose, except to furnish food for Satanic rejoicing, and texts for infidel

dissertations, as well as frustrating the purposes of Jehovah. If they are essential to the formation of a christian character, then they are necessary to salvation, for christian character is essential to salvation. If they are essential to constitute a christian life, or to form a christian character; which ones are so essential? or are all of them?

If one set of views are essential to this end for one class, they must be for another, and so until all have to be believed by the several parties; but inasmuch as they are so utterly diverse and antagonistic, no man in possession of his reason can believe them all. So no matter what he first believes, he cannot possibly believe that which conflicts with this original faith, without laying aside as erroneous that which he had received, and if the first was essential, then to receive the other he must discard the first essential,—which act of course would damage his prospects of salvation; but if it is not needful to believe all, then which one?

Says one party, "Mine;" says another, "Mine;" and so on through the whole list. So we must believe all; but says one, "Our views are taken from the Bible, and agree therewith," and so say all.

If their views are all scriptural, then they are necessary; for "All scripture given by inspiration of God is profitable [therefore necessary, and indeed such is the signification in this and other places.] for doctrine, for reproof, for correction, for instruction in righteousness,—that the man of God may be perfect, thoroughly furnished unto all good works."

But it is further urged in defence of this disagreement of faith, practice, and church order, that Paul says that "The body is not one member but many;" and again, "But now are they many members, yet one body," and we are only so many members of the one body. But the apostle argues in the same connection, (1 Corinthians twelfth

chapter), "That there should be no schism [or division] in the body; but that the members should have the same care one for another." But do the different churches have the same care one for the other? If so, would there exist the rivalry, the contention, strife and selfishness seen among them? Paul says: "And whether one member suffers, all the members suffer with it; or one member be honored, all the members rejoice with it." Now is this true of the different churches?

Again he says: "And those members of the body which we think to be less honorable, upon these we bestow more abundant honor." Is this true? Do the popular, or leading churches, bestow more abundant honor on some weaker or less popular ones, than on themselves?

Again he says: "For by one Spirit are all baptized into one body, * * and have been all made to drink into one Spirit." Jesus says of that Spirit which the whole body possesses: "Howbeit when he, the Spirit of Truth is come, he will guide you into all truth."

Now if the Spirit (which this body is to drink into) is really possessed by the several members, and their teachings are those of the Spirit, then their doctrines must all be of God, and essential to salvation,—or if they are not of God, then they are of man, and therefore merely human opinions, and can be received or rejected as he who hears may choose. If they are of God, then he is the author of positive contradictions, and the Bible does not represent him fairly, when it declares of Him "With whom there is no variableness, neither shadow of turning." Again: "For God is not the author of confusion, but of peace, as in all churches of the saints.

But if God is represented truly in these and other scriptures, then he is not the author of these different faiths, orders, or systems, &c., and of course

they are not the effects of the operation of his Spirit,—and if not, what spirit originated and perpetuates them?

If their faiths, or systems of religion, are systems of truth, and the Spirit has guided each of them in the development and establishment of their several doctrines, then we are required to believe that which cannot be true—for one party declares that the Spirit in him teaches the “Eternal conscious misery of the sinner who dies in his sins,” and another declares, as the mind of the Spirit, that the finally impenitent will be “burnt up,”—“be as though they had not been,”—“cease to exist as conscious beings.” And another claiming to be led by the same Spirit says, that “All mankind will finally be saved.” Now it must be apparent to any mind that it is utterly impossible for each of these doctrines to be true, for if the wicked suffer forever in torment, they are neither destroyed nor yet saved alive in the kingdom of heaven; or if saved, they are neither destroyed nor eternally tormented. And so it may be argued with many other clashing and contradictory teachings.

It is therefore evident that some of these doctrines must be taught by the spirit of error, instead of by the Spirit of Truth, and if so, why may not the same spirit lead in the construction of the different forms of church government, as displayed by the several parties? And if the Spirit of Truth leads to one form of government, then it should not—and would not—lead to the formation of a different and opposite one.

If these reflections are legitimate—and the deductions from the premises logical, then the query may arise, how shall we tell what is right, either of doctrine or church government? We reply that inasmuch as these several parties professedly declare their acceptance of the Holy Scriptures as the only infallible rule of faith and practice

—we must appeal to them for a solution, and when presented in their plainness, and untrammelled by learned and wise (or otherwise) comment, or glosses, they may present the subject in a tangible form. Therefore after examining the testimony of the Spirit against the present divided state of the religious world, we may then inquire into the character of the church, as established on the Eastern Continent over eighteen hundred years ago. Paul says:

“Now I beseech you, brethren, mark them which cause divisions, * * * * for they that are such serve not our Lord Jesus Christ, * * * * and by good words and fair speeches, deceive the hearts of the simple.”—Romans 16: 17, 18.

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”—1 Cor. 1: 10.

“For ye are yet carnal: for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men.”—1 Cor. 3: 3.

Jesus prayed that his disciples might be one, even as his Father and he were one,—“that the world may believe that thou hast sent me.”—John 17: 21.

Then by reasonable inference we would say that discord, or division, and strife among his professed disciples will produce the opposite effect, or cause the world to deny that God has sent his Son Jesus, which it very generally does to-day, for a rapidly prevailing doctrine is that he was of human origin, the son of Joseph the carpenter, and essentially and entirely human in his begetting, life and death, and repeat the bribed report of sleeping sentinels, who testify that “His disciples stole him while they slept,” or in other words, deny his resurrection.

The world does not believe, yet Christ declared in substance, that it would if his disciples were one. Then

are the churches responsible in any degree for the infidel state of the world?

The present condition of things in contrast with that of apostolic times may be illustrated thus:—A mariner who has been away on a voyage for several years, on his return to the port of departure, instead of the one steady or fixed light that once gave him the bearing of numerous shoals and breakers, as well as the course to a safe anchorage ground, finds a score or more houses strung along the coast at irregular distances, presenting every kind and color of light, would be more apt to ground his vessel on a shoal, or run her on the shore in his bewilderment and despair, than to find his way to a safe harbor.

But we inquire, What is the scriptural idea of the church—the Bible definition?

The term church is translated from "*ekklēsia*." "An assembly" is its primary signification. An assembly or congregation of believers in Christ is therefore "a Church of Christ." The apostle Paul used to write to the "*Ecclesia ton Theon*," or the Church of God at Corinth, &c.

The phrase, church, is used to designate a particular congregation of believers united in the gospel order;—also, the collective body of believers made up of all the churches throughout the world, and in all ages. Paul generally named the different congregations or assemblies, as "Churches." The word "church" occurs about sixty-four times in the New Testament; the term "Church of God" seven times, and the word "Churches" about thirty-four times. We nowhere read of the Pauline Church, Church of Cephas, Church of Apollos, &c.; but the entire phraseology used impresses the mind with the idea of "ONE BODY," baptized with "ONE BAPTISM," actuated by "ONE SPIRIT," united by "ONE FAITH," inspired by "ONE

HOPE," and governed by "ONE LORD," even Jesus the "head of the church." The union existing between this church and Christ was as close and intimate as that between a God united husband and wife. Says the apostle:

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives, as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church."—Eph. 5 : 22-33.

Another figure is employed by the Savior himself to express this union.

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing."—John 15 : 5.

It would be worthy of notice here, that the branches must (if alive) partake of the life-powers, or principle, that is in the stem, or vine, and the fruit produced will be by the life-power in the vine.

The vital force, or divine energy by which Christ spoke and performed his wondrous works, evidently was the Spirit of God,—and that divine power he promised to the branches, (not church organizations as such), but to individual members. He promised them ability to perform the same works that he did, and greater, if they would abide in him; but how or by

what power was these works to be done? By the Spirit of God, the Comforter, the Spirit of Truth. This Spirit would guide them into all truth, and teach them things to come, besides bringing to their remembrance whatsoever he had taught them. (John 14:17-26; 16:13.)

This Spirit would therefore unfold new truths, and reveal unfulfilled prophecies, or declare coming events; for besides bringing to their remembrance what they had known or heard, which includes all the teachings they had received from him, it was also to declare that which had not been revealed as yet. The Spirit therefore is the *principle or power of direct revelation*. This point we wish to keep ever in mind. The Spirit is to do this work, this is its character and design, even the Spirit of prophecy and revelation. We are met here with an assertion that this power was promised the Apostles alone; but let us compare Acts 1:1-8, with Acts 2:33, 38, 39.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. * * * Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

From this we learn that the same promise is given all who believe, repent, and are baptized. Consequently we are allowed to believe that the word of Christ will be fulfilled in the case of all who become true believers, even the word spoken in Mark 16, that

"He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16:16-18.

The same idea is taught in 1 Cor. 12:4-11.

"Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles, to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."

Having learned somewhat of the vital force, or life-powers of the church, we will employ another figure,—an apostolic one, however, and examine the creation of the church under the type of a building. The Apostles call the church the building of God—the

members as "lively stones." He says the saints "Are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."—Eph. 2 : 20.

It is here assumed by some that the church is to be built upon the *teachings* of apostles and prophets, and not that apostles and prophets are to always be present as the foundation of the existing church. But this position we will show is incorrect. To the inquiry, Is the foundation here the real beginning of the church, and no regard to be paid to the location, or resting place of the foundation? Is the foundation (admitting it to be apostles and prophets) built on the sand, on air, on water, or on what? Says Jesus :

"Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you what he is like. He is like a man which built a house, and digged deep, and laid the foundation on a rock."—Luke 6 : 47, 48.

So the church of Christ,—including the foundation and the corner-stone,—is built on a rock, but what is the rock; remembering its distinctive position, not the foundation, but that on which it rests? Let us see whether there is an answer to our query in the scriptures.

What is the declaration of Christ in Matthew 16 : 18: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." What rock? Peter? No; for Peter was one of the foundation stones, for he was an apostle, and could not be the rock on which the foundation is built. Let this distinction not be forgotten. Well then was it upon Christ? No; for he was the corner-stone—or head of the corner. Well then, perhaps on the truth that Peter uttered: "Thou art the Christ the son of the living God?" Hardly; for while this is a cardinal principle in the gospel, yet not the main one—which is evidently

the "Kingdom of God;" for the gospel is glad tidings of the kingdom. (See Matthew 4 : 23; 24 : 14. Mark 1 : 14. Luke 4 : 43; 8 : 1; 9 : 2. Acts 8 : 12; 19 : 8; 20 : 25; 28 : 23, 31.

What is the rock? It is important to know this, as we are examining the building, to understand upon what it is built. Let us see. Jesus had asked his disciples what they had understood the people to teach concerning him. "Whom do men say that I the Son of Man am?" Their opinions were various. He inquires of them, "Whom do ye say that I am?" Peter responds, "Thou art the Christ, the Son of the living God. The answer to this declaration of the Apostle's knowledge is, "Blessed art thou Simon-Barjona, [or son of Jona], for flesh and blood hath not revealed it unto thee; but my Father which is in heaven." Now what was he blessed for? Because he had *supposed* or *guessed* correctly? Nay verily. What then? Blessed art thou FOR, or because, it was not REVEALED by flesh and blood, but by the Father; that is to say Peter received this knowledge of the character of Christ by divine revelation. It was something more than mere faith, for that he could have received by hearing the word of God,—that portion then in existence, or the Old Testament.

Says one, in surprise, Does the Old Testament teach a faith in Christ, or could men believe in him through that? Certainly; Jesus said to the Jews, before any of the New Testament was written,

"Search the Scriptures, for in them ye think ye have eternal life; and they are they that testify of me. * * * For had ye believed Moses, ye would have believed me; for he wrote of me."—John 5 : 39, 46.

"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke 24 : 27.

So it was not faith, received by

reading or hearing this word,—for “Faith cometh by hearing * * * the word of God;” it was positive knowledge—received by special divine revelation.

This KNOWLEDGE of God is not received by hearing, or believing,—only as they prepare the way or make knowledge possible, for knowledge follows faith, the latter results from testimony, the former from experience. “No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.” How is revelation received? Says Paul:

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them unto us* BY HIS SPIRIT; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.”—1 Cor. 2: 9–11.

So then the Spirit of God is the Spirit of revelation, and this is the rock upon which the foundation, or apostles and prophets rests, for an Apostle is “one sent” by the Spirit, whether through Christ when he was on earth as the medium, as Peter, James, John and the others were; or through prophets, as Paul and Barnabas and Timothy.—See Acts 13: 1–4. 1 Tim. 4: 14.

What is a prophet? One who reveals the mind and purposes of God by his Spirit:

“For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.”—1 Peter 1: 21.

So there could be no apostles and prophets but for the Spirit of revelation, consequently no foundation for the church.

God first lays the rock of revelation, or his Spirit, then calls apostles and prophets into existence; the former

preach the gospel, baptize for remission of sins those who believe and repent, lay on hands for the gift of the Holy Ghost, by which Spirit they are baptized into the body of Christ, and by which the gifts of faith, wisdom, knowledge, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kind of tongues, interpretation of tongues proceed.

Prophets reveal the mind of the Spirit, as to who shall be called as elders, or evangelists, pastors, and teachers, where labor shall be bestowed, as well as reveal the gifts to be obtained or possessed by those who are worthy, make known the will of God in any matter of church government necessary, as well as any purpose that God has for his servants to accomplish,—for “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.”—Amos 3: 7.

Having found the rock, and the foundation, we are prepared to ascertain the scripture statement of the character of the church and its needs. Paul says:

“God set the members every one of them in the body, as it hath pleased him.”—1 Cor. 12: 18.

These members he further names in verse 28:

“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues.”

Observe it PLEASED God to set these members in the body. Could it displease him afterward so that he should remove them, and he be an unchangeable God, and when they were so necessary for the church’s progress and existence? As appears from Eph. 4: 8–12, speaking of Christ, Paul says:

“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; for the perfecting of the saints, for the work of

the ministry, for the edifying of the body of Christ."

Notice these inspired officers were necessary for several important duties. First, "THE PERFECTING OF THE SAINTS." How can they be perfected without them. If the former apostles, prophets, &c., perfected the saints in their day, how can the saints in these days be perfected? Says one, by their teaching; but their teaching is not understood by all alike, and different meanings are given their word; besides, the saints in that day had the words of prophets and apostles, (for those sent by the Spirit are apostles—no matter in what age they figure), and if such teachings alone were needed to perfect the saints, then these could have been without the aid of living ones as well as we. Paul argues that

"All scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16, 17.

The Holy Scriptures which were able to make Timothy wise unto salvation through faith which is in Christ Jesus, he had known from a child, and evidently were the writings of the prophets—termed the Old Testament—and if they could do this work, yet were not apostles and prophets needed also. So we may have *their* writings, yet living ones be needed too.

This will appear more clearly from the second great use that Paul says they are for; namely: "THE WORK OF THE MINISTRY."

The prophets of the Old Testament filled their ministry and passed away, and yet the work of the ministry was still needed, consequently other prophets were raised up to do it; they in turn passed from the stage of action, and the "ministry," or "the work of the ministry," is still needed; if so, who are to do the work? Apostles, prophets, evangelists, pastors and teachers, certainly; especially as the "gospel

of the kingdom" is again to be preached before the end of the world; (see Mat. 24: 14); and no one can "preach except he be sent;" (see Rom. 10: 14, 15); and this ministry or priesthood no one should assume without a revelation through a prophet as Aaron received his.—See Heb. 5: 4.

Another purpose for which these officers were designed was "THE EDIFYING OF THE BODY OF CHRIST." To edify is "to build, to improve, instruct, profit." We might not only ask how could the church be built, improved, instructed, or profited without them; but also raise the important, yea, momentous query, How could the church exist without them? As they composed in part the members of the body, and as necessary to its very organization and life, as the eyes, ears, hands, feet, and every other member of a human body are essential to the very formation and uses of the body, for the members respectively, in their proper position, constitute the body. So if God once placed these apostles, prophets, &c., as members of the body of Christ, it was for the purpose of forming that body, consequently their abolition, or removal, is equivalent to the destruction of the body itself. So, from whatsoever cause they were removed, (as evidently they have been for about sixteen hundred years, as all sects admit), there could have been no true body, or church, since then. Let this thought be retained in the mind while we examine a so-called proof that they were to be removed, because no longer necessary; but we may with unfeigned surprise ask why was the church no longer needed? "O the church was needed, but these gifts, these apostles and prophets, are what were to be dispensed with;" but ah, these powers, gifts, officers, and members, are what composed the church, and without which there would be none.

As well might a person say that the

Republic of the United States of America was a grand and necessary institution, but having been fully established by the founders thereof, there is now no need of the President and Cabinet; Supreme Court, Senate, and House of Representatives; Army and Navy; State and Territorial Governors and Legislatures. We will do with our Mayors, and Councils, and Police force, and the Constitution which, allowing it, provides for the election of these various important officers, and describes their duties and powers, yet we will use it only as an interesting document, full of good instruction, but only in part applicable to us.

A Republic indeed, a foreigner would say, with all the governmental machinery removed, or destroyed, and an inoperative Constitution. Why, sir; Your Republic is defunct; it is *non est inventus; requiescat in pace.*

But to the supposed proof that these gifts were to cease in the church, (or we might suggest as a better idea, the gifts were to cease with the church) In 1 Cor. 13 : 8, it reads: "Charity never faileth; but whether there be prophecies they shall fail; but whether there be tongues they shall cease;" and he adds "Whether there be knowledge, it shall vanish away." Now suppose we admit that prophecies or prophets, and gifts of tongues should fail and cease, in the establishment of churches in the days of the apostles, then knowledge must vanish too; and if knowledge, then the Spirit of God is withdrawn also; for by that is the only way (as we have shown) that knowledge of God—of Christ—of the things of God is obtained—and "No man can say that Jesus Christ is Lord but by the Holy Ghost;" and every spirit that does not make that confession is not of God. If the knowledge of God and Christ is lost, then eternal life is forfeited.

"This is life eternal that they might

know thee, the only true God, and Jesus Christ whom he hath sent."—John 17 : 3.

Who is prepared to admit that the world, the religious world, has been in profound ignorance of God and Christ for the past seventeen hundred or eighteen hundred years?

But the "gospel of the kingdom" was to be preached again in all the world, before the end thereof; to do this a ministry is needed, and to do the work of that ministry, apostles and prophets, &c., are needed. Men must be called into that ministry by revelation, or prophecy, and as the gospel is to be preached in all the world—among all nations—then the gift of tongues is needed, for the primary use of that gift was for that purpose in the days of Peter and Paul.

But when were tongues to cease, prophecies to fail? When that which is perfect is come. Paul argues that that time evidently is not before the coming of Christ: "For we know in part, and prophecy in part, but when that which is perfect is come, then that which is in part shall be done away." What shall be done away; that which is only existing in part? No; for it would be a strange way to perfect an imperfect thing, by destroying the imperfect or incomplete part. We would hardly perfect a house that was half, or two thirds built, by destroying that which was built. The fact of partial existence is absorbed in the complete, or perfect existence.

Will we cease to have knowledge when the perfect is come? Certainly not; for Paul, in the same connection, says: "Then I shall know even as I am known." He will not cease to know anything, but will cease to know *in part*, because he will have perfect knowledge. Prophecy does not fail, in the sense of its utter disuse, for the "Testimony of Jesus is the Spirit of prophecy."

But as an evidence that the gift of

prophecy was not to cease after the apostles' time till Christ's second coming, is evident from the following scripture and logical deductions. Peter quoting from Joel, says:

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy."—Acts 2: 17-19.

But some may say that these last days were those then in existence, and his prophecy was fulfilled then.—and they were the "last days of the Jewish dispensation." This we cannot admit, for the same objection, in defence of other views of theirs, will claim that that dispensation ended with John the Baptist's appearance, and quote: "The law and the prophets were until John." Well if they were until *then*, how could they continue in force till the day of Pentecost, nearly four years after, and after Christ had completed his mission, and work of offering salvation to the Jews exclusively.

Further; Joel adds, that the

"Lord will show wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

And further, he says:

"For in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat."

Now no one can claim that all this took place at Pentecost, nor at any time since. However as many scriptures point to these times as the last days, we look for the fulfillment of the whole prophecy in these days.

Further; Jesus says the "Spirit of truth will shew you things to come." And Paul: "Now if any man have not the Spirit of Christ, he is none of

his." So if the Spirit of Christ is on the earth to-day, it must fulfill its mission, unless Christ's words are meaningless, and if it will do as Jesus says, it will then follow that the Spirit of prophecy and revelation must exist among his followers to-day. Again, there are two prophets of great faith and miracle-working power yet to appear in the great city, where our Lord was crucified, who are expected to preach to the Jews after their restoration to their land.

But there was to be a time when prophecies would fail, tongues would cease, and knowledge would vanish away, but not because they were no longer needed—as John Wesley sensibly argues, "As is vulgarly supposed, but because the church had turned heathen again." The reason why they would be no longer manifested, but cease to exist in that day, was because the Spirit which caused them would be taken away,—and as certainly and upon the same principle as *effect* would cease with the removal of the *cause*, so the gifts of the Spirit ceased when the Spirit was withdrawn.

But *why* should the Spirit be withdrawn from the churches? Because they rendered themselves unworthy of the bestowment of the Spirit—for the Spirit cannot dwell in unholy temples, and the temples, Paul declares, are the saints' "bodies."—(See 1 Cor. 3:16, 17; 6:15.)

Paul foresaw an apostasy or falling away, and that the saints would become unfit to be the recipients of the Holy Spirit. John, also, by the Spirit, describes this fallen condition of some of the churches. Also of your own selves says Paul:

"Shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20: 36.

"For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they

shall turn away their ears from the truth and be turned unto fables."—2 Tim 4: 3, 4.

Peter says :

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter 2: 1, 2.

John, through the Spirit, condemns the church of Thyatira, for having a false prophetess, who taught and seduced the Lord's servants to commit fornication, and eat things sacrificed to idols. So to the church of Pergamos it is written that there were those who taught the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, and to eat things sacrificed to idols, and to commit fornication.—(See Revelations 2: 14, 18.

As the Spirit of God was to guide into all truth, and to reprove of sin, and teach the knowledge of God, and without it no one could be Christ's, and as these evil teachings and practices were the "works of the flesh," and were opposed to the fruits and workings of the Spirit, it is evident that those who held them had lost the Spirit; and as James says, "The body without the Spirit is dead," we reason that the body, or church of Christ, is dead also without the Spirit.

John Wesley, in reasoning from Ecclesiastical History, states that the spiritual gifts were in the church until the middle of the third century. And it is evident that as long as the church remained pure, and uncorrupted by false teachings, and unholy practices, she retained the Spirit; but by reason of unbelief, defiling of their temples, and by mixing pagan practices and notions with the doctrine and practices of the gospel, they lost it; and conse-

quently became dead, as branches of the vine become, when through any cause the supply of sap or life-power is cut off.

When the church lost the Spirit of God, she began to be led by the spirit of man, and aspire after worldly honor and place and power. And in the union of spiritual principles with temporal powers, as was effected through the conversion (so called) of the Emperor Constantine, the church became lost to Christ, and the divorce between the bride and the Lamb was consummated in the establishment of the Bishop of Rome as Universal Bishop, or Father over all the bishops, and the church at Rome as the mother of all the churches.

The church still was called "the church," but she had by this time lost the distinguishing characteristics of the church as introduced by the Savior, and more fully established by the Apostles whom he appointed.

The wife who proves unfaithful to her marriage vows, and seeks the companionship of other men than her husband, and by him is put away and legally divorced, does not cease to be a *woman*, although no longer virtuous, yet she does cease to be the man's *wife*. So the church was still a church, yet no longer the spotless and virgin bride of Christ. She found a lover in the world, or Roman earthly power, and forsook her legal husband, and despised his law, and ignored his claims. So becoming the paramour of Roman potentates, with whom she has lived the wanton's life, with whom she has committed fornication, she places herself in a position to become not only a harlot, but the mother of harlots, or false and apostate churches.

Council after council was held to establish new and unscriptural dogmas, changing the ordinances, altering the character of the order of church government, introducing new doctrine, and

remodeling the whole superstructure, as reared by God himself as it pleased him, and thus became an entirely new and distinct church, devoid of the faith, practice, order, and spirit of the Apostolic Church.

THE CHURCH RESTORED.

But was this sad condition to remain forever,—was God's church to be no longer on the earth? Was the power of darkness to rejoice unceasingly over a fallen church, over a corrupt, "christianity," so called? Should Jesus come and have no kingdom from which he would gather that which should offend and do iniquity? Was the gospel no more to be preached in power upon earth? No; for the word had been spoken by the Son of God before the gospel had been proclaimed outside of Judean Courts, before Gentile ears had heard its gladsome sound, that "This gospel of the kingdom shall be preached in all the world for a witness, unto all nations, and then shall the end come."—Matt. 24 : 14.

Or as is otherwise translated, "And again this gospel of the kingdom shall be preached," &c.

But how shall it be preached? "For how can they preach except they be sent."

If God rejected the apostate church in former days, and withdrew his Spirit, how could men preach by its aid,—for the servants of God formerly did not preach by word only, but in demonstration of the Spirit and of power; "Not in the words which man's wisdom teacheth; but which the Holy Ghost teacheth," says Paul. And which he "Did not receive of man, neither was taught it; but by revelation of Jesus Christ."

If the gospel ordinances, and order, with the power of the Spirit and authority to minister in the things of the kingdom were lost, how could they be restored? Important question truly. Is there an answer? Listen! "Surely

the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."—Amos 3 : 7.

Well then, here is an important secret necessary to be made known, even how to restore the gospel church with its faith, ordinances, and organization. How shall it be done? Answer.—By revelation to such as God may call to be prophets.

Shall there be prophets in the last days? Yes, answers Joel. But who shall *ordain* men to preach, as this power was conferred by laying on of hands anciently? Was any one on earth empowered to do this? If so, then they held it from God, and either received it by direct ordination from Jesus Christ, or some messenger delegated from the courts of heaven,—or else received the power and right to preach by ordination of man,—who must in his turn either receive it from heaven, or through human instrumentality;—if the latter, then the rule must hold true in every case till it is run back to the apostles, thereby establishing a line of Apostolic Successors, which is equivalent to saying that the church existed in its purity from the apostles till now; but apostles and prophets ceased centuries ago, is the claim to-day.

If none can trace their ordination back to Apostolic days, then they are decidedly and solely of human origin, or else were bestowed by special revelation and commission from God through Jesus, or an angel. But who claims the latter? The idea is scouted as being unreasonable, or impossible. Yet what would those who sneer at such an idea, say to the claim, that authority taken from earth, because of transgression, must be restored by those who once held it, which men for centuries have not. And that idea is not ridiculous, but a reasonable and a scriptural one.

God must reveal "His secret unto his servants the prophets," or prophet,

if he had but one. How has God revealed his secrets in former days? By the Holy Ghost, says one; truly, but is that the only way? How did he reveal secrets to John on the Isle, called Patmos?

"The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."—Rev. 1:1.

"I Jesus have sent mine angel to testify unto you these things in the churches."—Rev. 22:16.

Also to Daniel 9:21.

So it is not unreasonable to suppose that Jesus would adopt a similar way to reveal the great secret, that the time had come for the gospel of the kingdom to be again preached—the ordinances restored—the organization revived—and his church once more established upon earth.

The gift of the Holy Spirit was formerly conferred through the laying on of hands, as were also ordinations to offices, and was one of the principles, or ordinances in the churches. (See Acts 8:17; 13:1-4; 19:6. 1 Tim. 4:14. Heb. 6:1.) So that while the secret could be revealed by the Spirit, or by the voice of God directly uttered, yet that authority to preach should be conferred, and the Holy Spirit bestowed, it was needful that some one properly qualified should come and lay on hands.

If this authority has been lost for ages, and therefore not possessed by man since, then either Jesus himself, or an angel sent by him, must come and perform this work.

He could not come personally to re-establish his church, for he will come to judge the quick and the dead, when he does come, and to perform other great and momentous works, so he will send his angel, and to this agrees the word of John.

"And I saw another angel fly in the midst of heaven, having the everlasting

gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—Rev. 14:6.

Let it be remembered that John well knew that the gospel had been preached, and was being preached on earth, at the time he wrote these words, and could not have reference to his time; and further, the angel is quickly followed by another, who proclaims the downfall of Babylon, which had not come into existence in John's day. This gospel *then* being preached could not of necessity be brought to earth by an angel, as something that had been lost or neglected.

Neither must he bring something new, or another gospel, if so, he comes under the anathema of Paul.

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8.

If he could not bring a new gospel, and there being no necessity of bringing that already preached throughout the world, (see Col. 1:23), then it must be a future day that John sees, previous to which he discerns the true and only gospel would have ceased to be preached in purity, power, and by divine endorsement.

Has the angel come? If not, will he come? Yes, if the Bible be true. But we claim that he has come,—has ordained men to the Apostolic office, has revealed his secret, and empowered men to restore the church to its original purity and order.

Says one, "I have no proof." Have you that an angel appeared to John, to Peter, to Paul, to Cornelius, to the women at the sepulchre, to Mary, to Elizabeth, and to numbers of others? Yes; "the Bible says so." True, but for all that, it is the testimony of those who were the *recipients* of the angelic visitations. They said that they saw the angels, and we do not doubt it; but is not the word of

man to-day worthy of belief? And would not the fact of angels visiting such as God appointed a work to do, corroborate the testimony of these others, or at least demonstrate the fact that angels did appear to mortals, and strengthen our faith in the claims of the former.

A man might testify upon oath that he saw another shoot a third one, and kill him. The testimony of ten thousand men that he did not see him do it, would not invalidate his testimony, unless they could prove that he was under circumstances that made it impossible for him to see it.

But says one, the fact of the dead man being found, and at the place where the murder was said to have occurred, would be strong evidence of the assertion of the first being correct.

Well, the fact that the gospel of the kingdom, with all its attendant privileges, ordinances, and blessings is preached;—the fact of the church existing as in the days of Paul, with apostles, prophets, teachers, and the various spiritual gifts, is strong evidence that it is restored, and by angelic influence, or agency.

Who can prove that the angel has not come?

WHO CAN PROVE THAT THE CHURCH OF CHRIST DOES NOT EXIST AS IN FORMER DAYS?

When was the church reorganized? is anxiously asked. APRIL 6th, 1830. And now existing under the virtuous ruling of Joseph, the son of Joseph the martyred prophet.

Send for an Epitome of the Faith, and compare with the scriptures.

M A T T E R .

*"Even on points left at large,
How they will meet, and rail, and charge."*

"This was truly written of the sectarian world; but shall the time ever come when it will be true of saints." I hope not, yet there seems to be a diversity of opinion on many points, and a wide range of ideas held, which perhaps, if expressed, will do no harm, and may do good if such expression is conducted with due courtesy; but brethren should remember that blunt truths sometimes do more mischief than slight errors. It may be a duty, but always to be regretted, when conscience compels brethren to differ; and when forced to do so, they should do so kindly, and not with the supposition that all who are not wilfully blind, ignorant or prejudiced, will be convinced by their arguments.

We learn one thing by free discussion, and that is, that no one head contains all wisdom; and that close investigation proves some things true which at first seem contrary to reason and revelation.

The learned ignorance of the days of Columbus laughed at the idea that there was land beyond the western seas; Galileo was imprisoned by the inquisition for holding what was considered in his day heretical opinions, and was compelled on his knees to abjure the truths he had discovered, which were, they said, contrary to reason, common sense and the scripture.

Men always err when they attempt to prove any art or science by the Bible. That book was given to teach us our duty toward God, our neighbors,

and ourselves, and though many scientific principles are glanced at, there is not enough given, either to prove or disprove any scientific position, so that no one has a right to accuse me of infidelity whether I believe the earth to be round, square, or triangular; created out of something, or nothing, in six days of twenty-four hours length, or a longer period of time.

The good book tell us that in the beginning God created the heavens and the earth, but does not tell us whether they were made out of something, or nothing; that the heavens and earth, and all that in them is were finished in six days, but does not tell us what was called a day before the present order was established. That the rivers all run into the sea but the sea is not full, but does not tell us that the reason it is not full is because the

water is carried off by evaporation and otherwise. The same book speaks of the foundations of the earth, but does not tell us whether these foundations are made of sticks and stones, or of order, harmony, and the universal laws of attraction. The question, "whereupon are the foundations thereof fastened?" is asked in the Bible, but it is answered in an older book, that book, which, after men had partly learned to read, they named Geology. "Or who, (it is asked), has stretched the line upon it." We are not told in the Bible what it is, but we read it in a book which we call Astronomy.

The Bible was given to teach us morals, and he who attempts to prove any theory of science by it has as hard a task as he who tries to solve a problem in mathematics by the rules of syntax. MORMONIA.

WHAT IS A SALT BOX.

The following philosophical discussion may be of interest to those pursuing advanced studies in mental philosophy:—

Professor—What is a salt box?

Student—It is a box made to contain salt. Professor—How is it divided?

Student—Into a salt box, and a box of salt. Professor—Very well; show the distinction. Student—A salt box

may be where there is no salt; but salt is absolutely necessary to the existence of a box of salt. Professor—Are not salt boxes otherwise divided? Student—Yes, by a partition. Professor

—What is the use of this partition? Student—To separate the coarse salt from the fine. Professor—How? think a little. Student—To separate the fine salt from the coarse. Professor—To be sure, it is to separate the fine

from the coarse; but are salt boxes yet

otherwise distinguished? Yes; into possible, probable, and positive. Professor—Define these several kinds of salt boxes. Student—A possible salt box is a salt box yet unsold, in the hands of the joiner. Professor—Why so? Student—Because it hath never yet become a salt box in fact, having never had any salt in it; and it may possibly be applied to some other use. Professor—Very true; for a salt box which never had, hath not now, and perhaps never may have any salt in it, can only be termed a possible salt box. What is a probable salt box? Student—It is a salt box in the hand of one going to a shop to buy salt, and who hath sixpence in his pocket to pay the grocer; and a positive salt box is one which hath actually and *bona fide* got salt in it.—*Selected.*

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., OCTOBER 15TH, 1871.

P R O G R E S S .

The history of the past, the circumstances of the present, the hopes for the future, all point to the motto of our subject as to the only means by which the past can be remedied, the present improved, or the future brightened.

In history, Providence has furnished us a source of instruction from which the wise will draw lessons that will enable them to perceive the importance of being alive to the necessities of the hour; for they there read of the terrible disappointments and unrecoverable losses that have been sustained by those who rested content with the achievements of their predecessors; instead of themselves working out the great problems of life in keeping with the state of progress in their own times.

For each and every condition of life there are ample provisions made. For those conditions which rest in man's physical nature, there are the almost boundless resources of the earth, the water, the air. For the employment of his mental nature, the vast fields of science lie open, awaiting his explorations. For the exercise of his moral nature, there is opened to him the wonderful avenues in which the correspondencies of human sympathy work for humanity's elevation. For the development of his spiritual nature, there is the gospel; and in the gospel and its privileges are revealed the grand and stupendous means by which Deity, angels, and man, can work in harmony for the glory of God, the proper and delightful employment of the ministering angels that do his bidding, and the progress of man to the highest attainable ultimate, his being formed anew in the likeness of his Creator, and partaking of his glory.

The past, with its history, is before us. The reading of its well-filled pages reveals to us the truth that man is designed to be a progressive being. Everything terrestrial is developed from its lower to its higher conditions, and were it not for "the hand of man which defiles," and the inevitable law of decay, which determines new conditions when the climax is reached, the perfection of beauty would long ago have graced our fair earth with its inexpressible charms.

The policy which ignores the past as "old-fogyism," and that which rests

satisfied with the past, as though all that is possible of attainment had been attained, are both wrong.

The past is a guide to the present, and in it were sown the seeds, and grown the trees, whose fruit we enjoy. After the merging of patriarchialism into heathenism, without the different and peculiar epochs of Judaism, Christianity would have found no sure resting place. Without the scattering of the Jews, Christianity would have failed. Without the Reformation, the introduction of the gospel in the last days would have been attended with almost insuperable difficulties. Without the revolt from Great Britain, and the establishing of a free and independent government on this soil had taken place, the great work of the last days could not be consummated. The past is the index to the present; the present to the future.

It follows, then, from these considerations, that when a public speaker speaks disparagingly of the past as being entirely wrong, as having performed no necessary part in the drama of the world's progress, he undervalues, underestimates what has transpired, and ungratefully partakes of the blessings and fruits of that which he condemns. He too may be misunderstood, unappreciated in the great future; and experience has taught us that the man who is most earnest in the effort to make the efforts of others, already past, look despicable and mean, is the least able to bear animadversions on his own policy, most anxious to have his own deeds and views receive the highest possible meed of praise.

We trust the Elders will bear this in mind, and while they steer safely past the shoals on which the barques of others have been wrecked, let them thank God for the buoys left as a warning token, and drop the tear of sympathy with their ancestors as they glide safely by the spot that marks their religious, political, or social grave.

On the other hand, let us not rest content with their attainments, or we shall be weaker than they. Where they left the work, let us take it, and carry it on to a successful issue; bearing in mind that though precedents become custom, and custom becomes law, there is a higher law which is independent of all custom, and to it we must all bow, and by it stand adjudged worthy or condemned, the "law of life in Christ Jesus."

E. D. SARGENT, Esq., of the editorial staff of the *Morning Star*, a Free-Will Baptist periodical, published at Dover, New Hampshire, called on us September 20th, 1871. Mr. Sargent is a genial and thoughtful man—we were pleased with an interchange of opinions and views. He states that the *Morning Star* has a circulation of about 20,000.

THE "ONE BODY;" or the Church of Christ under the Apostleship and under the Apostasy. This is a new tract of sixteen pages, by Elder Thomas W. Smith, written in the same style as the "One Baptism." Though scarcely equal to that tract, this has some good points to recommend it to our tract societies. Price, per dozen, thirty cents; per hundred, two dollars; single copies, by mail prepaid, five cents.

THE SUCCESSOR. This tract is now reprinted. Our foreman, Br. Scott, being otherwise engaged at the time the pages of the former edition were made up for the press was unable to give to it his attention, and some of its columns and pages were misplaced. We are sorry for this, especially as 2,000 copies had been sent from the office, chiefly to Utah, before the error was discovered. It is now correctly printed, and for sale. Two dollars per hundred; thirty cents per dozen.

GENERAL CONFERENCE closed on Sunday, the 24th ult., after having been in session five days. It was probably the most largely attended of any conference ever held by the Reorganized Church. See conference minutes.

PRESIDENT J. SMITH remained in Western Iowa intending to visit and build up the churches in the west for a season—may peace attend him.

ELDER JOSIAH ELLS has been laboring in New York and Philadelphia. He intends devoting a few weeks to the interests of the work in Brooklyn and vicinity—may the spirit of his office rest upon him.

BR. DITTERLINE of Philadelphia has been afflicted—we are glad to learn of his convalescence.

ELDER MARK H. FORSCUTT returned from his trip in Kansas and Missouri, and to conference, on the 26th ult., and is again at the office desk.

If any of the elders can go, or do go, to Adrian, Michigan, they are requested to call on Mrs. Mary Hunt. She is a widow, an old settler, and well known there. She is investigating the truth, and desires to learn more of its beauties and power.

AN elder is wanted at Morrisonville, Illinois; who will go? See letter of Jonathan G. Emmons. If any one writes first to him, address box 145.

Correspondence.

ALLEGHANY CITY, Pa.,
Sep. 5th, 1871.

Bro. Joseph Smith.

I noticed in one of Br. Blair's letters, a kind of regretful sentence, that there was a lack of duty in the Eastern Mission. ["The elders in the East," meaning all east of Missouri River.—Ed.]

I stand rebuked for not writing for the *Herald*, but I assure the saints we are still in earnest, and laboring agreeably to our ability for the spread of the good work. Circumstances had occurred, which seemed to indicate it to be advisable for me to give immediate attention to this vicinity, and I am now pleased that it was done.

The brethren are laboring to the uttermost of their ability, in most of the

branches around, and new doors are opening for preaching, and some are being added; the work is gaining ground—and many of the saints are being strengthened in the Lord.

I have baptized two in Pittsburgh, and two in Western Virginia; one at Lexington, Ohio; and Br. James Brown has baptized in Ohio, and several others have been baptized in this district by the several elders in their respective neighborhoods.

The congregations in the country places are larger than formerly in the same vicinity, showing that the interest is not dying away. However, there is something strange about it, many confess they believe the work to be true and genuine, yet hold back from obedience. O how little do people realize the consequence of trifling with the Spirit of the living God; fear will of necessity come upon them, and all the consequences connected with that fear will be fully seen and felt. Escape from the despised counsel of the Lord is impossible, if not unto life it must be unto death, it then will overwhelm the mocker, the unbeliever, and the scorner, as a consuming fire.

The western Virginia saints are preparing to build themselves a house. The land for a site has been donated; a gentleman outside the Church has offered to saw the timber necessary, as his share of the work; the material is all secured. The District conference resolved to aid in the effort.

The saints of the Pittsburgh District held their quarterly conference on Saturday and Sunday last; we had an extra good refreshing time. The Lord be praised.

I expect to start east and preach in Philadelphia next Sabbath, and pass on into Maine as rapidly as the circumstances of the case will admit. Notwithstanding the weather has been oppressively hot in West Virginia, in connection with Br. James Brown, and latterly Thomas Lloyd, I have held five and six meetings per

week. We have, through the grace of our Father, sown considerable of the seed of the word,—and I doubt not some of that seed will bear fruit that will be gathered into the garner of God; for the promise must be fulfilled: “He that goeth forth weeping, bearing precious seed, shall doubtless return bringing his sheaves with him.”

Yours in anticipation of the joy at harvest-home.

JOSIAH ELLS.

CHEROKEE, Kansas,
Sept. 27, 1871.

Br. Joseph:

The saints are generally well, although there is considerable sickness through the country. I have baptized three since I last wrote you. Love to Br. Mark and all saints.

In haste, Your Br. in Christ.

B. V. SPRINGER.

MORRISONVILLE, Ill.,
Sept. 18th, 1871.

Dear Friends:

I write to inform you that I desire much to hear the gospel preached by a *preacher of the gospel*, according to the law of God, and a member of the Reorganized Church of Jesus Christ of Latter Day Saints. I marvel not, for I must be born again of the water and of the Spirit. Now I call on God's people to come and preach here. I want you to tell me when you can send a preacher to preach the gospel. I will assure you that when a saint comes to my house he will be cared for as well as we can care for him according to our ability.

Dear Friends, will not some one of you come and preach here. I want some books: a Bible, the Book of Covenants, the Book of Mormon, and a Hymn Book. There are others beside me who want to hear the saints. Oh! may God send them here speedily to preach for us, and for all who will hear the truth. I live seven

miles north-west of Morrisonville. Morrisonville is the nearest town on the Toledo, Wabash, and Western Rail Road. Come to Morrisonville, and enquire for Jonathon G. Emmons, and come to my house as soon as you can. Come or send some one to preach the everlasting gospel. Oh come and help us! Pray for us! I desire the prayers of the saints; may the blessings of God rest on them. I have no doubt but that there can be a great deal of good done here—come and see. Yours truly,

J. G. EMMONS.

GARTSIDES, St. Clair Co., Ill.,
 Sep. 25, 1871.

Br. Joseph Smith:

The brethren around are working for the truth's sake, and trying to do right. I am going through the district, and visiting the branches. I find the saints in good spirits, and trying to attend to their duties. I think there will be an ingathering very soon, according as I see things at this time. May God grant it.

GEORGE HICKLIN.

MANTENO, Shelby Co., Iowa,
 August 11, 1871.

Br. Joseph.

At the solicitation of the brethren here, I submit the following lines for publication, composed when I was blind.

BLIND FANNIE'S PRAYER.

Oh! thou who heard Bartimeus,
 Hear me, also, while I pray;
 Remove this grievous blindness,
 Let me follow in the way!

Like him, I ask not pleasure,
 Or gold, or earthly bliss;
 I ask of Thee one treasure,
 Dear Savior, it is this!—

Oh! take away this blindness,
 Restore to me my sight;
 Dear Savior, in thy kindness,
 Turn my darkness into light!

Or, if it is denied me,
 Grant this I humbly pray,
 Thy loving hand to guide me
 O'er life's tempestuous way!

And, though I never, never may
 Behold the rising sun,
 Help me, oh help me, Lord to say,
 Thy will, not mine, be done!

When life, and pain, and tears are o'er,
 May I lean upon thy breast;
 And breathe my life out sweetly there,
 And calmly sink to rest!

Then bear me from this world of night,
 To that celestial shore;
 To dwell in everlasting light,
 With loved ones gone before!

FRANCES A. ERNST.

EAGLEVILLE, Harrison Co., Mo.,
 Sept. 22, 1871.

Editors Herald.

In response to the many enquiries in relation to land in this vicinity, I take this method of replying, as it is much in abbreviation of the usual style of "letter writing." I am situated some eight or ten miles to the south-west of the location made by the United Order of Enoch, west of the "Big Creeks," and seven miles to the north-west of Eagleville. Land in my neighborhood has been offered this summer at from four to eight dollars per acre. The land is rolling prairie, with plenty of timber with short and easy distances in most instances.

For the most part, it is tolerably well supplied with stock water; and good drinking water may be obtained by digging for it.

The land *near* and adjoining the "location" made by the "Order" is somewhat smoother than in this vicinity; but will produce no more than the more rolling land. It is worth from six to twelve dollars per acre, timber not quite as convenient as in this neighborhood. The object of this communication is simply to notify the brethren that the proposed north and south railroad, running from Chariton, Iowa, on the B. and M. R. R. south-west, directly through or near these lands, to the Missouri river, is now under construction, and the probabilities of its completion are quite good, we think. Some feeling already exists in the minds

of some that land will advance soon, and some few are already asking advanced prices; but as times are hard and money scarce, we think there will be little, if any, excitement on that point this fall. But our candid opinion is that this fall is the accepted time to purchase lands cheap, or at close bargains, in this section. A word to the wise is sufficient. Persons coming should say nothing in relation to "company," or that many others wished to purchase. Brethren from the north will find it advantageous, in coming by cars, to come to Osceola, on the B. and M. R. R., thence to Leon, the county seat of Decatur Co., at which place they are but from fifteen to thirty miles from these lands. Brethren from the south coming by cars can come to Marysville, Nodaway county, a distance of sixty miles west of this vicinity.

Yours in the cause of truth,

ZENOS H. GURLEY.

Hunt Co., TEXAS,

Sep. 4, 1871.

Br. Joseph :

Your kind letter came to hand on the 2nd instant, and was thankfully received. You wish me to make out my report. I arrived in Texas on the 6th of April, and after resting awhile I commenced preaching, and after a few weeks preaching in different parts of Texas, the people came out in large numbers to hear, and were so well satisfied that I had many invitations to preach the gospel. The people are reading their Bibles, and are full of enquiry, and anxious to know more of the doctrine. I have invitations to go from twelve to forty miles to preach. The people in almost every direction are desiring me to come to their neighborhoods to preach the gospel to them. The different clergymen are striving to hinder their members from coming out to hear me, and for that purpose, they are using all their power to put me down; but they have one that is able to put to silence the foolish-

ness of ignorant men. There is the greatest prospect in this part of Texas imaginable. I have only as yet baptized seven; but I believe there will yet be many that will obey, after they have investigated; for they have taken their Bibles and are searching them diligently to find out if the principles I have preached are true.

JAMES CARROL.

COTTAGE, Hardin Co., Iowa,
Sept. 19, 1871.

Br. Joseph :

I was pained by your letter announcing the death of Br. Gurley. Few equalled, and none exceeded him in active zeal in the advocacy of his faith. The Reorganization will ever be indebted to Br. Gurley for unstinted sacrifice in its behalf, in its infancy. Peace to his memory.

The astronomical question being discussed in the *Herald* promises some interest. Observation has informed me that the more positively one talks upon a subject, the less he knows of it—as a rule.

Your reference to preparing a history of the church will of course require considerable time and research. Voluntary contributions will form but a small part, no doubt, but I hope you will not abandon the enterprise. As ever yours.

J. W. BRIGGS.

LAWRENCEBURG, Cloud Co., Kan.,
August 10, 1871.

Br. Mark H. Forscutt :

On last Sabbath, in order to correct the public mind as to our faith, and by request, I preached to a crowded house at this place, on the subject of the evils of polygamy. At the close of the meeting, a judge and a doctor of medicine came to me, and the former enquired, "Can we get you to come to Clyde?" I told him I was willing to preach anywhere within reaching distance; but that on Sunday next, I had an appointment to preach in the same place, as the man of the house had told me I could use his

house as long as he stayed there. The judge said, "If you will come we will publish it in the paper." I made an appointment to go there on Sunday, the 20th inst, and preach at 11 o'clock. I discover that if I were two Henry P. Tyler's, I could find plenty of calls; more than I could fill. May the Lord bless the seed sown. Your brother,

HENRY P. TYLER.

Conferences.

Semi-Annual Conference.

Minutes of the Semi-Annual Conference held on Mr. Parks' grounds, near Council Bluffs, Iowa.

SEPT. 20th, 1871, 10 A. M.

MORNING SESSION.

Conference opened by singing. Prayer by the president, who as president of the church was sustained as president of the conference, and M. H. Forscutt as secretary. Elders Davis H. Bays and J. R. Badham were appointed as clerks.

An appropriate address, occupying about forty-five minutes was delivered by the president, on the growth of the church, the causes that had tended once to promote, and those which subsequently had impeded its progress. His encouragements to industry, to faithfulness, to laboring with hand, heart and head, were well received.

Brethren C. Downs, Wm. Redfield, Wm. Strang, G. W. Bays, E. B. Gaylord, E. Knapp, D. Hougas and W. Fletcher, were chosen as marshalls and special police to preserve order during the conference.

Adjourned to 2 p. m.

Benediction by Elder Wm. W. Blair.

AFTERNOON SESSION.

Opened by singing hymn 2. Prayer by Bishop I. L. Rogers. Minutes of Annual Conference were read by secretary and approved.

REPORTS OF COMMITTEES.—*Committee on Hymn Book.*—President Joseph Smith as president of the committee on Hymn Book reported, and asked in behalf of committee that committee be discharged.

Motion to discharge committee was offered and seconded, and amended by motion of Br. Riley Briggs to add that a vote of thanks be extended to committee in por-

tion to the size of the hymn book.—Carried over one negative vote.

Committee of Publication.—Bishop Israel L. Rogers as president of this committee made his report, in which he stated that it was found impracticable at present to organize according to the law of the State of Illinois; but that committee would do so as soon as practicable, if sustained.

On motion of Br. Holcomb, committee was sustained and continued.

The President appointed Jarius M. Putney, J. Caffal and Ralph Jenkins a committee of reference to consider cases that may arise, or be presented for adjudication.

The following notice was read by the President:

"The Stockholders of 'The First United Order of Enoch' are hereby notified that the payment of the second installment on stock taken, would be very acceptable, as the funds are needed. It being the commencement of the second year of the association, and the proper time for said payments, it is hoped that a successful effort will be made by each stockholder to make this payment. I. L. Rogers, treasurer; and Henry A. Stebbins, secretary, are on the grounds, and will attend to receiving money and giving receipts.

"E. BANTA, *president.*"

Adjourned to half-past seven p.m., for testimony and prayer meeting. Benediction by Br. W. W. Blair.

EVENING SESSION.

Bishop D. M. Gamet presiding. The saints had a prayer and testimony meeting, in which the spirit was given to comfort and cheer.

Adjourned to ten a.m., September 21st.

SEPTEMBER 21st, 10 A. M.

MORNING SESSION.

Conference met pursuant to adjournment. Sung hymn 133. Prayer by Elder D. H. Bays. Sung hymn 147. Pres. Joseph Smith spoke on the agency of man. He had been called to administer where the evil spirit was; but he had often discovered that the evil was the effect of something created by the appetite. He did not wish to complain; but woe to him, if he kept still when the wolf was at the door. If men would examine rightly the cause of evil spirits dwelling in them, they would find the avenue where those spirits enter into their bodies left unguarded. Exercise your agency and you will never be brought under the control of evil spirits. There are many, he was sorry to say, whose sen-

sibilities are stultified by the use of tobacco, by liquor, by opium, by narcotics. He had been called to administer to those who were supposed to be sick, while the truth, if told, would have shown that they were under the influence of some of these evil habits. Man possesses more power for self-redemption than you suppose, and unless you put forth the power to redeem yourselves, you can never be redeemed. When we talk about the redemption of Zion some of us speak of it as if we expect the soil will change us, and the waters from the streams and springs purify us; this is a mistake. Let us look for redemption by the law of righteousness, and we shall eventually drink freely of the pure water of life.

Minutes of yesterday's business were read and approved.

REPORT OF DISTRICTS.—*Northern Kansas District*: 5 branches, 20 officials, 99 members, total 119; 16 added by baptism, and several by letter.

Northern Illinois District, by Henry A. Stebbins: 2 first presidency, 4 apostles, 1 bishop, 10 high priests, 8 seventies, 46 elders, 8 priests, 10 teachers, 8 deacons, members 453, total 520.

Des Moines, I. N. White: 4 branches, 15 elders, 4 priests, 3 teachers, 1 deacon, total 102; baptized 11, 1 died, 2 children blessed.

Southern Nebraska, by James Kemp: 3 branches, 128 members, elders 16, priests 4, teachers 2, deacons 2, total 152; about 13 added by baptism.

Decatur, by A. W. Moffatt: 1 organized branch of 81 members. In district, high priests 2, seventies 2, elders 9, priests 3, teachers 2; deacons 1, 25 added by certificate of removal, 3 added by baptism; loss,—5 removed, 1 disfellowshipped; total membership 100.

North-Western Missouri, by J. D. Craven: 13 branches, 1 seventy, 60 elders, 11 priests, 12 teachers, 7 deacons, 241 members, total 332; died 3, gain 55.

Central Nebraska, by Thos. J. Smith: 5 branches; about 8 baptized.

Fremont District, by Wm. Redfield: 8 branches, 4 high priests, 2 seventies, 31 elders, 9 priests, 10 teachers, 4 deacons, total 288; increase 27.

Galland's Grove, by Thomas Dobson: numerical strength about 300, gain about 31; there are 7 branches in the district.

Pottawattomie District: 7 branches, one organized and one disorganized; members 380, 2 high priests, 5 seventies, 61 elders; increase 25 by baptism and otherwise.

South-west Missouri and South-east Kansas, by B. V. Springer: 6 branches, seventy 1, elders 25, priests 6, teachers 6, deacons 5, total officers and members 193.

Kewanee: J. S. Patterson reported by letter; 12 branches, 8 only reported; 2 high priests, 2 seventies, 35 elders, 9 priests 9 teachers, 5 deacons; gain,—by baptism 22, by letter 6, by vote 5; loss,—by death 1, cut off 5; total 341.

Little Sioux, by Elder Crabb: no official statistical report.

Adjourned to two p.m.

AFTERNOON SESSION.

Sang hymn 58. Prayer by Elder W. W. Blair. Sang hymn 196.

REPORTS OF MISSIONS.—Elder Thos. E. Lloyd was laboring in Pennsylvania, under the direction of Br. J. Ells.

Elder Thomas Nutt had baptized eight, and blessed several children.

A. H. Smith and D. H. Smith are laboring in the String Prairie and Nauvoo District. They had been appointed to labor in Utah, but circumstances had prevented their going. They have been laboring in their district to the best of their ability. The latter had been chosen president of the Olive branch, at Nauvoo, and effected its reorganization. They express a desire to labor for the cause of Zion.

C. W. Lange had labored some in the Northern Illinois District.

Jesse Broadbent reports his mission in Southern Illinois; had preached forty times, blessed three children, and done all that he could. He had baptized two since he returned, but one had been drawn away again.

J. Snively is now laboring in Canada.

Hans Anderson has labored in Northern Illinois.

L. W. Babbitt in Pike County, Illinois.

A. M. Wilsey is laboring in Pennsylvania, preaching with good effect.

W. W. Blair had lately returned from the Pacific Mission. His mission was assigned him nearly eighteen months ago. He had baptized some thirty or forty in Southern Indiana and Michigan before starting. He did not baptize many in Utah—Br. Brand was the man to do the baptizing there. Utah is a hard district to labor in, owing to the fact that the people are not privileged to think for themselves. However, the net gathered some good and some bad—and thousands in Utah are favorable. They have been looking for their deliverance, and were glad. Many wonders had been performed by the power of God. D. S. Mills had been re-

markably healed, after he had been given up by the best physicians. A daughter of L. Clapp had had the measles settle in her eyes, who was healed immediately. After his mission to California, he returned to Utah, and found great changes had taken place there. Spiritualism and infidelity prevail there; but the people are freer. I wish this conference would send half a dozen, or a score, to Utah.

E. C. Brand had baptized thirty. He had met with much opposition, but the Lord had stood by him.

T. W. Smith, reported by the President, has been preaching in Southern Alabama; he expects to visit Texas.

G. W. Conyers, reported in person that he had not done any public preaching; but had been to Tennessee, visited his friends, and talked by their firesides.

C. G. Lanphear reported by Pres. J. Smith as laboring in connection with T. W. Smith.

E. C. Briggs is preaching in Michigan with good success.

E. L. Kelly had been preaching with Br. E. C. Briggs, and is now laboring with Br. H. S. Dille.

J. H. Lake is now laboring in Canada.

J. Chatburn had endeavored to fill his mission to Utah, and had a happy season while there.

Alex. McCord reports having been to Utah. He arrived on the last of September, and traveled and preached wherever he could. He wants to have J. Smith go there, and others too. He had baptized four.

J. Landers reported being so old that he could not prosecute a mission in the winter. He was anxious to do the will of the Lord. He gave the conference an inspiring exhortation to faithfulness.

Of the above named brethren, Elders A. H. Smith, D. H. Smith, C. W. Lange, Jos. Snively, H. Anderson, L. W. Babbitt, A. M. Wilsey, T. W. Smith, C. G. Lanphear, E. C. Briggs, E. L. Kelly, and J. H. Lake were reported by President J. Smith.

On motion of Elder E. Banta, *Resolved* that the filling the mission to Great Britain be left with the First Presidency.

On motion of E. C. Brand and E. B. Gaylord, C. G. Lanphear was released from the presidency of the Southern Mission, and T. W. Smith sustained therein under the direction of the First Presidency.

On motion of E. C. Brand, W. W. Blair was released from the presidency of the Pacific Slope Mission, and A. McCord, J. Chatburn, and S. Wood from Utah Mission.

On motion of Br. Halliday, all missions before given, from which those assigned are not released by this conference, are hereby sustained.

On motion of M. H. Forscutt, Elders Z. S. Martin and J. J. Stafford were appointed to a mission to Ohio and Indiana.

Nephi Caudle and John S. Weeks volunteered for a mission, and were assigned to Wm. W. Blair for appointment.

Elder E. C. Brand was released from the Utah Mission, and Elder Chas. Derry from the Western Iowa Mission.

On motion of Elders Blair and Forscutt, *Resolved* that all persons wishing to take missions beyond their respective districts, apply to the First Presidency, or members of the Quorum of the Twelve.

Benediction by W. W. Blair.

EVENING SESSION.

President J. Smith preached in the city at night, and the saints had a fellowship meeting on the conference ground, J. M. Putney presiding. The gifts were enjoyed.

SEPTEMBER 22nd, 10 A. M.

MORNING SESSION.

Opening service: prayer by Elder P. Cadwell.

The Utah Mission was introduced by the President for the consideration of the conference, as a committee of the whole.

Elder W. W. Blair urged the importance of the Utah Mission, and thought that the brothers of the President, Alexander H. and David H. Smith should take that mission, and that if the President himself were to go, it would result in great benefit to the cause. He also stated that it was reported in Utah that the President of the Reorganized Church received a salary,—some said of \$3,000, and others of different sums up to \$30,000 per year for his services. (The audience looked amused.)

The President stated that if he had this three or this thirty thousand a year, he would try and set some of the Elders to work.

Quite a number of the brethren spoke on the subject of the Utah Mission, and urged strongly that the members of the church should be more self-sacrificing, in order to provide means for the temporal support of the families of the ministry, that the ministry might be free to labor.

Elder Blair thought that an effort should be made by the entire church to erect a meeting-house in Salt Lake City, as the brethren there will soon have no place for public worship. Friends of the cause

there, and liberal-minded unbelievers too, will assist.

On motion of Br. J. Caffal, *Resolved* that a telegram be sent to Bros. A. H. and D. H. Smith, to ascertain whether they will go to Utah, if appointed.

After the resolution had passed, some remarks were made by Elder W. W. Blair on Utah affairs, when it was

Resolved that we reconsider the motion concerning the telegram.

The question was discussed by Elders Banta, Caffal, Derry and McIntosh, and on again presenting the motion for telegram, it was lost.

Benediction by W. W. Blair.

Adjourned to two p.m.

AFTERNOON SESSION.

Services opened by singing. Prayer by Br. J. A. McIntosh.

Minutes of yesterday's proceedings read, corrected and approved.

Utah Mission again taken up, and the following was presented by Elder W. W. Blair, and obtained:

Resolved that the First Presidency and the Quorum of the Twelve provide a ministry and printed matter for the Utah Mission.

MISCELLANEOUS BUSINESS.—The following resolutions were presented:

By Elders Forscutt and Cadwell, and adopted by a hearty and almost unanimous vote, after a vigorous opposition led by Elders Riley W. Briggs, J. Hansen, and others, and a defense of it by Elders Forscutt, Banta, Lewis and others,

Resolved that this conference appoint and authorize a committee on music to compile a tune book for the use of the church, adapted to the hymns and anthems in Saint's Harp; that said committee consist of members, to be nominated by the President of this conference, who shall collect or write music, and forward it to the president of the committee; that two years from the date of their appointment shall be given for the compilation of the work; that the money expended for music-paper, postage stamps, and necessary stationary, for the carrying out of this resolution, not exceeding \$50, be advanced by the Bishop from the general church funds, and returned from the sales of books; that the committee report progress through its president at each General Conference until the work be completed; and that it then be at the disposal of the Publishing Committee of the Church, or the next ensuing General Conference.

The President appointed the following

brethren as said committee: as president, Mark H. Forscutt; as members, Norman W. Smith, David H. Smith, J. A. Scott, William Kinneman, Wm. Roberts, Phineas Cadwell.

By Elders Forscutt and Bays, *Resolved* that a committee of three be appointed by this Conference to prepare a book of by-laws, rules and regulations to govern the church in all its legislative assemblies; that said book when prepared, be presented to the president of and each Quorum of the church, and if accepted by them, be published at as early a date as possible.

The object of this resolution was explained by Elder Forscutt; opposed by Elders R. W. Briggs, Blair, Derry, Weeks, and others; defended by several of the elders.

A motion to "Lay it on the table" was moved by J. S. Weeks, opposed by Elder Forscutt, defended by R. W. Briggs, and lost.

An amendment was offered by Bros. R. W. Briggs and J. Hansen to authorize a committee to ascertain what Jefferson's Manual could be purchased for, with a view to its adoption, but was ruled out of order by the President as subversive of the motion before the conference.

The original resolution was then put upon its passage and lost.

Adjourned to half-past seven p.m.

Benediction by W. W. Blair.

At the close of session eleven persons were baptized by President Joseph Smith.

EVENING SESSION.

7:30. Preaching by the President, J. Smith, on the Conference ground, and by the Secretary, Mark H. Forscutt, in the city.

SEPTEMBER 23rd, 10 A. M.

MORNING SESSION.

In the opening service, prayer was offered by Elder J. M. Putney.

Those baptized the previous evening were confirmed by Elders Wm. Britain, J. Landers, D. M. Gamet, J. Chatburn, and J. Caffal.

Minutes of previous day read, and after some correction, approved.

The following resolution, presented at the Annual Conference by Elder Josiah Ells, was read by the Secretary, and its adoption moved by Elder W. W. Blair, who supported the resolution very strongly.

Resolved that this Conference does hereby re-affirm the decree of the Grand Council held in Kirtland, Ohio, in 1835, Joseph Smith, jr., presiding, which council asser-

ted the exclusive jurisdiction of all branches, regarding the right to labor only by permission within their own recognized limits, and which rule, so re-affirmed, as a sequence, applies with equal force to Districts also.

On motion of Elder Forscutt, that this resolution be amended by striking out all that follows the word "limits," the amendment obtained, and the resolution so amended was sustained unanimously.

The following resolutions from the Northern Illinois District were moved by Elders Forscutt and Gaylord, and adopted.

"To the saints in General Conference assembled at Council Bluffs, Iowa, September, 1871, greeting:

The following resolutions were adopted at a Quarterly Conference of the Northern District of Illinois, in session at Batavia, Illinois, August 26th, 1871:

"Resolved, That all baptisms, confirmations, ordinations, and blessings, which may be attended to in this district outside of branches, should be reported to the next ensuing district conference thereafter, so that they may be recorded in the General Church Record.

"Resolved, That the above resolution be recommended to the consideration of the next General Conference for adoption as a rule to govern the various branches and districts of the church.

"Respectfully submitted,

"HENRY A. STEBBINS, *Pres.* ;

"JOSEPH SMITH, *Clerk, pro tem.*"

On motion of Elders Forscutt and Woods, it was Resolved that a Third Quorum of Elders be organized, and that the President of the First Quorum preside over said Third Quorum until a president shall be elected and ordained.

On motion of Elders Forscutt and Bays, the following was offered, debated by Elders Forscutt, Banta, Brand, Blair, and others in its support, and by Elders Derry, Weeks and others in opposition to it; and carried by a large majority vote.

Resolved, That in the opinion of this conference the law of the Lord does not authorize the administration of the ordinance for the healing of the sick to be performed by any person in the church, except those holding the Melchisedec Priesthood, and that any officer teaching otherwise should be and is hereby reprovved and instructed to teach only what the word of God commands according to the spirit and letter of the passage. "Is any sick among you? Let him call for the ELDERS of the church."

On motion of Elders Weeks and Forscutt, the following was presented, and passed without discussion.

Resolved, That when a person, already a member of the church, is baptized to satisfy the demands of his conscience, or because of informality in the first baptism, his membership and his priesthood, if he hold any priesthood, should be again confirmed upon him by the laying on of hands.

On motion of Elder Crabb, the following was entertained.

Whereas Br. John Shippy has apologized for his contempt of conference, and whereas the brethren where he now resides certify to his recent good conduct and faithfulness, it is hereby Resolved that his license as an elder be restored to him.

Pending the discussion of this question, conference adjourned to 2 p. m.

Benediction by Elder W. W. Blair.

AFTERNOON SESSION.

2 p. m. Opening service. Prayer by Elder J. Caffal.

Resolution respecting restoring Elder's License to John Shippy was again brought up. Quite a number of the elders took part in the discussion. The secretary asked leave to present some documentary evidence—granted by motion. He then read action of General Conference, action of Canada Conference, and quotations from a letter written by J. Shippy on the subject, when the resolution was put upon its passage, and carried by a vote of 71 to 35.

On motion of Elders Forscutt and Blair, the following was offered, and adopted.

Whereas a diversity of opinion exists among the spiritual authorities of the church in relation to a resolution which passed at the Annual Conference of 1869, which reads:

"Resolved, That it is not the true policy of the Church of Jesus Christ of Latter Day Saints, that the Twelve shall control the funds of the church in the hands of the Bishop, but that the Bishop shall be amenable to the General Conference alone;" it is hereby Resolved that this conference reconsider that resolution.

On motion of Elders Forscutt and D. H. Bays, the following was presented and carried.

Resolved, That the resolution of General Annual Conferences of 1869, respecting the authority of the Twelve, in relation to tithing, be and is hereby repealed.

On motion of Elders Forscutt and J. Caffal, the following was offered and adopted unanimously.

Resolved, That this conference does

hereby affirm the appendix to the Epistle of the Quorum of the Twelve, given Oct. 7th, 1861, which reads: "In order to place the church in a position to carry on the promulgation of the gospel, and as a means of fulfilling the law, the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it, that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by any one, be he whomsoever he may be.

"As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment," and recommend to the Twelve and Presiding Bishop the issuing of such instructions as they may deem proper for the more perfect execution of this law.

The following circular and letter from Elder I. Sheen, Church Recorder, were then read by the Secretary.

[CIRCULAR LETTER.]

"RECORDER'S OFFICE,

"Of the Church of Jesus Christ
"of Latter Day Saints.

"Having made several appeals to 'the several churches composing the Church of Christ' to endeavor to show them their 'duty' as it is taught in the Book of Doctrine and Covenants, sec. 17, par. 25, and having only very imperfectly succeeded, I now appeal to them again, hoping that they will perform their duty 'so that a regular list of all the names of the whole church may be kept in a book,' which is there described as the 'General Church Record of names.'

"In the performance of this duty each branch should

"1st.—Send a full list of all the names of all the members of their branches.

"2nd.—To make the record of names distinct and plain, the first name of each member should be written as full as the last name.

"3rd.—With each name, when it can be done, time and place of birth, baptism, confirmation, ordination, and the name of the baptizer, confirmer, and ordainer should be reported.

"4th.—A list of new members in every branch with particulars (and showing whether they were received by baptism or otherwise) should be reported to every District Conference.

"5th.—The loss of any members by death, expulsion, or letters of removal

should be reported with dates.

"6th.—District Conferences should always send the Branch Reports of names of members to the General Church Recorder, otherwise 'a regular list of all the names of the whole church' cannot be kept in the 'General Church Record of names.'

"It is only by the co-operation of all the branches and conferences of the church that this 'duty' can be faithfully and thoroughly performed, and this is what I am now trying to persuade all concerned to do, and that by an appeal to the law.

"ISAAC SHEEN,

"General Church Recorder.

"Plano, Ill., Sep. 15, 1871."

"PLANO, Ill., Sep. 18, 1871.

"To the Semi-Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints.

"Brethren and sisters:—As it is desirable that 'the General Church Record of names' should contain 'a regular list of all the names of the whole church,' and as 'a regular list' can not be obtained without the co-operation of the whole church, I do hereby petition your honorable body, hoping that you will endorse and recommend to the whole church a strict observance of the rules which are contained in the Circular Letter of the General Church Recorder, dated September 15, 1871. I do also hereby ask for an appropriation whereby a new book can be purchased which may contain 'a regular list of all the names of the whole church' as the Lord has commanded. Your brother in the New Covenant.

"ISAAC SHEEN."

On motion of Elders Forscutt and Blair, Resolved that this conference does hereby endorse this circular, and recommend to all the branches of the church the carrying out of its provisions as nearly to the letter as possible.

Sister Henrietta Gallup made application to be received on her original baptism. She was received by vote—two voting feebly in the negative.

The following was then moved by Bros. John Hansen and A. J. Field; and after some debate was lost—twenty only voting in favor of it.

Resolved, That hereafter we do not receive any person on his or her original baptism, unless he or she presents a certificate of baptism, or one or more eye witnesses to that fact.

President Smith requested the saints to consider the propriety of the church pro-

viding a place where the poor may be cared for at the expense of the church; but no action was taken.

On motion of Elders Banta and Forscutt it was Resolved that when this conference adjourns, it do so to meet at St. Louis, Mo., on April 6th, 1872.

Elder John Avondet's name was presented for a foreign mission, and referred to the Quorum of the Twelve.

Adjourned to seven p. m.

Benediction by Elder M. H. Forscutt.

EVENING SESSION.

7 p. m. The conference was addressed by Elders C. Derry and G. Sweet.

SEPTEMBER 24TH, 10 A. M.

MORNING SESSION.

Opening service. Prayer by Elder J. Landers.

On motion of Elder Forscutt, Resolved that Br. John Eames be ordained to the office of an Elder.

On motion of Elder Holcomb, Resolved that Brother Robert S. Wood be ordained to the office of an Elder.

These brethren were ordained, J. Eames by Elder J. Caffal; R. S. Wood, by Elder D. H. Bays.

Elder Blair preached on the Divinity of the Bible, to an immense audience; followed with a few eloquent remarks by Br. Derry.

Benediction by C. Derry.

AFTERNOON SESSION.

2 p. m. Prayer by Bishop D. M. Gamet. President J. Smith preached—subject, "The Gospel." Congregation estimated at from five thousand to six thousand persons.

Committee on cases for trial reported as follows: "To the President and Brethren in Conference assembled; we, your committee on cases that might be presented for us to adjudicate, beg leave to report that the Secretary of the church presented before us the evidence in the case of the Reorganized Church of Jesus Christ of Latter Day Saints *versus* Granville Hedrick, and finding no evidence that Granville Hedrick ever united with said church, as a member, we declare he is not a member thereof.

"J. M. PUTNEY, *Chairman.*"

On motion, it was Resolved that we receive and endorse the report of committee in the case of Granville Hedrick, and that the committee be discharged.

On separate motions, the following named brethren were sustained in their offices.

Joseph Smith as President of the church, and Editor of *Herald and Zion's Hope*.

Wm. Marks as Counsellor to the President.

Jason W. Briggs as President, Wm. W. Blair, Samuel Powers, E. C. Briggs, and Josiah Ells as members of the Quorum of the Twelve.

Reuben Newkirk's name was presented as a member of the Quorum; but failed to receive support.

Isaac Sheen was sustained as President of the High Priests' Quorum, Joseph Parsons as his counsellor.

A. M. Wilsey was sustained as President of the Seventys' Quorum.

E. Banta as President of the First Elders' Quorum, and J. S. Patterson as his counsellor.

D. H. Smith as President of the Second Elder's Quorum, and P. Cadwell as his counsellor.

Israel L. Rogers as Presiding Bishop, and Wm. Aldrich, on condition of his being ordained to that office, as his counsellor.

Mark H. Forscutt was sustained as General Church Secretary, and Assistant Editor of the *Herald and Zion's Hope*.

Isaac Sheen as General Church Recorder.

Adjourned to seven p. m., for prayer and testimony meeting on conference ground, and preaching in the city by R. W. Briggs.

Benediction by W. W. Blair.

After dismissal, four were baptized by Elder J. R. Badham.

EVENING SESSION.

7 p. m. Fellowship meeting, J. Smith presiding. Three of the four baptized were confirmed by Elders E. B. Gaylord and J. D. Craven.

Conference closed with Benediction by President J. Smith.

During the conference the following estimates of numbers in attendance were made by different parties. Wednesday 2,000, Thursday 2,500, Friday 3,000, Saturday 3,500, Sunday 5,000 to 6,000.

The High Priests' Quorum had one meeting, in which the case of Ebenezer Page, referred to them from last Annual Conference, was considered, and the said E. Page was declared expelled from the church.

During intermission on Saturday, the First United Order of Enoch held a public meeting which was largely attended, and in which the results were attained that are shown in letter of Secretary of the Order published in present number of the *Herald*, under caption of "Notice to Stock-

holders." The general features of the conference were harmony, peace, and good will.

JOSEPH SMITH, *President.*
M. H. FORSCUTT, *Secretary.*

Miscellaneous.

Notice to Stockholders.

FIRST UNITED ORDER OF ENOCH.

According to notification, the Annual Election for Board of Directors of the First United Order of Enoch, was held at Council Bluffs, Iowa, Sept. 23rd 1871. The following are the proceedings at, and result of, said election.

The Stockholders convened at one p.m., upon the Conference grounds. After singing, prayer was offered by Br. D. M. Gamet.

President E. Banta appointed Br. W. W. Blair and R. W. Briggs as tellers.

The Secretary read the names of the Stockholders with the number of votes to which each was entitled.

Proceeding to vote by ballot in person or by proxy, the following result was obtained: Alex. McCord 372, D. M. Gamet 362, Calvin Bebee 359, Phineas Cadwell 342, I. L. Rogers 322, Elijah Banta 307, David Dancer 282, William Hopkins 140, T. J. Andrews 60, Roland Cobb 30, scattering 33. The first seven named were declared elected, and the meeting adjourned with benediction by Pres. J. Smith.

At a subsequent meeting of the Board of Directors the former officers were re-elected, namely Elijah Banta, President; David Dancer, Vice President; I. L. Rogers, Treasurer; Henry A. Stebbins, Secretary.

The Board and its officers are now proceeding to perfect the organization, and to take such further measures as the law requires for "Its permanent establishment as a corporate body, and for its effective working *in due time* to the benefit, (according to its constitution), of the skilled, the worthy and the *industrious*."

HENRY A. STEBBINS,
Secretary.

PLANO, Ill.,
Sept. 27th, 1871.

Change of Place.

For important reasons the Massachusetts District Quarterly Conference will be held at Dennisport, Massachusetts, instead of Fall River, on November 25th, 1871, at half-past two o'clock, p.m., by consent of the elders and members of the district.

E. N. WEBSTER,
District President.

MARRIED.

At the residence of the Bride's parents, Kewanee, Henry Co., Illinois, September 25th, 1871, by Elder John Chisnall, BR. JOHN D. JONES to SR. SELINA CHARLES.

DIED.

Died near Pleasant View, Kansas, on September 3rd, 1871, of Croup, ETHER A. AMES, eldest son of A. J. and Mary Ames, aged four years, 9 months, and twelve days.

Funeral service by B. V. Springer.

At same place, on September 25th, 1871, ALVA B., youngest son of Geo. W. and Alice I. MARTIN, aged 1 year, 1 month, and eight days.

Two more of the little lambs of Zion gone to their rest.

Rest ye in peace, dear little ones
We'll meet again;
We joy to know that ye are free
From care and pain.

In Jack's Valley, Douglas Co., Nevada, September 1st, 1871, SR. MARY, wife of Daniel E. JONES, aged fifty-three years and six months.

She was born in Neath Abbey, Glamorganshire, South Wales, April 2nd, 1818. Baptized in 1842, went to Salt Lake in 1854, and was baptized into the Reorganized Church of Latter Day Saints, in 1867.

At Nebraska City, September 14th, 1871, CAROLINE PETERSON, aged eight months and eight days.

At Gartsides, St. Clair Co., Illinois, JOSEPH, son of William and Emmaline BOSWELL, aged one year, and twenty-two days.

Funeral services by Elder Geo. Hicklin.

At Marysville, Mo., August 21st, 1871, JOHANNES CARL LARNSON, son of James C. Larnson, aged eleven months, and twenty-nine days.

Blessed by Elders Wm. Woodhead and Ole Madison.

Address of Elders.

Josiah Ells, No. 58 West Ohio-st, Alleghany City, Pa.
Israel L. Rogers } Sandwich, De Kalb Co., Ill.
Elijah Banta, }
P. B. Cuth, box 99, Shelbyville, Shelby co., Ill.
C. G. Lanphear, Milton, Santa Rosa co., Fla.

Selections.

European Armies.

The *Eastern Budget* states that a series of tables showing the strength, cost, &c., of the various armies of Europe has just been published at Vienna. Those tables show the actual force that each country has at its disposal in time of war to be as follows:—Russia—17 divisions of infantry and ten of cavalry, 8 brigades of rifles and reserve, 149 regiments of Cossacks, 219 batteries of artillery, and 50 of mitrailleuses, making altogether 862,000 men, 181,000 horses, and 2,084 guns. (This includes the troops in the Caucasus, Siberia, and Turkestan.) Germany—18 corps, including 37 divisions of infantry and 10 of cavalry, and 337 batteries of artillery. This force numbers 824,990 men, 95,724 horses, and 2,022 guns. Austria—13 corps, including 40 divisions of infantry and 5 of cavalry, and 205 batteries of artillery and mitrailleuses. The total force is 733,926 men and 58,125 horses, with 1600 guns and 90 mitrailleuses. England—Army in process of reorganization. Turkey—6 corps of nizam (regulars), 12 corps of redifs (reserves), and 132 batteries, making 253,289 men, 34,835 horses, and 732 guns. Italy—4 corps, with 40 infantry and 6 cavalry brigades, and 90 batteries; total force, 415,200 men, 12,868 horses, 720 guns. France—10 corps, with 32 infantry and 12 cavalry divisions, and 140 batteries; total force, 456,740 men, 46,995 horses, and 984 guns (including mitrailleuses.) Belgium—145,000 men, 7,000 horses, and 152 guns. Holland—35,383 regulars, 85,000 militia, 5,200 horses, 108 guns. Switzerland—160,000 men, 2,700 horses, and 278 guns. Roumania—106,000 men, 15,675 horses, 96 guns. Servia—107,000 men, 4,000 horses, 194 guns. Greece—125,000 men, 1,000 horses, 48 guns. Sweden (including Norway)—61,604 men, 8500 horses, 222 guns. Denmark—31,916 men, 2,120 horses, 96 guns. Spain—144,938 men, 30,252 horses, 456 guns. Portugal—64,390 men, 6,320 horses, 96 guns. From the above data it appears that the total of the forces available for war purposes in Europe (taking the English disposable force at 470,779 men, and 333 guns), is 5,164,300 men, 512,394 horses, 10,224 guns, and about 800 mitrailleuses.

Paper.

One of the latest uses for paper is to employ it for the manufacture of railroad car-wheels. The paper is cut into discs the diameter of the wheel, less the thickness of the tire, and subject to a pressure of one and a half tons to the square inch, and then secured by iron flanges held by bolts passing through them and the paper. The wheel then receives a steel or iron flanged tie. The advantages claimed for the use of paper for this purpose are, that it is noiseless, does not swell or shrink with the weather, affords stay to the tire, and a lateral support in turning curves, adapts itself to any trifling inequality of the inner surface of the surrounding tire, and is stronger than any other material of the same weight of which a wheel can possibly be made.

The Vendome Column.

The *Patrie* gives interesting facts in regard to the recently demolished Vendome column. It was made with the bronze of 1,200 cannon, captured from the Russians, Prussians and Austrians. It was begun on the 25th of August, 1806, and finished in 1810, under the direction of the architects Denon, Lebere and Ganduin. Its total weight was about 600,000 pounds. The expenses for its construction were: Melting the bronze, 154,837 francs; weighing the same, 450 francs; chiseling, 267,219 francs; the statue, by Chaudet, 13,000 francs; sculptured cornices, 39,115 francs; general designs, 11,400 francs; masons, locksmiths, carpenters, and plumbers, 601,979 francs; architects, 50,000 francs; 251,367 kilogrammes of bronze, 1,005,468 francs; total, 2,352,468 francs. Ure's Dictionary of Arts, under the article on bronze, says that the founder of the column was so unskillful in melting the bronze that "he had gone on progressively refining his alloy * * * till he had exhausted the copper, and he then worked up the refuse scoriæ in the upper part of the column."

A HUMAN SMILE.—Nothing on earth can smile but human beings. Gems may flash reflected light, but what is a diamond flash compared with an eye flash and mirth flash? A face that cannot smile is like a bud that cannot blossom, and dried up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both, and more bewitching than either.

Gems of Thought.

For age and want save while you may.
Pride cannot bear reproof, but humility bows before it.

TRIFLES.—Trifles make perfection, but perfection itself is no trifle.

Fly in all haste from the friend who will suffer you to teach him nothing.

Woman's silence, though it is less frequent, signifies much more than man's

Insolence is pride co-operating with arrogance and ill nature in gratifying itself by insulting others.

All victory and glory is brought to pass unto you through your diligence, faithfulness, and prayers of faith.—*The word of the Lord, by Joseph the martyr.*

A petition containing 160,000 signatures has been sent to the English Parliament, praying that Sunday labor be abolished in Her Majesty's dominions.

A Mrs. Hoe, of New York city having given birth to twins—a boy and a girl—her husband has named the boy Watt and the girl Ida. What Ho! and Idaho is good.

Last week, a man who was quarrying stone in Mitchell County came upon a stratum of rock sixteen feet below the surface, on which were the tracks of horses—the impressions being perfect.

THE MOST CERTAIN RICHES.—To be free from desire is money; to be free from the rage of perpetually buying something new is a certain revenue; to be content with what we possess constitutes the greatest and most certain of riches.

THREE STAGES OF TRUTH.—Professor Agassiz says that every great scientific truth goes through three stages: First, people say it conflicts with the Bible. Next, they say it had been discovered before. Lastly, they say they always believed it.

A right education is not merely the reading of many books, but the ability of making knowledge useful to ourselves and others. It is not simply to acquire influence over our fellow-creatures, but to make that influence subservient to moral excellence and piety.

BE CHEERFUL.—There is enough in the world to complain about and find fault with, if men have the disposition. We often travel on hard and uneven roads; but with a cheerful spirit, we may walk thereon with comfort, and come to the end of our journey in peace.

GENEROSITY.—Never be sorry for any generous thing that you ever did, even if it was betrayed. Never be sorry that you were magnanimous, if the man was mean afterwards. Never be sorry that you gave. It was right for you to give, even if you were imposed upon. You cannot afford to keep on the safe side by being mean.

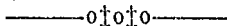
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THE TRUE LATTER DAY SAINTS' HERALD.

"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.*

VOL. 18.

PLANO, NOVEMBER 1, 1871.

No 21.

DIARY REMINISCENCES.—No. 1.

"Home again!" How pleasant sounds this dear old phrase after a trip of a few weeks, however delightfully pleasant the trip may have been made by the kind ministers of mercy and love so often found among the saints of the latter days.

Obedient to the wish of our worthy Editor-in-chief, I took my departure on the third of August, accompanied by "my other self," two of our little ones and Br. Crick, *via* the C. B. and Q. R. R. for Missouri and Kansas.

Our good Brother McFarland was at the Quincy station, having been apprised of our coming, full of good and kind offices, and anxious to have us pay a visit to his pleasant "cot on the hill;" an invitation other duties prevented our accepting. A few minutes stay at the station, and on again we sped in what some of our brethren call "Nahum's chariots" towards the rising emporium of the south-west, Kansas City. A somewhat tedious ride; but made pleasant by the very pleasant company we had, and the view afforded us of the immense but sparsely settled country through which we passed.

Arriving at Kansas City, we received a kindly welcome from my wife's parents and friends; and the fol-

lowing morning Br. Crick and I bade the rest dieu, and started for Columbus, Kansas. We were joined at Fort Scott by our very excellent German brother, Charles Wagner, and on arriving at Columbus, by Brs. Geo. Stone, S. Maloney, Ames and others, whose cordial greetings assured us that though far from home we were still among friends. We rode out about three miles west to Br. Geo. Stone's. Sister Stone's kindness was as visibly manifested in her prairie home as at her former residence in Illinois, though she enjoyed in the latter place many comforts she now misses. Here I obtained my first experiences of Kansas squatter life.

We had gone to attend conference—that night was the time appointed for the very appropriate prayer-meeting, in which it was designed to invoke the aid of Almighty God,—and we joined the company met to worship. The sanctuary was not a polished one. It consisted of rude trimmed branches of trees for posts, and smaller branches for a roof. Lumber was obtained for seats, and a neatly improvised platform was erected—the sides of the bowery were all open in western bowery style. But the place was sacred to me, for the Spirit of the Lord was there. Our

worthy brother, B. V. Springer, formerly of DeSoto, Nebraska, was there and presided. The two following days conference was held, and much of the power of the gospel felt. I had the pleasure of discoursing on business matters throughout the sessions, and of preaching on the Divine calling of Joseph, the doctrines of the atonement of Christ, and baptism. I found pleasant though humble retreats at Mr. and Mrs. King's, at Brethren Taylor's, Randall's, Warnky's, and others, with whom, and such men as Br. Hart, formerly of Kewanee, those previously named, and a host of excellent saints residing in South Eastern Kansas and South Western Missouri, I felt indeed that "'Tis good to be a saint of latter days."

On Monday, I left this portion of Cherokee county, and rode out in a north-easterly direction with Brs. Mullen and Maloney to the residence of the latter, on the southern border of Crawford county. Old friendships were revived, and our little party was a happy one. The country around Columbus is sufficiently rolling to be pleasant, and the soil good but not very deep, seldom more than two feet before you come to the sub-soil. The land for some distance around there is claimed by Mr. Joy, the railroad millionaire; but the claim is disputed by a very large number of the settlers, on the ground that the act of selling to him the land, was illegal. Elsewhere I heard that the settlers who disputed Mr. Joy's title were "roughs," the "tag-end" of society, men who wished possession without making payment; but I am pleased to be able to write that those with whom I was so fortunate as to converse on this subject, who deny the validity in law of Mr. Joy's claim, were generally men of intelligence, and some of them men of refinement, and a fair education.

The country around Br. Maloney's is very fine indeed. I saw corn that

was expected to yield eighty bushels to the acre, and sod-corn that will yield fifty bushels. The wheat too was very fine. Grain, corn, fruit, osage orange, and nearly all kinds of vegetation flourish in this part of the country, and grow at a very rapid rate. The settlers feel anxious that the country shall be developed, and seem anxious to do all they can to aid each other.

The barriers of etiquette are broken down, and a full and free, but properly restrained liberty, is enjoyed and really enjoyable there. Ladies accustomed to the pleasures of civilized society east, those whose voices were trained at home to sing in harmony with the piano, the organ, or the melodeon, from which their fingers were wont to draw sweet harmonies, are here found inside the log cabin, or the shell frame house of one or two rooms, as anxious and as earnest in the effort to secure the homestead, as the weather-beaten husband. They seem as much at home as those to the squatter state born. One thing association with quite a number of this class proved to me was this, that education does not disqualify for labor. As I entered into conversation with some of this class, I was surprised to find so much refinement within dwellings whose exteriors were very unprepossessing as I did. Mrs. Hemans, Longfellow, Cowper, Lamb, Thompson, Milton, Shakespeare, Mrs. Sigourney were all represented there, and my opinion asked about passages, and the very naming of which showed the character of the minds of the querists.

Success to the friends in South Eastern Kansas.

The country around here has immense coal-fields beneath the surface. Timber is very scarce, except on the streams; but nature seems to have been furnished, by her Great Controller, with an abundance of coal for fuel, and an adaptability, in a very superior degree, to the growth of osage for hedge or fencing as a compensation.

Coal is obtained easily, and osage will form a good fence the third season after planting. I had the pleasure of entering the first coal-bank I ever was in, while there. The gas companies of Kansas City and Fort Scott prize the coal from this section very highly.

On August 8th, I preached in the Wilkinson school-house, on the "Faith of the Reorganized Church." Some of the most intelligent people in the neighborhood were there, and not a little astonished to find that our faith was both a scriptural and a reasonable one. On the 9th I had the pleasure of preaching in the Pleasant View school-house on "The reason of our Hope." Pleasant View is rightly named; the village being situated on a slight elevation, commanding an extensive view of as delightful a prairie country as the eye of man is accustomed to gaze upon.

On the 10th, I went to the Keiler school-house, where I had the privilege of preaching to a large audience, for the country, on "Consciousness of the spirit after death," this being the subject of my discourse by request. Br. Springer had previously had a debate here, I was thankful to learn that the truth had been exalted by the contest. Br. Springer strengthened me by his presence and prayers both at Pleasant View and at Keiler's. 11th.—Accompanied Brs. Martin and Springer to Galesburg, Missouri; was shown points of interest in the late terrible war, and passed over ground where corpses had lain thickly strewn. The Missouri side is better timbered than the Kansas side; but the prospect less charming. At night, I preached in Galesburg school-house on "Faith," and had help from the Master. 12th.—Found

very agreeable companionship in Br. Washington I. Stokes', who is an M. D., Brs. Springer, Martin, Kinneman, and others, and at night again preached at same place on "False and True Prophets." Sunday, 13th, opened very warm. Yet the heat, though seemingly intense, was not more enervating than a less intense heat had seemed to be farther north. I spent the morning at Br. Kinneman's, and was very much pleased with his well-ordered home, and interesting family. Br. Kinneman is a teacher of music, and the heart-cheering strains that I was privileged to hear from the voices of the family—themselves a choir—proclaimed him a teacher of no mean ability. Seats and platform were erected in a pleasant grove, and I had the help of the Spirit there in preaching to large audiences, in the afternoon on "Regeneration," and in the evening on "Miracles in the last days." A ride after meeting took Br. Wagner and me to the home of Br. Gray, the site of the old trading-post, and the scenes of mischief and blood-shed in the troublous times predicted by the latter-day seer. There I was visited by the messenger of peace, and the events of the next day were shown in a manner that gave confidence to others and myself in the manifestations of the Spirit.

Monday, 14th.—Rode with Brethren G. Martin and B. V. Springer to Br. E. Depue's, and thence with him and Sister Depue to Brother Warnky's, some one and a half miles beyond Columbus. On this journey transpired what was shown by the Spirit the night previously, and the faith of those who had learned of the manifestation was considerably strengthened thereby. To God be the glory.

The teacher should be a wise legislator, a righteous judge, a prompt executive, an efficient workman, a competent leader, a liberal partisan, a pleasant companion, a warm friend, a good man.

IN THE moral and intellectual world, every one reaps exactly what he sows.

F A I T H .

BY ELDER EDWIN STAFFORD.

Friend Herald: In our last we asked the question, if the whole object for which faith was given to man, was accomplished in the exercise of it in temporal things alone. We answer emphatically, No! Temporal things are only a secondary consideration; they dwindle into insignificance, in comparison to spiritual and eternal things; in comparison to the riches of eternity; to that precious boon, eternal life, which was ordained before the world unto the glory of those who keep the commandments of God. This was the grand ultimatum for which faith was given to man in this probation, that he might obtain that exaltation and glory which was ordained before the earth was formed.—1 Cor. 2 and 7.

When does man receive this glory ordained before the world? We answer, after this probation, for Christ who is the great author and prototype of salvation, was not glorified until after his resurrection, if the scriptures are authentic. If Christ who is our pattern in all things, did not receive his glory till after this probation had passed, can we expect to receive it till then? Most assuredly not. If then, the glory to be obtained is in a future state, it must be, (according to the apostle's definition and the foregoing reasoning), obtained through faith, or in other words, faith is the moving cause of our action in advancing towards that glory. If faith is the principle which governs those intelligencies who inhabit that glory; it stands to reason then, that faith must be the principle to govern and actuate those who expect to gain that glory.

We have now arrived at the point where we can show that faith is the moving cause, or ruling and governing principle in the plan of salvation, in order that men may obtain eternal life.

But first of all let us ascertain our true position in a state of nature as it regards our relationship towards God. Bible believers will readily admit, that mankind, through the fall, are carnal, at enmity against God, cast out from his presence, aliens and foreigners to the kingdom of God. It is inferred in Job 11:7-9th verses, that no man by searching, can (by his own wisdom), find out God, and it is declared in the seventeenth chapter of John, in that memorable prayer of the Savior to his Father, "And this is eternal life to know thee, the only true God, and Jesus Christ whom thou hast sent." If then it is eternal life to know God, &c., and no man by any plan of his own can search and know God, it stands to reason then, in order that mankind may obtain eternal life; may find out and know God, that he would have to reveal the way by which man might come back into his presence; become a citizen of his kingdom; an heir of God and joint heir with Jesus Christ.

The apostle, in Hebrews eleventh, says: "He that cometh to God must believe that he is, and that he is the rewarder of all those who diligently seek him." This is very reasonable and self-evident, for no man would undertake to come to God if he did not believe in his existence. We are next told in Romans 10th and 16th, that faith cometh by hearing the word of God. The apostle asks the question in continuation, "but how shall they hear without a preacher, and how shall he preach except he be sent." We have it here then in a nut shell, that God sends a servant, a preacher, with his word, (or plan of salvation), the preacher tells fallen man of the plan established by God for his redemption, and man uses his agency to choose or

refuse the plan given of God, if he chooses, faith is exercised in the God-given plan, and man becomes translated from the kingdom of darkness into that of God's dear Son.

But says one, what is the plan in detail, I want to know, for there are so many diversities of opinions in regard to it, that we are at a loss how to decide who among all the professing christians extant, preaches the word in its fullness. We know of no better way, than to turn your attention to the words of that great Teacher, the Savior, who is declared by Paul to be the author of eternal life. We read his declaration in John twelfth chapter, that he came out from the Father as a preacher sent with and commanded to preach a certain specific law, which was to be the means of obtaining eternal life to all who obey it; and he says in the last verse of the same chapter, "Whatsoever I speak therefore, even as the Father said unto me, so I speak." It appears from the reading that the Savior was very careful to preach only that which the Father sent him to preach; for if he had preached anything else, he would have proved himself to be a false teacher leading souls astray, which would bring condemnation. We here understand that it was a specific law, an exclusive salvation, that he was sent to teach. It is highly important then that we should properly understand it in all its details.

We will follow him in his teachings as recorded in the New Testament, beginning with John third chapter and sixteenth verse, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

We here have inculcated that the world, (or wicked) are in a perishable state, and to be delivered from that state, a certain thing is required of them to perform, viz: To believe not

only on the Son, but likewise on the Father. Faith in God the Father is here first inculcated, by the saying that God gave his Son, and agrees with the apostle's saying, "He that cometh to God must believe that he is."²³ But this does not comprehend all the meaning of the term "faith in God."²⁴ To believe in God is not only to believe that he exists, but to believe in all his perfections and attributes, as contained in his revealed word; to believe that he is the Creator of the universe; the upholder and supporter of the same; the author of our being; our rightful king and lawgiver; in whose image man was created; to believe in his revealed word which declares man—in a state of nature—an alien from God; a rebel to his kingdom. This last sentence is proven by the fifth chapter of Romans, where it is declared that "sin entered the world, and death by sin, so that death passed upon all men, for that all have sinned." It is also declared by the apostle that "sin is the transgression of the law." If then sin is the transgression of the law, and all have sinned, all have then transgressed the law of God, and hence are rebels to God's government.

It is written in God's word, that he commandeth all men everywhere to repent; that is to cease to do evil, learn to do well; cease to transgress his law, cease to commit sin, in short, cease to rebel against his government. The law of God's government, which is peculiarly adapted for rebels to observe, for fallen man to obey, is the law of adoption as citizens in his kingdom. This portion of his law is sent by the preacher to fallen man, which if his agency elect, he exercises faith in, begins to yield obedience by reformation, (or repentance), and the next thing is to enter through the door into the sheepfold, or kingdom of God, which Jesus says can be done in no other way than by being born of water and of the Spirit, for he says except a

man do this he cannot *enter into the kingdom of God*. We have given a brief synopsis of what a belief in God consists. To sum it up, it consists

in the whole, in the words of the Savior, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

TO BE CONTINUED.

BAPTISM.

BY J. J. CRANMER.

The Greek words for *Baptism* and *Baptize*, signify, "to wash," "to dip," "to cleanse with water." The Analytical Greek Lexicon defines Baptism thus, "to wash; to cleanse; to dip in water; to wet the whole of it in water; to submerge; to plunge into water." The Greek word "Koe," signifies to pour; "Rantizo," taken from the word Rano, (rain), in imitation of rain, "to sprinkle. This word is not found in relation to baptism anywhere in the Bible; hence we conclude that it is not meant for baptism.

In Romans 6:4th and 5th, we read, "Therefore we are buried with him by baptism into death." This agrees with the Greek, to submerge, or dip. "For if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." When men acknowledge, as they have done, that sprinkling is a man-made system, also that of christening infants, as it is called, then remember the scripture, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are."—Romans 6:16; for if this be a man-made system, then ye are the servants of men and not of God.

The time is come that was spoken of in 2 Tim. 4:3, "They will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears away from the truth, and shall be turned unto fables."

Paul, in Romans 6:17, writes, "But ye have obeyed from the heart that form of doctrine which was delivered unto you." In that doctrine is included baptism for the remission of sins.—See Acts 22:16; 2:38. Compare the fourth and 5th verses of the sixth chapter of Romans with the seventeenth verse, "Therefore we are buried with him by baptism into death. * * * For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. * * * Ye have obeyed from the heart that form of doctrine which was delivered unto you." How else can we obey a form of doctrine representing a death, burial, and resurrection, except by the ordinance of baptism as given by the command, and exemplified by the commander himself? If the gospel indeed be hid, it is hid to them that are lost.—2 Cor. 4:3.

Do you believe? "He that believeth *and is baptized* shall be saved, and he that believeth not shall be damned."—Mark 16:16.

"Continue in the things which ye have learned, knowing of whom ye have learned them."—2 Tim 3:14. Of whom did you learn sprinkling? That doctrine has been sown since the wheat was, and must be a tare. "Content earnestly for *the faith* once delivered to the saints."—Jude 3. Christ is supposed to be "the author and finisher of our faith," Heb. 12:2; but if we believe a man-made system, then man is the author and finisher of our faith.

"Cursed is the man that trusteth in man, or maketh flesh his arm."—Jer. 17:5. Are you sure that you are not trusting in man when you are trusting in sprinkling. If we refuse obedience to Christ, when he shall reveal himself in flaming fire, taking vengeance on them that obey not the gospel, we shall suffer.—2 Thess. 1:8.

Christ died to the world, so are we to die unto sin. As Christ was buried, so are we to be buried by immersion. As Christ was raised from the grave, in like manner are we to be raised from the water. Paul declares, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8, 9. What did the apostle mean when he said, "Having your bodies washed with pure water?"—Heb. 10:22. He must have meant by the word *wash*, the same thing the prophet did in 2 Kings 5:10-14, when he said, "go wash seven times in the river Jordan, and thy flesh shall come again." And he went and dipped himself seven times according to the saying of the man of God.

"Verily I say unto you, he that entereth not in by the door into the sheepfold, but climbeth up some other way the same is a thief and a robber."—John 10:1.

"I am the door; by me if any man enter in, he shall be saved." How, by Christ; but by obedience to his commands? He went down into the water, and came up out of the water, in likeness of his death, burial, and resurrection. And he has said, "follow me."

What does sprinkling represent?

The earth itself was baptized with water; are we too good? The earth must also be cleansed by fire. The elements shall melt with fervent heat. The earth also is defiled under the inhabitants thereof; because they have transgressed the law, changed the ordinance, broken the everlasting covenant.—Isa. 24:5. What must the

end be of them that obey not the gospel; who are not baptized, but are *Rantized* or *Koed*.

Christ, in speaking of his death, says, "I have a baptism to be baptized with, and how am I straightened till it be accomplished."—Luke 12:50. It is evident that baptism, in his mind, signified death and burial—immersion—covered up in the grave—earthy or watery, it is a grave.

Christ said, "follow me;" he was buried beneath the yielding wave.

It is evident that we must all die, and be again resurrected, either with the just or the unjust, of which death and resurrection, baptism is an emblem; but not of circumcision as the Pedo-Baptists assert. Circumcision is an emblem of the cutting off of the Jews, the tame olive branch, that the wild olive branch, the Gentiles, might be engrafted in.—Rom. 11:24. As circumcision represents the cutting off of the Jews, so baptism represents the engrafting in of the Gentiles, as the baptism which our blessed Lord was baptized with.

Let us contrast *modes* of baptism.

Matthew 3:5.—"Then went *out unto him* * * * to be baptized." Now they go *in unto the priest* in the house—to be sprinkled.

Acts 8:38.—They "Went *down into* the water." Now they *go up* to the altar.

Acts 8:39.—"They came *up out of* the water." Now they come *down from* the altar.

Rom. 6:4.—"Then they were *buried* with Christ by baptism into death." Now they *sprinkle* a little *over them* and call them baptized.

(Suppose your friend should die, and you request me to bury him. I carry him from the grave yard, and sprinkle a little sand over him, and leave him for buried. After a while, you pass that way, and see the vultures in abundance; you look, and behold your friend lies there without protection.

Just so in regard to sprinkling, it will give no protection against the fowls of the air that shall be called to feed upon the flesh of the unclean in the great day.—Rev. 19 : 17, 21.)

Heb. 10 : 22.—Then they had their bodies *washed* with pure water; now a *little water sprinkled* on the face.

John 3 : 23.—Then they baptized in Ænon, because of *much water*; now

they baptize in houses because they *do not want much water*.

Acts 22 : 16.—Then they were baptized and washed away their sins; now they baptize infants because they have no sins. These are only a part of the differences between the doctrines of the Bible and those of man. "Howbeit in vain do they worship me, teaching for doctrine the commandments of men."—Mark 7 : 7.

THE EARTH NOT A GLOBE.

CONTINUED FROM PAGE 591.

"Philosophy triumphs easily over past, and over future evils, but present evils triumph over philosophy."

Having advanced direct and experimental evidence that the surface of the water is not convex but absolutely level, and that the theory of attraction and repulsion is without foundation, false in its premises and irregular in its conclusions; and that, as a philosophical argument, it substantially ignores the doctrine of rotundity, primarily the very source from which it sprung, but latterly the object for which it seems to be intended; it now becomes our duty to examine carefully and candidly the so-called proof of the earth's rotundity.

Dick says in his *Solar System*, chap. 2, page 17.

"It is only within the period of the last three hundred years that the true figure and dimensions of the earth have been accurately ascertained. This figure is now found to be that of an oblate spheroid, very nearly approaching to the shape of a globe, or sphere. That this is in reality the form of our world will appear from the following considerations:

"When, on a calm day, we take our station on the sea shore, we shall perceive that the surface of the water is not quite plane, but a little convex or rounded; and if we happen to be on one side of an arm of the sea, two or three miles broad, if we

place our eyes near the water, and look toward the opposite coast, we shall plainly see the water elevated between our eyes and the opposite coast, so as to prevent our seeing the objects which are near to the edge of the water. If we make the same experiment on a lake of two or three miles in extent, a small boat near the end of the lake may be seen by a man who is at some height above the water; but if we lay our eye near the surface, the view of the boat will be intercepted by the convexity of the water, which shows that the lake is a small segment of a globe.

2. "When we view a ship taking its departure from the coast in any direction, as it retires from our view we may perceive the masts and rigging of the vessel when the hull has disappeared, and has sunk, as it were, beyond the boundary of our sight. * * * What is it, then, that prevents the hull of a ship from being perceived when the topmasts are visible? It is evidently the round, or convex surface of the water rising up, as it were, or interposing between our eye and the lower part of the ship, when it has reached a certain distance. Now as such appearances are observed upon every sea or ocean on the face of the earth, it follows that the ocean at large is a convex surface, or a portion of a globe; and if the ocean be globular, so also is the land, * * * for the portions of the land are all nearly on a level with the ocean, with the exception of the ranges of elevated mountains."

To the question, "What is it, then, that prevents the hull of a ship from

being perceived when its topmasts are visible?" We would answer that it is evidently the same cause which prevents the observer seeing the hull of a vessel upon the sea or ocean, as that which prevents the observer on one side of a lake of two or three miles extent, from perceiving a small boat on the other side: and since the question is asked, instead of jumping hastily at conclusions, and attempting to settle the important question by a groundless supposition, we would think it the most advisable to first determine the true cause of the small boat becoming invisible on the lake, the lake being but two or three miles in extent.

The wisdom of this decision is perceptible at a glance. First.—The distance is sufficiently great to detect any curvature which may exist on the surface of the water, as the water of the lake, unlike that of the ocean, is generally in a state of rest. Second.—A very interesting experiment can be made by any one in the vicinity of a small body of water, where an uninterrupted view of from two to four miles, or more, may be obtained, and with a great deal more precision than upon the ocean, to make observations with a telescope of sufficient power, an experiment which has frequently been made, on rivers, lakes, and the ocean, and in every instance where a glass of sufficient power has been used, the result has been entirely different from what Newtonian Philosophers would have us believe. Instead of a hill of water intervening between the eye of the observer and the object, caused by the convexity of the water, a perfectly level surface has been found to exist.

The same is demonstrable upon the ocean, when a vessel is said to be "hull down," if a telescope of sufficient power is brought to bear upon it, the entire vessel will be again brought distinctly to view.

These are facts that cannot be overlooked or denied, and since it is a fact

that when the hull of a vessel has disappeared in the distance, by the aid of the telescope it may be again distinctly brought to view, it is a conclusive evidence that no hill of water intercepted the sight, unless the telescope has the power to carry the sight through the bank of water, or carry it up one side of a hill and down the other, and if this property exists in the telescope, there is no reason why a vessel cannot be seen from one side of the Atlantic to the other, even if its surface were convex; hence it is evident with the present attributed powers of the telescope, (which we are bold to assert are the necessarily assumed attributes of that instrument, to bolster up the plausibility of the inconceivable distances assigned the heavenly bodies by a false system of Astronomy, the existence of the said powers of the telescope we contest, and may probably, at a convenient season dwell upon that subject), that a good reason should be given for not being able, with such great and curious instruments, to see the British coast from North America. Since this has not been done, it follows that some law of reason or nature has been omitted or violated. By experiment and reflection we find that the laws of perspective will fully account for the phenomenon of the hull of a ship disappearing before the mast, without assuming the surface of the water to be convex, or the earth globular.

Almost every one is familiar with the fact, that on a straight and level piece of railway, the tracts in the distance will apparently converge until they seem to meet at a common point, or both entirely disappear; if a locomotive arrive at that point, the smoke will first be visible, afterward the top of the carriage, then the body of the engine and the trucks, and finally the wheels, which are below the line of sight, and consequently the last to become visible, and as it approaches it seems to descend an inclined plane,

which plane always appears to rise to the level of the eye, but objects above the eye line of the observer, as trees, houses and telegraph poles in the distance gradually descend to the line of sight, and finally disappear at different distances from the place of observation, according to their height, the lowest objects first entering the vanishing point.

A long, straight, level street is also a good and familiar illustration. The street in the distance will, viewed from either end, appear to rise, while the bases of lamp posts will entirely disappear, the lamps, situated above the eye-line, will, in the distance, appear to sink, and if the street is long enough will finally disappear, while the tops of the houses, situated a considerable distance above the line of sight, will have approached the distant horizon, but not entered the vanishing point; and although apparently diminutive in size, the outlines of the buildings are comparatively perfect, chimneys and slender spires distinctly visible, but apparently very low, while large bales and boxes on the walks below, or low, one story houses, will have disappeared.

A long covered bridge is an example familiar to many; the sides, floor, and roof, appear to converge to a common point, the line of sight, until a very small opening only is visible, or the bridge may appear entirely closed at the other end, and this appearance will continue until a certain distance has been advanced into the bridge, when the light will become visible, and will increase as the distance is lessened to the end of the bridge, while the end from which the observer started will gradually appear less, until it becomes invisible.

Many other examples could be given to illustrate the true law of perspective; which is, "That parallel lines appear in the distance to converge to one and the same *datum* line, but to

reach it at different distances, if themselves dissimilarly distant."

This law considered, it is easy to understand how the hull of an outward bound vessel, although sailing upon a level surface, disappears before the mast-head.

The hull of the vessel being contained within the line of sight, and the surface of the water must gradually diminish in altitude as these converge, until at the horizon it enters the vanishing point and disappears; but the mast-head is still above the horizon, and will require to sail more or less beyond the vanishing point of the hull before it sinks to the line of sight, and forms the same angle as formed by the line of sight and surface of the water. Circumnavigation has been considered by very many an important argument in favor of the earth's rotundity, we here quote from Dick's "Solar System" on this and kindred topics.

"That the earth is round from east to west, appears from actual experiment; for many navigators, by sailing in a westerly direction, have gone quite round it from east to west. * * * This experiment therefore shows that the earth is round from east to west; but it does not prove that it is also round from north to south; for it has never been actually circumnavigated in that direction, on account of the obstruction caused to navigation by the immense masses of ice within the polar regions. Had we therefore no other proof of the earth's rotundity than this, we might be apt to suppose it resembling somewhat the shape of a cylinder. But that the earth is in reality round from north to south, appears from the following circumstances:

"When we travel considerable distance from north to south, or from south to north, a number of new stars successively appear in the heavens in the quarter to which we are advancing, and many of those in the opposite quarter gradually disappear. For example, in sailing toward the south, when we approach the equator, the brilliant constellation, called the Cross, makes its appearance, which is always invisible in this country; and if we go still farther south, the constellations of the Great Bear, Cassiopeia and other stars visible in our northern sky, will entirely

disappear; which would not happen if the earth were a plane in that direction; for in that case all the stars of heaven would be visible in every point from the north pole to the south."

It is here vainly supposed that by sailing due east or west and arriving at the starting point, is a proof of the earth's rotundity from east to west, or its cylindrical form from north to south; but that is upon the assumption that upon a globe or cylinder only could this occur: it is easy, however, to prove that such a feat could be and has been performed upon a plane as perfectly as upon a sphere.

"Let it first be clearly understood what is really meant by sailing due east and west. Practically it is sailing at right angles to north and south, this is determined ordinarily by the mariner's compass, but more accurately by the meridian lines which converge to the northern centre of the earth."

Bearing in mind that the earth is a plane, with a centre, the north and a circumference the south, it is evident that a vessel sailing due east or due west, keeping at all times square to the meridian on which she is passing, must according to the nature of things return to the point from which she started, having described a complete circle upon a plane. The subject may be clearly illustrated by taking a piece of narrow board railing, nail a cross piece upon one end, through the other drive a nail into some other timber, then cause the end containing the transverse wood, to be borne completely round, a perfect circle will be described, while the cross piece will have maintained a right-angled position with the pivot piece, as a meridian, throughout the revolution. The hands of a clock also furnish a convenient means of illustration; the cross or T on the hands may represent the ship, the hand itself the meridian, the turning post the northern center of the earth, the circumference of the dial the southern circumference, or the south: the cross is at all times found

to be at right angles with the hand, or extending due east and west with reference to the hand which is at all times in a direction from north to south, or from centre to circumference. Those then who hold that the earth is a globe because it can be circumnavigated, have an argument which is logically incomplete and fallacious.

The futility of the circumnavigation of the earth from east to west as an argument to prove the rotundity of the earth from north to south, and the fact that the earth never has been circumnavigated from north to south, has been admitted; the latter has been attributed to the great masses of ice in the Antarctic regions; but upon mature reflection this will be found to be a mere subterfuge in this age of progress and science. If the assumed figure and dimensions of the earth be any ways near correct, the exact dimensions and true figure of the earth, could be very readily determined beyond the reach or power of successful contradiction. To do this, an exploring expedition might take a course due south to the neighborhood of the Antarctic circle, and as the circumference of the earth at that latitude should be only about 9,000 miles, a course due west, at the Antarctic circle, 4,500 miles, would bring the expedition in the same latitude south, and the same longitude as if it had gone directly through the so-called South Pole, from this latter point a course due north could be taken until arriving at the Arctic Circle, and then by taking a course again due west 4,500 miles, and then due south until at the latitude from whence sail was set, and if that proved to be the place of starting, or any where near it, the globular figure of the earth from north to south might reasonably be established.

But in the absence of all proof of the rotundity from north to south, the circumstance of the different stars and constellations coming into view as we

proceed from north to south, and those in the north apparently descending and actually disappearing from sight, is seized with a scientific frenzy and placed in the catalogue of proofs. As well might we suppose that a town or village was a globe because the church spires appear to lessen their height as we proceed from them.

This, on the contrary, is the result of the everywhere visible law of perspective, operating between the line of sight and the plane surface upon which the object stands, and is in no respect a proof of rotundity.

The Southern Cross, it is said, is in the same relation to the South Pole that the North Polar Star is to the North Pole; and that north of the Equator the Southern Cross becomes invisible, and south of the Equator the North Polar Star becomes invisible. Many cases are on record where the North Polar Star has been visible beyond the Tropic of Capricorn: when

this fact is brought to the remembrance of scientists, they tell us that it can only be accounted for by the fact that the North Polar Star has no parallax. But if the earth is a globe, and the North Polar Star hangs over the northern axis of the earth, it would be impossible to see the North Polar Star a single degree beyond the Equator, and to advance its great distance as an argument to account for this anomaly, is only to increase the difficulty; for the line of sight at any distance beyond the Equator would become a tangent to the earth's surface, and the farther the object would be situated from the surface of the earth, the greater would be the divergence from the line of sight. This circumstance, then, of the North Polar Star being frequently seen from positions beyond the Equator, is an irresistible argument against the doctrine of the earth's rotundity.

“PLANE FACTS.”

TO BE CONTINUED.

JUDGMENTS.—GATHERING.

BY H. BAKE.

According to the revelations given through Joseph the martyr, God has designed to gather his saints, that they may be prepared to receive him when he comes to reign upon the earth, and also that they may escape the judgment decreed upon Babylon.

Different opinions obtain respecting the time of gathering to that land which has been consecrated as the land of Zion; some believing that God's judgments will be specially poured out upon the inhabitants thereof previous to gathering, and that it is not safe to gather until those judgments have taken place. The gathering was revealed as early as 1831, in the following words:

“Wherefore, I the Lord have said,

gather ye out from the eastern lands, assemble ye yourselves together, ye elders of my church; go ye forth unto the western country; call upon the inhabitants to repent, and inasmuch as they do repent, and build up churches unto me, and with one heart and with one mind gather up your riches that ye may purchase an inheritance, which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of Peace, a city of refuge, a place of safety for the saints of the most high God.”

And in a revelation given September, 1832, we find that it has been revealed where the city New Jerusalem should be built, and that the land had been dedicated to the Most High. The saints, according to commandment, gathered to that land, but in consequence of transgression, were driven

out. The question may be asked, Did the Lord pour out his judgments in a special manner upon the inhabitants of Missouri, previous to the saints gathering to that land. No; but they were used to scourge those who had polluted their inheritances. The following quotation is sometimes used to prove that the judgments of God will be poured out upon the people of Missouri:

"They that remain and are pure in heart shall return, and come to their inheritances, they and their children with songs of everlasting joy, to build up the waste places of Zion."

We can not reasonably infer from this sentence, that God intends to bring a special judgment upon the people, in order that the saints may possess the land; for there are many waste (wilderness) places to build up at the present time. In a revelation given March, 1831, the saints were commanded to purchase the lands, and no doubt the same plan will have to be adopted, for God will never bring judgments upon a people until they are fully warned, and their cup of iniquity is full. 'Tis true, judgment will be poured out from time to time until the Lord comes, and if the people of Missouri suffer, it will be because of their wickedness in rejecting the gospel; for remember the rising generation must have the gospel preached unto them before they can be condemned.

Some incline to the opinion that the saints should not gather until the time is revealed through the elders in conference. When God revealed the time of gathering in 1831, it was not through a council of elders, but through Joseph the martyr, who was appointed to receive commandments and revelations for the church.

"And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations from my hand, (for the church.) * * * Until he be taken, if he abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift, except it be through him. * * * And this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments."

In this revelation we are assured that God will not reveal anything for the church only through the one legally appointed, consequently we look for God to reveal through the son of the Martyr, or his successors, all things pertaining to the gathering and building the city. Then the elders in conference can adopt measures for the gathering. Again is it not reasonable to suppose that the government will eventually restore to the saints the lands that have been purchased, and from which they have been driven. There is one thing very certain that God will never suffer his people to dwell on that land, to establish Zion, without they keep his laws.

"Behold, this is the blessing which I have promised. After your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be established, no more to be thrown down; nevertheless, if they pollute their inheritances, they shall be thrown down; for I will not spare them if they pollute their inheritances."

As regards building the city, we are told in Nephi tenth chapter that the remnant of Jacob (Lamanites) shall build the city, assisted by the Gentile saints.

"But if they (the Gentiles) will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, * * * that they may build a city, which shall be called the New Jerusalem; and then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem. And then shall the power of heaven come down among them; and I also will be in the midst, and then shall the work of the Father commence, at that

day even when this gospel shall be preached among the remnant (Lamanites) of this people."

We infer from this quotation that the gospel will be preached by the Gentile saints to the remnant of Jacob before they are gathered, and also that the Gentile saints will be gathered before they assist the remnant of Jacob to gather in. I believe that God will reveal all things necessary for the gathering, through the proper

channel, in his own due time. Then let us as saints of the Most High God purify ourselves by keeping his commandments, that we may be prepared to build up the Zion of God. Brethren, let us uphold him before the throne of grace who has been appointed to receive commandments and revelations for the church, that we may be edified and instructed in all things pertaining to our salvation, and the building up of God's kingdom. Amen.

THE FUTURE STATE.

BY ELDER JOHN C. FOSS.

I see in *Herald* No. 13 and 16, articles written on the Future State. There appears to be a contradiction between the two pieces. One holds paradise and the prison to be one place; the other to the contrary.

"There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar, named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."—Luke 16: 19-23.

If Abraham was, or is now in hell, then Paradise and Prison are one; and if they are one, why did the rich man say that he saw Abraham afar off. Two people in one house could not be far apart; therefore being afar off, means at a great distance.

I understood this to be a parable, representing Hell and Paradise.

We find in 1 Peter 3: 18-20.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by

which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Here we have people whom Christ preached to, or in other words, the spirits of men who were in the days of Noah. Where were they? They were in prison. Where is prison? In the center of this earth. Why so? Christ went and preached to spirits, and was in the center of this earth a part of three days, for the third day he arose.

To show that Christ was in the center of this earth, we will quote from Matthew 12: 40, "For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." The very terms illustrate that Christ was in the center of this earth while his body was in the sepulchre. But this does not seem right, for a very few feet of earth over Christ's body could not mean center of this earth; for center means in the middle. The sepulchre cannot be the place, for he went and preached to spirits, while his body was in the sepulchre. He went to hell, pit or prison, where these spirits were con-

fined. For the Psalmist in 16:10, says, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." The same will be found in Acts 2:27. Some say that Christ's Spirit went to God while his body was in the earth; but he says himself that he did not, for when Mary came to the sepulchre, seeking for Jesus, she turned herself around and saw him standing, and he said unto her, "Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God."—John 20:17. So he had not ascended to God. Where was he then? His Spirit was preaching to the spirits in prison. He had the power or authority to open the prison for us. "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18. Christ went and unlocked the prison, or went and preached to the spirits, and very likely those he had been preaching to arose.

At this time many saints arose and went into the Holy City. Here are two places, one of them the Holy City. Their spirits came into their bodies, and they soared away to Paradise, or the Holy City.

It is shown clearly in Ezekiel 32:21-30th verses, that Hell, or the Prison, or the Pit, is in the centre of this earth.

Paradise, or the Holy City, is about under the altar that John the Revelator spoke of, as you will find in Rev. 6:10.

"And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

Some hold that both good and bad spirits go up to heaven: I cannot so understand; for there is a separation.

"O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster, death and hell, which I call the death of the body, and also the death of the spirit. And because of the way of deliverance of our God, the Holy One of Israel, this death of which I have spoken, which is the temporal, shall deliver up its dead; which death is the grave. And this death of which I have spoken, which is the spiritual death, shall deliver up its dead; which spiritual death is hell; wherefore death and hell must deliver up their dead, and hell must deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored, one to the other; and it is by the power of the resurrection of the Holy One of Israel."—Book of Mormon, 2 Nephi 6:4.

It is here shown that the spirits who are in hell must come forth; and if so, they certainly must be in hell. The same chapter says, that the Paradise of God must deliver up the spirits of the righteous, which shows plainly that there is a separation of the spirits of the wicked from the righteous. The wicked are looking forth for the fiery indignation of the wrath of God, while the righteous are looking forth to the day of happiness; of living in their immortal state. May God speed on the day, when we can be changed and made pure, and reign as kings on the earth.

ABOUT THROATS.—An excellent article on this subject in a late number of the *Congregationalist* closes as follows: "We speak feelingly on the subject—because we speak what we think we know—when we beg all to throw phisic and wrappers to the dogs; let the beard grow as God intended should be the case with men; and toughen the throat with cold water and the sweet breath of heaven, even when it blows from off a snow bank, instead of enervating it with the steam and sweat of a nasty bandage—that being about the worst treatment to which one can subject a human throat."—*Sel.*

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

 PLANO, ILL., NOVEMBER 1ST, 1871.

PRICE OF THE HERALD.

Some of our brethren complain at the price of the HERALD. We wish to write a few thoughts on the subject. The former price, *when half the present size*, was \$2 per annum. None then complained of the price; but thought it too small. By decision of General Conference, held October 8th, 1868, it was "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."

In Pleasant Chat Editorial of November 15th, following, the saints were asked to be ready to say whether they would take the HERALD at its advanced size and price,—doubled in size, but only half the amount before paid added on to its price, as set forth in previous editorial, that in HERALD of November first.

With no increase in circulation, the experiment was tried, and is still continued. It costs just twice as much for setting the type, twice as much for materials, and the price has increased only one-third. Who has gained by the change; the church or the office? Not the office, certainly.

A comparison is sometimes made between the HERALD and a newspaper. Consider, for instance, the proposition in the following: We are willing to print an eight page, Quarto size, for 2\$ a year, and this will contain more reading matter, though of a different class, than does the HERALD. How we can do this, is not understood by a good many of our subscribers. We will try and make it plain, so that all may understand it.

The HERALD has no advertisement income, excepting occasionally a dollar for a marriage; a newspaper of eight pages, having forty-eight columns, would doubtless have twelve columns of advertisements. In the HERALD, the entire matter has to be set each time; in the newspaper, suppose it had twelve columns of yearly advertisements, only thirty-six columns of type out of forty-eight would have to be set each time, or only three-fourths of the paper instead of the whole of it. Besides this, instead of *paying for* these twelve columns being set, we should receive pay each time. The paper on which we print the HERALD costs \$624 a year for our issue, that for a weekly newspaper of the same size would cost only \$887 23. The ink we use on the HERALD costs us

about \$30 per year; that for the weekly newspaper would cost only \$21 60 per year. The cost of setting the twelve columns, that would be saved by the insertion of advertisements instead of them, would be for a semi-monthly \$351. The receipts for twelve columns of advertisements, if we could secure that number, would be, counting small ones with large ones, about 1,500. The care and extra expense of preparing matter for the press in book-pages, over that of preparing it for a newspaper, is about \$100 per year. The extra cost of proof-reading for the HERALD over what would be required for a newspaper is, at least, \$50 per year. Editorial, book-keeping, folding, stationery and other expenses would be about the same. By an arrangement that could be made, type setting, after making the above deduction, would cost about the same as it now does for the HERALD. To sum up the whole matter, we should make about \$250 a year more on a weekly newspaper of the kind proposed at \$2 per year, with our present number of subscribers, than we now do on the HERALD at \$3 per year.

But when it is remembered that the probability of *increase* to the circulation of a newspaper is fully five fold to that which attaches to the HERALD, the difference is still more apparent.

Brethren are now working in this office at far less rates than they could command elsewhere; they are doing this, and have done this solely with a view to help the cause. There is one brother working for \$12 per week who could command from \$25 to \$40 per week in other offices where the same responsibilities would attach to him—another works for \$16 per week, who is ably discharging the same duties that others in other offices receive \$25 for—another works for \$60 per month, whose abilities and labor are worth, and who would scarcely be offered in another establishment less than from \$80 to \$100 per month—and others in like proportion. This is not written for the sake of unduly praising them; but that the brethren who complain at paying a few cents more than they think they ought to do once a year, may know that others are working for the church and for them, who are sacrificing hundreds per year.

It is thought by some who complain that as the Advent weekly papers are published, one at \$2 50, and the other at \$2 per annum, and they have no advertisements, we might do so, as well as they. To such thoughts we can only reply that if the brethren and sisters will give us an equal circulation, we will do equally as well.

The *World's Crisis*, a leading Advent paper, has for its Treasurer and Business Agent, George L. Adams. In Mr. Adams' report for the year ending August 17th, 1870, we read that the receipts were \$20,399 02; ours were probably one-fourth of that sum. Their subscription list for the *Crisis* at \$2 50 was 8,492 names; ours at \$3 about 1,400.

Their subscription list for *The Young Pilgrim*, their Sunday School

Paper, was 4,116; ours at the same price as theirs about 1,500—and the report claims that even at that rate, and with that number of subscribers, they lost about \$434 on *The Young Pilgrim*—what think the brethren of the HOPE?

The *Advent-Christian Times*, another Advent paper, reports a business for the year of \$12,000, and yet states concerning its report, “For more than six years we have had in the West a publishing office from which have issued a weekly Advent paper, together with books and tracts, advocating and defending the truth of *Adventism*. The paper being an entirely new enterprise, has of course, been thus far largely sustained by donations; and some of the work of our office in its book and tract department, must hereafter be carried on by the same means.” The report of the Secretary of this paper recommends that either fifty cents per annum be added to its price, or else that advertisements be admitted “that would materially assist us in meeting expenses.” Besides this, there was taken, at the Annual Meeting where the Secretary’s report was read, the names of those willing to donate to the Publishing Fund, and the sum of \$914 12 was promised; and in the same paper, \$198 15 is credited as received otherwise to the General Publishing Fund. Total \$1,112 27.

No just comparison can therefore be made between their publishing house and ours; for with the exception of the liberal help received from our beloved Bishop, at April Conference 1870, and from our esteemed brother D. Dancer of this place, and from others to purchase press and materials to place the office in a good working position, with necessary machinery, stereotype plates, and such things as were needed to sustain itself, it has not received but little help of this nature. Notwithstanding this, it has been asserted that the *Times* has a subscription list of 4,000 against our 1,400.

We trust the saints will take these matters into more careful consideration, and not complain at a price that we are as anxious to see lowered as they are, or possibly can be. If we had one thousand more subscribers, we could reduce the price to \$2 per annum, and realize about the same from the paper that we now do. If we could raise our list six hundred, making 2,000 subscribers, we could afford the HERALD at \$2 50, and do a little better than now; but unless there be a change wrought soon, we shall find our accounts sadly behind, as the list is decreasing instead of increasing.

If every brother and every sister would put forth a strong and vigorous effort for the HERALD, and every child for the HOPE, we should be able ere long to give to the brethren papers as well worthy their acceptance as we have ability to make them, and at a reduced price. Will not those who have complained now change their policy, and help to raise the load from off our shoulders, instead of adding to it?

THE FIRES IN CHICAGO AND ELSEWHERE.

Chicago is in ruins. The great city, the pride of the north-west, is disrobed of her chief ornaments. She who sat upon the waters, and whose arms extended over the land, reaching out into almost every part of the union, has been visited with the most fearful devastation of fire known to modern history; excelled probably in its horrors and the amount of capital involved in its ruin by no conflagration in the world's history.

Only in the great fire at the burning of Rome which occurred A. D. 64, can anything like a parallel be found. The burning of Troy was fearful, the conflagration of Rome terrible. Nero, whose heart was probably one of the most cruel and hard that ever beat in human tabernacle, was so touched by that fire, that though he sang an ode to burning Troy, he could not hear unmoved the then unparalleled sufferings of his oppressed subjects, but disposed of his vast and grand imperial gardens, and his private treasures, to relieve the sufferings occasioned by the fire. He also issued an edict to supply the famishing people with food.

In the great fire of London, in 1666, the number of dwellings and building burned, the number of acres desolated, and the amount of property destroyed, presented no such fearful total as does the recent Chicago fire. The London fire consumed eighty-nine churches, the old city gates, the old Guild-hall and other public structures, hospitals, schools, libraries, 13,200 dwelling houses, and 400 streets. The ruins covered 436 acres; but the total loss did not exceed \$75,000,000.

The burning of Moscow, by which the 1st Napoleon's projects were defeated, and his retreat from Russia occasioned, involved a loss of about \$150,000,000.

The Portland fire, in Maine, was the greatest that has visited this continent in modern times; but even in that, terrible as it was, only about \$10,000,000 worth of property was lost.

But Chicago, suffering yet not wholly disconsolate Chicago, has been visited by a greater calamity than any of these great cities. Every banking house, every great mercantile house, nearly every large warehouse, seventy-five church buildings—in fine about six square miles of buildings, with the exception of here and there a solitary wall, and one or two buildings, are reduced to ashes, or buried in the cellars and basements into which they have fallen. The loss is estimated at from \$250,000,000 to \$500,000,000. About two hundred bodies have already been recovered as we write this, October 18th, and as the *debris* is removed, it is feared that hundreds more will be exhumed. About 100,000 people are rendered houseless, homeless. Thousands are penniless, and only subsist now upon charity.

Yet the fire has not been without its benefits. It has shown that humanity still beats in human hearts, and that there are higher and deeper springs of action than merely mercenary ones. St. Louis, Cincinnati, New York and scores of other cities and towns in the country have contributed nobly to the relief of the suffering. About \$2,500,000 are now in the Treasurer's hands for relief purposes, and more is coming in. Quite a spirit of enterprise is shown already, and active labor to remove the ruins preparatory to rebuilding is in progress. The almost universal feeling among Chicagoans is that "Chicago must be rebuilt."

Wisconsin too sends over the telegraph wires fearful reports of the "desolating scourge" going forth there, and laying waste her farms, her woods, her mills, her schools, her villages. Hundreds there have perished too in the most fearful manner by this terrible calamity, and thousands are homeless and almost naked wanderers. Our heart pities and sympathises with the suffering ones, and morning and night our prayer ascends to the Father in their behalf.

Michigan, some portions of Illinois, and of Canada, have been visited by a like calamity. It is reported that Windsor, in Ontario, is destroyed.

As the elements rage and destroy, let the saints cling closer to their God, and ever remember that he who would be safe in the hour of danger, must be faithful in the hour of safety.

HYMN BOOKS.—EIGHTEEN MO.

The entire edition of our small-sized Hymn Book was destroyed in the great conflagration of Chicago on the 9th ult. Our correspondents who have paid for the smaller size had better change their orders for the large edition, as it will not be soon before we can furnish money and time to supply another edition. The books burned are a total loss to the office and church—a loss we are illy prepared to bear; but so small compared with that of thousands of others who have lost everything they had in the world, and are subsisting entirely upon charity, that we dare not complain. There are but two qualities of binding of large edition left, prices \$2 50 and \$3 50.

THE MINISTRY.

News from various parts of the country are very cheering, and the elders generally seem alive to their duties.

President J. Smith returned home on the 20th ult.; he has been preaching in Western Iowa, where quite a fine field is open for the spread of truth.

Elder I. Sheen baptized Professor Isaac Richardson at Plano, on the 1st of October. The Professor was formerly one of the faculty of Pulaski Academy, New York, has been Principal of the Business Department of a Commercial College in the same state, and purposes to make himself useful in the cause. Beside other branches he is a Professor of Phonography.

Elders W. W. Blair and E. Banta are about to exert themselves in Sandwich, where the German church has been rented for one year.

Elder J. Ells is busy doing the Master's work in the East, and feels very much encouraged.

Numerous other elders are busily engaged in the good work.

The Editors do not assume the dictatorship nor the censorship of the Herald, and will not be responsible for any doctrine or theory presented in its columns, unless in the regular editorials, or over their signatures.

WE have received from Professor Clark, of Chicago, a limited number of photographs from his pencil drawing of the saints meeting-house in Plano, which we offer for sale at twenty-five cents each, or \$2 per dozen, post paid. These pictures are suitable for framing. Send in your orders early.

Correspondence.

BIRMINGHAM, England,
Sept. 22, 1871.

Br. Joseph:

I thank God that I can say the work is making steady progress in this part of the Lord's vineyard. We have baptized six precious souls lately, and I think more will soon be ready for the water. There is quite an enquiry of late, and it is not confined to Birmingham alone, but extends to many other parts of England. We have received many letters of inquiry concerning the work from persons who by some means have got hold of the *Restorer*. That little periodical has gone where we could not go. Thanks be to our brethren the editors, and the glory to God.

I have no doubt but our worthy brethren, Briggs and Ells, will be pleased to

hear that their labors have not been in vain; and I must say, for one, that our Birmingham branch has been greatly benefited by their teachings, and it is to-day in a good sound position.

The *Restorers* have also been well distributed in Hastings, in Sussex, although there is but one saint of the reorganization in that place; but I understand there is a branch of the Salt Lake church there, and that Brigham or his missionaries have notified the saints not to listen to the "Josephites," nor read their publications, for Joseph was trying to pull down that which his father tried to build up. But despite all opposition, our worthy sister there distributes the printed word. She is an aged sister who belonged to the church in the days of our martyred prophet, and I have no doubt the good seed which is now being sown will spring up in the due time of the Lord.

Our brethren who have taken hold of the work in Liverpool are worthy and reliable men; but owing to ill health, they have not been able to do much as yet. But my prayer is that the Lord will strengthen, them both in body and mind, and enable them to be valiant in his cause. They are men who, like myself, have suffered much through the perversion of the gospel. That journey to the salt land not only injures the body, but it impairs the nerves also.

It has now been about twenty years since I embraced the gospel, and I did it for no other purpose than through a love of the truth. At that time there had been none of the abominations taught here. In February, 1854, I left the land of my birth, and all that a working man could desire, and emigrated to Utah, believing that I was doing God's will. But, alas, I soon found out that the picture bore a different aspect there to what it did in England. And I said on my arrival there, as I have many times said since, there was something wrong at the head; but what it was, at that time, I was at a loss to discover, or how a remedy was going to be brought about. I dragged on in that place until 1859, and I believe that that five years was about the most critical period in the history of that place. It was during that time that all those dreadful deeds were perpetrated. It truly was a terrible time. But I thank God that I took part in none of their evil doings; but stood as a quiet observer, until I could see my way clear to leave them, which the Lord opened in May, 1859.

At that time I made it a matter of prayer that the Lord would do with me as seemed him good, and if it was his will that I should leave, to open my way. It was truly miraculous to witness the workings of God for my good. I should like to tell you more of the goodness of God to me and to my family at that time; but space will not permit. Suffice to say, I left, and went to St. Louis, and stayed there one year. I spent many happy hours with Br. Geo.

Bellamy and wife—may God bless them.

I then returned to England, and stood aloof from all parties, until Brn. Briggs and Derry came to England in 1864, and brought the good news of the reorganization. After considerable investigation, I embraced it under the hands of Br. J. W. Briggs, who organized a branch on the following Sunday, and from that day to this I have done all that I possibly could for the onward progress of the cause, and have endeavored to shed abroad that light which I have received, to the honor and glory of God. My earnest desire is that he will give me grace to enable me to remain faithful to the end. We desire your faith and prayers in our behalf.

Yours in Christ,

THOMAS TAYLOR.

QUECHEE, Vermont,

Sept. 30th, 1871.

Friend Smith:

DEAR SIR,—I feel that I am of like kindred spirit, and have the kindest feelings to you and your people, or I would say the Lord's people, and feel a deep interest in their welfare, both temporal and spiritual, and ever have since I was at your place, and learned of your faith and hope. I knew nothing of the Book of Mormon before then; but I looked for God to raise up a people out of all nations, and for the return of the Jews to their own land, and in this respect I think our views are about the same. I have read the Book of Mormon now, and although it is new, I feel to say that I believe it to be of God. I have also read the "new translation," and can say the same of that as of the Book of Mormon.

The Book of Mormon takes nothing from our Bible, that I can see, but I think it adds to it in such a way that it helps both, and gives light on some points that were dark before to me; and as to the "new translation," I like it very much better than King James'. Every well-read man in the Bible must see that in our transla-

tion there are some, I was about to say, contradictions, and in the new I do not find it so. I had for some years believed that King James' translation was in some places mistranslated, or misunderstood by those who translated it, and in some places I had read it as translated in the new, for I believed that the spirit would bring all things to our remembrance, and also show us things to come. I love the truth, and want to love God with all my heart and soul, and my neighbor as myself; and I feel to contend for the faith once delivered to the saints. I learn from the word, that "Without faith it is impossible to please God." I believe that he is, and that he is a rewarder of all who diligently seek him. I believe too that he gave us his Son, that with him he will also freely give us all things,—that is to his people or his church. I have felt, and believed that the different sects and creeds were wrong, and not of God; I have so believed for some years at least, not but what there are honest hearts among them; but they are led by men who have no living faith nor light of God in them. They must fail therefore of entering into that rest that remains for the people of God. I can not go with them. I never have belonged to any sect; yet I have seen that there must be a church of God, for I believed that God could make and ordain one, and now I confess I believe he has, and one that will stand though all the powers of earth and hell combine they cannot overthrow the work. I believe in Christ's words, that if the church abide in him and he in them, that the works that he did they will do also, and greater works they will do than he did. I feel and see, and therefore believe, that the captivity of the seed of faith is almost ended, and that God will soon turn it upon their enemies, and if his people abide in sin, they may ask what they will and it will be done unto them. I pray God to hasten the day, and make ready a people prepared for the Lord, that Zion may arise and shine, and have the glory of the Lord

risen upon her; but he will be enquired of by the house of Israel to do these things for them. My heart says "Amen; even so, come Lord Jesus."

I want to see you and talk with you, and shall as soon as circumstances will admit. I believe God will gather together his people, and gather unto him those who have made covenant with him by sacrifice.

If you, or any of your people, or rather God's people, come in this vicinity, call on me, and my home will be your home and their home, your faith my faith, your God my God, and your hope my hope, and I believe it is or must be the hope of every true saint of God.

Give my best respects to all the saints, especially to friends Forscutt, Banta and Rogers, as I am the most acquainted with them, and may they ever pray that my faith fail not. Yours truly.

E. G. CULVER.

HOLDEN, Mo.,

August 8, 1871.

Brother Mark:

I received the letter you wrote to me, immediately after my return from Plano last winter; but did not feel at liberty to answer, as you probably have a large correspondence, and I did not wish to burden you. I feel justified now in addressing you a few lines, far from the home of my youth and its associations; alone in many respects.

We have a beautiful country to live in. The rich prairies roll off majestically as far as the eye can reach, either on the ascent or descent. Hardly a spot of land can be found, a quarter of a mile square, that is level; heavy growths of timber, such as hickory, walnut, maple, oak, elm, &c., are found in the creek bottoms, and along what are called "dry runs." Wood is very cheap now. We pay thirty-five cents a load for it in the woods and in the log. Coal is a few feet under the surface. Many farmers bring loads of it into town. Rock is plenty, but some has to be brought

from Kansas City, between fifty and sixty miles from here, and is taken out of the Missouri river. Independence, Jackson county, is about fifty miles from here. This is a great fruit growing country for peaches, pears, grapes, apples, &c. Within sight of our house is an orchard that will bear, it is estimated, two thousand bushels of peaches this year.

Father's health has been a great deal better since he has been here.

I am doing finely, with hard work, finding that where love is there is a help to labor.

There are opportunities for me to do good; therefore pray for me, that I may have strength. Yours in Christ.

FRANK P. SCARCLIFF.

BUFFALO PRAIRIE, Ill.

Br. Joseph:

The work is still moving onward in this place. We had the pleasure of baptizing one last Sunday; he is a good man, and will do much good in the work. We had a good time at our two days' meeting; Br. Alexander was with us. Your brother in Christ.

JOHN F. ADAMS.

No. 21, Crown Street,

CARNARVON, North Wales,

Feb. 17, 1871.

Dear Brother Joseph:

I have had mercy, through the grace of God, and because of this, I have a desire to glorify God in all my conduct, yet to live worthy in his service, to understand and meditate in his law, to know my duty, and to overcome the influence of the Devil in all his false schemes. He is very strong in this country, making people to stand against the truth. But God is stronger. I have showed the counsel of God to men in the north, according to my power, and have prayed to my Heavenly Father for wisdom to show his love towards men, and I invite them in meekness

to receive his beloved Son through the principles of life, and there is in me a testimony that my labor is not in vain in the north.

J. E. HUGHES.

WHITE CLOUD, Kansas,

August 14, 1871.

Br. Joseph.

Brother Bays and I have just returned from a debate that I spoke of when I wrote before. Subject, "The laying on of hands for the gift of the Holy Ghost." Brother Bays affirmed. Brother Webster with two other preachers of the Christian Church, (so called) to strengthen him, negative. The truth stands brighter before the people now than it did before they raised their puny arms to reject it. Truth is a jewel; the people begin to see the truth as Jesus taught it. May God enlighten their minds that they may see all the truth and obey it.

J. W. BRACKENBURY.

LAWRENCE, Mich.,

Sept. 28th, 1871.

Br. Joseph.

The debate with the Adventists at Stoughton's Corners resulted in a triumphant victory for the truth. I am more than ever convinced that the doctrine of soul-sleeping is but one of the devil's devices, and without any foundation in God's word. Br. Kelley holds another debate with Elder James Watkins, an old traveling companion of mine, on the same subject, week after next; six miles north-west of Hartford. A good time is anticipated.

An Adventist whose acquaintance I recently made, took me fifteen miles in his wagon to visit a family named Lee, believers in the Latter Day Work, but who had not heard of the Reorganization. I soon drove the old people off the polygamic platform, which they were trying to defend before the world. Br. Lee obtained the Union School House in Breedsville,

where we held two meetings. Br. Kelly is now holding meetings in Br. Lee's neighborhood, near Breedsville, and Br. H. C. Smith is preaching some five miles beyond. Great interest is manifest in both places. The good work is onward in Michigan. Yours for Zion's weal,

H. S. DILLE.

Conferences.

Digest of Church News.

The SEMI-ANNUAL CONFERENCE of the ST. LOUIS DISTRICT convened in Mound Market Hall, St. Louis, Mo., June 11th and 12th, 1871. Bros. G. Forbes and R. Whiting were appointed to act as deacons for the conference. Preaching by Brother Joseph Smith in the afternoon. The official members present: first presidency 1, high priests 2, elders 25, priests 10, teachers 4, deacons, 3. Four members confirmed and one child blessed. Bishop Jas. Anderson and Elder Wm. Anderson administered the sacrament. The meeting was then given to the saints, and many good and faithful testimonies were given. In the evening Br. Joseph Smith spoke from Job 31 : 35. Morning session, June 12th. The minutes of last conference read and approved. Reports of Sub-Districts:—Elder Jesse Broadbent, delegate from Sub-District No. 1, presented the following petition: "Wayne Co., June 4th, 1871. To the saints in St. Louis Conference assembled,—We, as Sub-District No. 1, now in conference assembled, do respectfully petition your honorable body to strike us off from your district, and permit us to organize ourselves into a separate district. N. A. Morris, pres.; A. N. Caudle, clerk." Sub-District No. 2 met at Alma, May 27th and 28th, 1871, and represented 7 branches, numbering 69 members. Increase by baptism 2. District in fair condition and prospects good. Geo. Hicklin, pres.; G. Kinghorn, clerk. Sub-District No. 4, met at Mound Hall, St. Louis, June 4th, 1871, and represented 3 branches. One branch reported 248 members; two branches had no report. Zion's Hope Sunday School reported 85 scholars, 14 teachers and other officers. G. Bellamy, pres; Wm. T. Kyte, clerk. Br. Geo. Hicklin reported that in his district things were brightening up, and calls for preaching more numerous.

Prospects good for the next quarter. Br. Geo. Bellamy reported that his district was not in a favorable condition, the work was not as good as it should be. A change in the presidency would cause a better feeling in the district, he thought. The following was passed:—Whereas, the presenting of the license of Br. Chas. Hall to the last Semi-Annual Conference, was for the purpose of its renewal, not for the purpose of his resigning his Eldership; therefore, be it resolved, that apology is hereby made to Br. Hall for the mistake made, and it is further ordered that his license be renewed. Auditors' report of Bishop's accounts: On hand last report \$18,15, received since last report \$63,45; expended since last report \$60, leaving a balance of \$21,60. G. Bellamy and G. Thorp, auditors. Auditors' report of Emigration Fund: On hand at last report, June 12th, 1869, \$20,50; June 12th, 1869, \$5,95; Dec. 12th, 1869, \$16,80; Mar. 13th, 1870, \$7,95; June 13, 1870, \$3,10; Dec. 13th, 1870, 6,95; total, \$71,25. Audited June 12th, 1871, by G. Thorp and G. Bellamy. Resolved that Bishop J. Anderson be requested to withdraw his resignation, tendered at the last Semi-Annual Conference. Carried unanimously. Bishop Anderson withdrew his resignation. Resolved that Sub-District No. 1 be set off according to request received, subject to the approval of General Conference; and that said request be put on record, and the said district be directed to report to General Conference. That Ben. S. Jones, now removed from this district by act of conference in setting off District No. 1, be released from acting as treasurer of the Emigration Fund of the St. Louis District, and that he be requested to pay over any money he may have belonging to said fund, if any, to his successor. That Bishop Jas. Anderson be treasurer for all conference funds. The appeal of Br. John Beard of Sub-District No. 2 was referred to a committee, consisting of the president and bishop of the conference, and said committee was instructed to report the result of their investigation to this conference at its next session. Br. Banta, at the request of the president, addressed the conference in regard to the Order of Enoch. Resolved that we sustain by our faith and prayers all the spiritual and temporal authorities of the church and all the officers of the conference. Adjourned to meet at the Mound Market Hall, St. Louis, December 10th and 11th, 1871, at ten a.m.

[Since this session of Conference was

held the saints have rented an excellent hall on the corner of Tenth and Carr-sts., and we think it would be well for the President of the District to so far change the place to which the conference adjourned, that it may generally be understood.]—Ed.

SOUTHERN NEBRASKA DISTRICT CONFERENCE was held at Nebraska City, in Simpson's Hall, May 7th and 8th, 1871. James Kemp president, R. M. Elvin secretary. The word was preached by Elders R. M. Elvin and Jos. S. Snively. Nebraska City branch reported 98 members, of whom 15 are officers; died one, removed one. Camp Creek has 15 names on branch record that are not on district record—record seems from report to be in bad condition. Elders J. W. Waldsmith, P. C. Peterson, E. Jasper, K. Johnson, J. F. Jamieson, J. Thompson, W. Redfield, R. M. Elvin and J. Kemp; also Priest N. P. Nelson reported. P. C. Peterson, J. W. Waldsmith and R. M. Elvin were released from their missions. An Elder's Court was appointed to try William Hanks. Resolved that the elders labor as much as possible, but not to infringe upon the rights of others. Authorities of church and district were sustained, and conference adjourned to meet at the same place, August 6th, 1871, at eleven a.m.

SUB-DISTRICT CONFERENCE No. 4 of the St. Louis Conference was held at Saints' Hall, St. Louis, June 4, 1871. G. Bellamy president, W. Kyte clerk. The numbers of members are given in conference report in present issue, and omitted here. Elders W. Anderson, G. Thorp, R. D. Cottam, G. Bellamy, W. Smith, G. Hayward, G. Worstenholm, T. Kay, S. Blackie, W. T. Kyte, C. Hall, W. H. Schofield, J. Clark and W. Roberts; Priests J. McFarland, A. Greer, J. Richardson and D. Kirkwood; Teachers G. Forbes and W. Jemmett; and Deacon R. Whiting were recommended for renewal of licenses. Wm. Gibson, recommended from the St. Louis branch, was ordained an elder by Elders W. Hazzledine and A. Reese. J. Molyneaux was granted the privilege to tender his license. G. Bellamy resigned the presidency of Sub-District, and A. Reese was unanimously elected, Br. Bellamy being appointed to assist him. J. X. Allen, W. Smith and G. Bellamy were appointed committee on local missions. Further time was granted for

the election of a suitable person for Bishop of Sub-District. St. Louis branch book agent reported receipts \$84,18; disbursements \$78,65; \$6 due from subscribers. Bishop's agent reported receipts and cash previously on hand \$81,35, disbursements to the poor \$54,65. Treasurer of branch fund reported receipts and cash previously on hand \$68,20, disbursements \$50. Zion's Hope Sunday School reported receipts and cash previously on hand \$74,33, disbursements \$12,63. Several brethren reported. Present 21 officials. Spiritual and temporal authorities of church sustained, and conference adjourned to meet at Gravois, first Sunday in September.—Sept. 3rd. Conference convened at appointed time. A. Reese president, R. D. Cottam and J. X. Allen clerks. David H. Smith was requested to take part in the conference. St. Louis branch reported 258, of whom 30 were officials; gain 11, loss by death, 1. Branch financial report showed \$73,21 receipts, and \$45,66 on hand. The Sunday School (Zion's Hope) 100 scholars, 12 teachers, 4 officers. Receipts for the quarter \$179,85, which with cash before on hand amounted to \$241,55, of which \$198, 13 had been expended. Dry Hill branch reported 29 lay members, 7 officials, total 36. Gravois branch reported 65 members, of whom 10 are officials; gain 2, loss 2. The Sunday School, called the Ebenezer, reported receipts \$8,95, disbursements \$8,10. J. X. Allen, J. Anderson and S. Blackie were appointed a committee on local missions. Elders W. Smith, J. Clark and S. Blackie reported. A sacramental and fellowship meeting was held, and the saints rejoiced in the testimonies borne, and instructions given by Elder David H. Smith. Resolution deferred from previous conference respecting appointing a Bishop for Sub-District was taken up, and lost. The general authorities of the church were sustained, also A. Reese as president of Sub-District. Elder D. H. Smith preached on "The still small voice." Officials present 20. Conference adjourned to meet at Dry Hill on the first Sunday in December.

LONE STAR Branch of Texas Conference was held in Nacogdoches Co., Texas, on the 19th and 20th of August, 1871. G. R. Scogin, president; R. H. Morris, clerk. Officers present: 1 elder, 1 priest, 1 teacher. Conference addressed four times by Br. Scogin. Branch report: 16 members, including 1 elder, 1 priest, 1 teacher. Met twice at Br. Chandler's in prayer meeting. One came forward for

baptism. Br. E. M. Chandler was ordained to the office of Deacon under the hands of Elder Scogin. Br. Joseph, as President of the church, and all of his co-laborers were sustained, and thanks given to Br. E. M. Chandler and Mr. M. Grimes for kind hospitalities extended to those visiting from a distance. The ordinance of baptism was attended to on Monday morning by Elder Scogin, and confirmation at prayer meeting on Monday evening. Conference then adjourned.

The NORTH-WESTERN MISSOURI DISTRICT held their conference at Far West, (Old Far West), Caldwell Co., Mo., August 26th and 27th, 1871. Wm. Summerfield, president; A. J. Blodgett, secretary. Elder Mark H. Forscutt was requested to take part in the conference. Resolution requiring all branches to make out their reports on printed forms was rescinded. Branch presidents were requested to send in their reports in the future on printed forms from the *Herald* office, as much as possible. Committee of reference was appointed. Starfield: 10 officers, 24 lay members, total 34. Gain by baptism 4, by certificate of removal 3, total 7. Died, 1 official. Guilford: 6 officials, 16 lay members, total 22. Cameron: 5 officials, 11 lay members, total 16. Gain by letter 5. De Kalb: 8 officials, 11 lay members, total 19. Gain by letter 3, died 1. Far West: 3 officials, 15 lay members, total 18. Gain by baptism 6. Waconda: 8 officials, 21 lay members, total 29. Gain by baptism 4, by certificate of removal 2, total 6; loss by removal 2. Tinney's Grove. 3 officials, 7 lay members, total 10. Gain 1 by baptism, loss 2 by removal. Hannibal: 1 official, 8 lay members, total 9. St. Joseph: 8 officials, 20 lay members, total 28. Bevier and Platte branches not reported. Branch reports that did not come before the last conference were read. Sweet Home: 4 officials, 19 lay members, total 23. Gain by baptism since organized 15. Platte: 9 officials, 25 lay members, total 34. Gain by certificate of removal 2. Guilford: 6 officials, 16 lay members, total 22. Verbal report of Sweet Home branch was given in by Elder James Thomas, as containing 30 members. Seven added by baptism. James Wood, Andrew Moore, E. Cato, James Thomas, A. J. Blodgett, Sr., reported good feelings existing with the saints and with the world. Many are believing, and the gifts are made manifest. R. Frost, R. A. Marchant, Br. Booker, James Wood, D.

M. Williams, J. D. Cravin, Isaiah Parks, E. Cato, James Cazier, Robert L. Ware who had baptized seven, James Thomas who had baptized eight and held one debate, Wm. Bozarth who had baptized six, James Johnson, T. J. Franklin, Wm. A. Litz, Mark H. Forscutt, Wm. Summerfield, and A. J. Blodgett, Sr., who had baptized one, reported. Zenos H. Gurley reported by letter that he had baptized three. Joseph S. Lee reported by letter that he had baptized and confirmed nine, and organized the Far West Branch. Resolved that this conference sustain Br. Lee and endorse the recommend sent him by the President and Secretary of the Church. J. B. Belcher also reported by letter. Wm. Summerfield and A. J. Blodgett, Sr., reported that they had disorganized the Clinton Branch, and given letters to members; and disorganized the Shoal Creek Branch, at their own request, as they lacked members. Report accepted and committee discharged. The committee appointed to report the Minor Mill's branch reported that they had disorganized said branch, and given the members letters. Report accepted and committee discharged. Charles A. Bishop reported that the St. Joseph branch had \$60 on hand towards building a meeting-house. Resolution that Elder B. G. Watson be forgiven, was lost by a unanimous vote. Resolved that Elder B. G. Watson be suspended for three months, and that the Secretary of the district notify him of the same, and that in case he does not repent before the next quarterly conference, he will be cut off from the church. Elders reported a two days' meeting in Nodaway Co. Baptized 2. New business taken up. Resolved that the North-Western Missouri district be divided, and that the counties of Nodaway, Andrew, Gentry, Worth, Harrison, Mercer, and Grundy be formed into a separate district, to be called the Nodaway District, Missouri, and that the officers of the district still have charge until the new district is organized. Conference requested the Nodaway District to convene at the Platte Branch, on the 18th and 19th of November next, to organize. Resolved that the Presidents of branches in this district are hereby requested to furnish the presiding elder of the district with the names of such thoroughly *live elders*, not now enrolled in quorums, as desire to belong to Elders' Quorums. Treasurer reported previous receipts, and those during the past quarter \$16 81. Report accepted. The Treasurer, F. M.

Bevins was sustained. Elder J. D. Craven was empowered to represent district at Semi-Annual Conference. Present 28 officials. The spiritual officials of the church were sustained in righteousness, also the President, and the Secretary as assistant President of the district. Resolved that we sustain the *Herald* and *Zion's Hope* by our faith and prayers, and means by our subscriptions. The case of Father Knight was referred to the committee of reference. Elder Mark H. Forscutt preached twice in his usual way to a very large congregation, who gave good attention. There was also a prayer, testimony and sacrament meeting. The house was more than filled, and the saints were blessed with the gifts, and the Spirit of God, for several hours. The priesthood were exhorted to energy. Eight were administered to for their health. Resolved that the elders, priest, teachers and deacons of this district be, and are hereby instructed to labor whenever and wherever an opportunity shall occur for the cause, in accordance with the commandments by the Spirit to-night. A vote of thanks was given to the saints and friends in the vicinity for their kindness and hospitality during this conference. Committee of reference reported, and the conference Resolved that Father Knight had no claim on this district for support, for the last six months. Report accepted and committee discharged. Conference adjourned to meet at Br. Bevin's, Starfield, on last Saturday and Sunday in November, at 10 a. m. One applied for baptism.

Miscellaneous.

Notice.

The President and Clerk of each branch of the church, throughout the world, are hereby notified that a *Statistical Report* for the year commencing January 1st and ending December 31st 1871, will be required by the Secretary of the church. These reports should be made out on the Statistical Report Forms published and for sale at the *Herald* office at five cents each, and should be made out in duplicate, one copy to be retained by the Clerk of the branch, and one copy to be forwarded to the Secretary of the church *within ten days after the 31st of December, 1871*. Please remember that a **YEARLY REPORT** is desired, em-

bracing all changes within the year, and the *status* of each branch at the close of the year. Address

MARK H. FORSCUTT,
Church Secretary, Plano, Illinois.

A Dream.

In 1851, during the month of September, when emigrating to Utah with the saints, under the captaincy of Phelps, I had a remarkable vision, as follows: I saw presented before me a huge mountain, and there were persons trying to ascend it.

I saw that the earth moved to and fro like a drunken man.

I next saw Salt Lake valley spread out before me, covered with mounds, and cattle feeding. Some of the mounds seemed barren, well nigh, while upon others there was most excellent grass.

I saw that the oxen were fat and well favored, while the rest did not look so well. I saw the oxen yoked, and cows chained to them. A personage of mild, gentle address, and intelligent bearing stood near me, of whom I inquired as to who the cattle were? to which he replied that they were the saints of the valley. I then asked him what the yokes and chains signified, and he said it was the Egyptian bondage.

A NEVADAN.

DIED.

At Elm Creek, Iowa, on September 8th, 1871, of Cancer in the throat, after a lingering and painful illness, JOHN THORNTON, Presiding Elder of the Elm Creek Branch.

Br. Thornton was born at Maybol, Ayrshire, Scotland, January 18th, 1831, and was therefore in the forty-first year of his age. He leaves a family to mourn his loss. We are again reminded by this visitation that in the time of health and life we should prepare for sickness and death.

At Alleghany City, Pennsylvania, October 4th, 1871, at 10:30 a. m., of Confluent Small Pox, after an illness of twelve days, Br. EDWIN HULMES, aged 27 years, 1 month, and 16 days.

His death was sudden and unexpected, none doubting his ultimate recovery; but it pleased our Heavenly Father to call him home, and we are left to mourn his loss, though not as those who are without hope, for he died in the hope of a glorious resurrection, when the righteous shall reign on the earth. He had a large circle of acquaintances, in and out of the church, who have received a shock at his sudden death from which it will take some time to recover. He was a faithful, zealous elder, sparing neither time nor means to spread and extend the cause of his Master, and in his short life, he has been instrumental in pointing many unto the way that leads to life eternal. He was the District Book Agent, in which office he labored hard to extend the church

publications, especially those of the *Herald*, *Hope*, and tracts, and the office has lost a faithful supporter. As acting Priest of the branch, and Superintendent of the "Pioneer" Sunday School of this branch, he did much good, and the cause of the Sunday School has lost a zealous advocate. He died calmly and peacefully, as one passing into sleep. Just previous to his death, he called to those around him, telling them he saw two stars. Who shall say that these were not the messengers sent to conduct him home.

Two lights I see in the ether blue,
Two lights I see above;
They beckon me home to Jesus,
To that land of peace and love.

At Port Perry, Pennsylvania, May 16th, 1871, Sister ALICE WINDERS, wife of Joseph Winders, aged 79 years, 11 months, 16 days.

Sister Winders was born near Manchester, England, June 1st, 1791. She joined the old organization, and remained faithful in the dark days when the church was under a cloud. She was baptized into the Reorganization, September 3rd, 1863, by Elder Josiah Ellis, and lived a faithful saint until she was called home. On the day of her death, she arose in the morning and dressed herself in the suit she had prepared previously for her burial, and in company with her husband, went to see her daughter at Port Perry. While there she laid down upon the bed, folded her hands, telling them not to weep for her, and passed away to her eternal home. Truly death had no sting for her; and she rests till the morn of the First Resurrection, when she will come forth to live-forever.

At Guilford, Missouri, on August 22nd, 1870, REBECCA, wife of Br. Andrew Moore, aged 73 years, 2 months, and 15 days. Also at the same place, September 18th, 1871. ANDREW MOORE, relict of the above, aged 78 years, 8 months, and 24 days.

Br. Moore received the gospel in Brown County, Ohio, on the first of May, 1833. He was baptized by Elder Jonathan Sumner. He moved to Clay County, Missouri, in June, 1834, thence to Nauvoo in the dark and gloomy days, and thence to Utah, but never went into their heresies. He had a premonition of his departure for some time, but it was no terror to him, for he was prepared to go. Surely the old soldiers are passing on before. May we be also ready.

Address of Elders.

- E. C. Brand, box 39 Tabor, Fremont Co., Iowa.
H. A. Stebbins, Secretary of 1st Quorum of Elders, Plano, Ill.
C. D. Norton, 17 Arthur Road, Walford Road, Stoke Newington, London.
Wm. Hart, 16 Louisa-street, San Francisco Cal.
Thomas Taylor, 10 Haydon-st., Balsall Heath, Birmingham, England.
Thomas J. Andrews, No. 436, Brannan Street, San Francisco, Cal.
Charles Sheen, Anamosa, Jones co., Iowa.
H. Fulk, Kirtland, Lake co, Ohio.
Wm. H. Hazzledine, } No. 1013 Buchanan-st.,
George Bellamy, } St. Louis, Mo.
T. R. Davis, Nortonville, Contra-costa co., Cal.
N. H. Ditterline, No. 1220 Davien-st., Philadelphia, Pa.
T. E. Jenkins, No. 17, Victoria-st., Dawlats, Wales.
Jason W. Briggs, Ellis, Hardinco., Iowa.
S. Maloney, Cherokee Station, Kan.
A. Williams, Galesburg, Jasper co., Mo.

Original Poetry.

RETURN OF ISRAEL.

[GIVEN THROUGH TONGUES, MARCH 20th, 1871.]

Onward! O ye Saints of God!
Never doubt your Father's word;
Soon the northern tribes will come
With songs of joy to Zion's home.
Many honest souls now wait
The opening of the mighty gate,
Th' unbinding of the northern sea
That holds them in captivity.
Soon the saints upon this land,
Will be called to give the hand
To Jacob's seed, who long have been
Hidden from the sons of men.
O ye Elders then prepare,
The Gospel tidings soon to bear;
Improve your talents, keep them bright,
God will give to you more light.

Selections.

Church and Theatres.

Church attending and theatre going are to day about one and the same thing; our motives in going are the same. We go to hear fine sentiment, and see the fashions. The church is but a fine dramatic exhibition; the minister dresses himself, plans his prayers and sermons, rehearses and delivers them with the most studied effect. He tries to please his audience, exhibits his eloquence and learning, and is ready to leave his church when a higher rate of salary is offered him elsewhere. Our churches are costly and elegant; we tread on velvet carpets, sit on velvet cushions, our eyes rest on artistic carvings, beautiful frescoes, and windows whose colored tints and shadings outrival the rainbow. How are these churches supported? Let us see. In the front seat of Mr. A.'s church sits the wealthy Mr. B.; he has amassed a large fortune by the wholesale and retail liquor business. In the pew next to him is Mr. W., the owner of cheap tenement houses, some of which are brothels; the occupants are never troubled so long as they pay their rent. Over the way sits a flashily dressed gambler and sensualist; he bows his head in prayer time with the reverence of a priest. He goes there to see if possible he may find a virtuous young lady to entrap into

his snares. Indeed, in looking all over the church we may find plenty of sinners and very few saints; but with this the preacher has very little to do. He must not speak the truth and offend his listeners. Oh no! he may tell about the poor heathen who never had the word of God preached to them, how terrible their condition is. He will tell what a terrible thing war is; but when our country is involved in war, he urges all to leave their homes and fight. The saying of Jesus, "Love your enemies and do good to them," is entirely forgotten and left out of sight. This sentimental religion of to day tells us to strew flowers over the graves of our soldiers, while it leaves their widows and orphans uncared for and unprotected. Ministers are called the servants of Christ. How do they compare with His servants of olden times? Let us see. Jesus called the fishermen, told them to leave their nets and follow Him, and He would make them fishers of men. They were barefooted and ragged, but he knew their hearts that they were honest. He wanted no professors or hypocrites around him: He wanted those who spoke the truth and dared live it. Think you to day He would be at home in the wealthy churches of our city? I think he would, as of old, say to them, "Wo unto you, ye scribes and Pharisees, for ye shut up the kingdom of heaven against men. Ye nether go in yourselves, nor suffer ye them that are entering to go in. Verily, I say unto you, the publicans and harlots shall go into the kingdom of heaven before you."

We want less churchianity and more Christianity.

Let our religion not be merely sentiment, but reality. Surely the world needs to day that the truth should be spoken. The cesspools of crime are seen everywhere in our midst.

Where are the evangels of truth to stay this great tide of vice and corruption?

Ministers, come down from your high places, make your churches school-rooms of instruction and reform, pluck the beams out of your eyes that you may see clearly how to help others. Be not blind leaders of the blind, for if you are you must both fall into the ditch together. Let it not be any longer said of your churches, that they, like the theatres, merely pander to fashion and sickly sentimentality, but let it be shown by you that the Spirit of the Master is in your midst, working, as of old in deeds of charity and love.

A Startling old Poem.

Who shall judge man from his manners?
Who shall know him by his dress?
Paupers may be fit for princes,
Princes fit for something else,
Crumpled shirt and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings--
Satin vest can do more.

There are streams of crystal nectar
Ever flowing out of stone,
There are purple beds, and golden,
Hidden, crushed and overthrown,
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles in the sea.

Man upraised above his fellows,
Oft forgets his fellow then;
Masters, rulers, lords--remember
That your meanest hinds are men!
Men of labor, men of feeling,
Men of thoughts, men of fame,
Claiming equal right to sunshine
In man's ennobling name.

There are foam-embroidered oceans,
There are little wood-clad rills,
There are feeble inch high saplings,
There are cedars on the hills;
God, who counts by souls, not stations,
Loves and prospers you and me;
For to him all vain distinctions
Are as pebbles in the sea.

Telling hands alone are builders
Of a nation's wealth and fame;
Titled laziness is pensioned,
Fed and fattened on the same;
By the sweat of other's foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifts its feeble voice.

Truth and justice are eternal,
Born with loveliness and light,
Secret wrongs shall never prosper
While there is a sunny light,
God, whose world-wide voice is singing
Boundless love to you and me,
Links oppression, with its titles,
But as pebbles in the sea.

Tobacco.

The tobacco question is one of the hardest to deal with. When the Arctic voyager describes his little party travelling over the icebergs, and pictures them as they rest at evening when their freezing day's journey is over, who can grudge them the pipe of tobacco they take with such calm enjoyment after their coffee? Who would have robbed Napoleon of his snuff box at Waterloo? Who would deny the sailor on his midnight watch, or the sentry on his round, the solace which he finds in his acrid nepenthe? The plain truth about tobacco is, that it is not a strong poison enough to produce any very palpable effects on the health, when used in small quantities, by people of average

constitutions. Yet I remember seeing a very famous athlete decline a cigar offered him, on the ground that it would be enough to unfit him for his performance, which required perfectly steady nerves and muscles. A danger to which smokers are exposed is injury to the temper, through the increased irritability which the practice is apt to produce, and to the will, which it is powerful to subjugate—This habit introduces into the conduct of life one of the most imperious forms of self-indulgence known to human experience. Our State Prison convicts are said to pine for their tobacco more than any other luxury of freedom. The amount of duty unperformed or postponed or slighted, in obedience to the craving for the narcotic stimulant, must form a large item in the list of the many things left undone that ought to have been done—carry the use of the herb a little further, and the partial palsy of the will extends to other functions. The sense of vision is one of the first points where the further encroachment of the drug shows itself.—Many cases of amaurosis, or loss of power in the nerve of the eye, are traced to the free use of tobacco.

Some hard smokers are great workers as we all know; but few who have watched the effects of nicotization on will and character would deny that it handicaps a man, and often pretty heavily in the race of distinction. It encourages revery—the contemplation of the possible, which is a charming but unwholesome substitute for the performance of the duty on hand. If we divide our friends into the, if things were so, and the, as things are so, sections, the nicotizers will probably be found most numerous among the former. But it must be remembered that all habits of this kind, like insanity, are more apt to fasten themselves on natures originally defective and ill-balanced, than on those in which the poise of the faculties is well adjusted, and the self-determining power too vigorous to become enslaved. If one decides that he will be better for leaving off the use of tobacco, he must expect to find that it costs him a hard struggle. It is a second weaning, almost as trying as the first, but a few days put an end to the conflict.—*Dr. Holmes.*

“SHE ALWAYS MADE HOME HAPPY.”—Such was the brief but impressive sentence which a friend wished us to add to an obituary notice of one “who had gone before.”

What better tribute could be offered to the memory of the loved and lost? Eloquence with her loftiest eulogy—poesy with her most thrilling dirge, could afford nothing so sweet, so touching, so suggestive of the virtues of the dead, as those simple words, “*She always made home happy.*”

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"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEARETH RULE, THE PEOPLE MOURN."—*Psalm*. 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*.

VOL. 18.

PLANO, NOVEMBER 15, 1871.

No. 22.

WAITING!

Beside the glad Ohio's murmuring wave,
Amid its hills, more beautiful than those
Vine-clad and rich which border on the Rhine,
Nestled her home in dreamy, soft repose.
She came to it in spring's life-giving time,
A tender bud, transplanted from the skies;
And 'mid ten thousand buds on hills—in fields—
None seemed so lovely in her parent's eyes.

Here was her girlhood past—happy and free;
She saw her seasons come—mature—then wane;
The tender hues of spring by autumn's touch
Changed like to glory of the bush aflame.
And while she wandered o'er the purple hills,
Gratefully cool in summer's burning heat;
Or listened to the rippling of the stream,
Her soul drank in the lesson grand and sweet.

Here came to her the crown of riper years,
Crown for her woman's heart—sweet dream of love;
And trustingly she placed her hand in his,
For life—for time—and for the realms above.
Here came her sorrow—bitter, great and deep;
When to the grave she saw his form consigned,
"Dust unto dust," the rustling leaves repeat,
Dust unto dust," echoes the mournful wind.

"Lord I believe, help Thou mine unbelief,"

Whole No. 236.

Her spirit cried as sorely pressed by pain,
 She sat amid the ruin death had wrought
 Striving to gather up life's severed chain.
 And often as the years rolled on apace
 When doubt, the bitter cup he ever gives,
 Pressed to her lips, her soul repellent cried,
 "Tempter, 'I know that my Redeemer lives!'"

One fragile flower, one child of fondest love
 Had God bestowed, and left still to her care,
 Beside her knee at morn and evening hour
 Her little one was taught to lisp its prayer.
 But often when those soft, sweet, questioning eyes,
 Were raised to her's with childhood's loving trust,
 Asking of God—His unknown works and ways—
 The mocking whisper came—"dust unto dust."

And once when sad and bitter parting came,
 From one dearly beloved—soon to be
 A lonely wanderer from his native hills,
 In foreign climes beyond where rolls the sea.
 When he unto her love opened his soul,
 And questioned of her faith—its claims—its truth;
 Had it the power to give him rich repay
 For the sweet vanished dreams of early youth?

She pressed a strong, firm hand on every doubt,
 And bravely bade her brother "look and live;"
 But oh! the agony to know and feel
 He craved that which her faith had not to give!
 God in *His works* she worshiped—in *His Word*—
 Was mystery and doubt—a hidden stream
 Of cooling waters—but her thirsting soul
 Of their clear waves caught but a transient gleam.

Waiting! thus waiting—year on year she dwelt
 Beneath her father's roof—making his home,
 To many weary hearts the dearest spot
 Upon the earth where they for rest might come.
 And thus came peace—the sure reward of love
 To others given, as duty's sacred meed;
 But *still* she waited for the loving trust
 To stay her soul in hours of direst need.

Waiting! while in the world around her rolled,
 As rolls the ocean when to fury lashed
 By tyrant winds—billows of doubt and death
 Falsely called science—ships with helm nor mast.
 Waiting! while hundreds stood upon their decks
 Laughing to scorn the paths well worn and tried;
 Where faith and love towards the altar's steps,
 Took counsel sweet while walking side by side.

Waiting! sadly in silence, striving still
 To stay her faith upon his unchanged word;
 Waiting and watching for the *good to do*,
 Her doubts none but the loving Father heard.
 And was her plea unheeded at His throne?
 Her patient waiting—met it no reward?
 “If any one shall do His will *they shall*
 Know of my doctrine,” said the Son of God.

To know—was not this all her spirit craved?
 To know that her Redeemer lived—should stand
 In this the latter day upon the earth,
 With resurrected saints at his right hand.
 To know that He should come even as He went—
 To know His gospel true—His power the same;
 To know *her faith* should triumph when the learned
 In this world's wisdom should be brought to shame.

They knew of what they spoke—the twelve who went
 About with Jesus in His ministry;
 “Thou shalt bear witness”—he had said to them—
 “In all the world”—a witness true of me.
 But they are gone—some doubt, while some believe
 Their written witness to the truth they bore;
 I shall go hence but they will not return,
 None ever came from that mysterious shore.

Waiting! they hemmed her in on every side,
 Those fiends of doubt an unnumbered host.
 “We are his witnesses of all these things,”
 Said they of old—“*So is the Holy Ghost!*”
 Waiting! the angel came at even-time,
 And in her troubled soul there dawned the light,

Henceforth to shed upon her path of life
Its undimmed radiance, clear and bright.

The angel came—but pausing at the door
Demanded all—pride, station, friends and fame—
“One thing thou lackest—come take up thy cross
And follow me,” if thou would’st know my name!
Gladly she heard—how gladly she obeyed
Forsaking all—that all she might obtain!
Waiting no longer, but “obedient to
The heav’nly vision,” to the Master came.

Swift witness bore the Spirit to her gift—
The gift of self, upon his altar laid;
The witness given to every child of God,
Who from the heart his gospel has obeyed.
And now while mellow, autumn days steal on,
Robing in grandeur her dear, native hills,
Soft as the tints of Indian Summer’s time,
Is the sweet peace which all her being fills.

For thee—dear sister of my soul—I pray
That when thou stand’st—like Paul upon the hill,
Seeing the *waiting ones*—that pity deep,
Thy soul in every nerve may touch and thrill.
Oh! they are many—who like thee have stood!
Hating grim doubt—longing for God’s pure light!
Be thine the task to lead them gently in
God’s own appointed way of truth and right.

Long did’st thou wait within a temple pure,
As that where Anna stood before the Lord—
Temple of home—its sacred cares and joys;
He who beheld thy truth—sent thy reward.
If ever thou did’st question in those days
If that was all—if yet no higher aim
Thy life should bless? Silent the question’ng now,
Since thou hast known Him by His sweet, new name.

“Thou shalt win souls to me,” the Spirit said,
Oh! mission grand beyond the power of thought;
Win souls from sin’s dark thralldom to the pure
Life-giving gospel God’s own Son has bought!

And in this world so filled with doubt and sin—
 With schemes of men and death on every hand;
 Like Job in thine integrity and truth,
 A witness for the Son of God to stand!

FRANCES.

BLUE SPRING RANCHE, Nevada,
 September 4, 1871.

T H E S A B B A T H .

BY J. J. CRANMER.

I confess myself ignorant on many points, by not being able to "post myself up" very well. But I just wish to ask Br. W. W. B. a few questions for my own enlightenment, in regard to his article in *Herald*, present volume, page 582, entitled, "Sunday, the Christian's Sabbath."

I will first give my notions of the Sabbath, so that you can the better understand my questions, and of course the better answer them. The word Sabbath, as we use it, is taken from the Latin word *Sabbatum*. But its origin is in the Hebrew, *Rest*.

"And God blessed the *seventh day*, and sanctified it, because that in it he had rested from all his work."—Gen. 2:3.

"Speak thou also unto the children of Israel, saying, Verily my Sabbath ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the *Sabbath* therefore; for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord."—Exodus 31:13-15.

In Lev. 25:1-12, the scriptures speak of the land enjoying the *seventh year* as a *Sabbath*. My opinion is that the seventh or Sabbath is kept as typical, or symbolical of the great rest, the millennium; which I think, if called on, I can establish without calling on a single profane author.

By making due calculation of time by the chronological data, from the commencement of creation down, accepting that the evening and the morning were the first day, and so on till the *seventh*, would bring the Sabbath to commence on Friday and end on Saturday; but for convenience the Jews set apart Saturday, and ever since the tables of stone were delivered to Moses, the seventh day in the light of the sun has been called the day of rest. It was Pope Sylvester who first used authoritively the name Sabbath for Sunday, and it has since been appointed that the first day of the week shall be the Sabbath, instead of the seventh, in opposition to what they called Judaism.

I am also in favor of keeping the day of Christ's resurrection,—I believe it right. But Brother B., honestly, I do not believe that it comes *once a week*. We could with the same propriety celebrate his birth-day *every week*, and have a Christmas and an Easter once a week instead of once in fifty-two weeks, that is business; that would get up some excitement and make times lively.

You say that Brother Joseph, the martyr, taught by example and precept, that it was the day. As to his example I cannot say; but as to his precept we have the law that God gave through him. There is one thing certain; Christ himself could not please

the people, or carry into effect the doctrine he taught; and as to Brother Joseph, and his examples, he received far too much persecution for his terrestrial existence. Neither do I think it possible for one man to exemplify every point of law in as few days as were allotted to him. But to his precepts.

“And that thou mayest more fully keep thyself unspotted from the world; thou shalt go to the house of prayer and offer up thy sacraments upon *my holy day*.”—D. & C. 59:2.

Brother B., when was the first day made the Lord's holy day? and by whom, and under what circumstances? You say that Christ and his apostles kept or honored it; but do you make any reckoning for the change of time? The fact that the Jews condemned him for certain acts on the Sabbath, is evidence to my mind that Christ held his assemblages *on the seventh day*, or Jewish Sabbath. I will quote from D. & C. 59:3.

“And in this day, [the one appointed to worship in], thou shalt do no other thing only let thy food be prepared.”

Now, how does that agree with the proof that you bring for Sabbath collections, which we are equally bound to accept, as much as that of keeping Sunday? I do not believe that it can be made a day of speculation for any purpose. Let me quote from Ezekiel 22:8, 26. I use the King James' Translation, for the want of the inspired.

“Thou hast despised mine holy things, and hast profaned my sabbaths. Her priests have violated my law, and have profaned mine holy things: they have put

no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.”

Now Brother B., if I keep no Sabbath, I simply violate a command; but if I keep another Sabbath, I not only violate a command; but I reverence and obey the appointer thereof instead of God, whom I should serve, which is idolatry, and a two fold sin.

Brother B., I am surprised to see that you fail to give a single line of evidence, except profane tradition. Paul and his company of seven, in Troas, is simply no evidence, for it admits that it was *the first day* of the week. God says, observe the *seventh day* and *keep it holy*; but tradition says keep the *first day holy*. Which shall we obey, God or tradition? To the law and the testimony. Jesus said, “*Full well ye reject the commandment of God, that ye may keep your own tradition.*”—Mark 7:9. Babylon is full of tradition without law; but alas it must be judged by the law; yea, verily, and this same law which its tradition sets aside.

“If any man shall do *His will*, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”—John 7:17.

I do not mean to contradict you, or to argue the question lengthily; but merely to draft an outline inside the Bible and other law-documents, for your consideration; and if I am wrong, I will thank any brother to present the evidence to that effect, and save a soul from error.

A USEFUL HINT FOR COLD WEATHER.—A writer in a scientific journal says the reason why a cold room requires so long to be warmed after the fire has been kindled is that the warm air goes up in a steady column from the mouth of the register, sides of the stove, or front of the grate to the ceiling of the room, and from there begins to distribute itself downward, which of course is a slow process. To expedite this, take a palm leaf fan and fan vigorously, thus compelling the lower strata, where the thermometer would indicate 40°, and the upper, where it would stand at 80°, to unite; the apartment will become comfortable much sooner.

God gives every bird its food, but does not throw it into the nest.

DIARY REMINISCENCES.—No. 2.

Tuesday, August 15th.—Preached at night at Columbus, in the Baptist chapel—congregation small, but attention good.

16th.—Attended prayer-meeting at night at Br. Taylor's, from whence the saints repaired to the water, where I had the pleasure of immersing Henry H. King and Henry Harder, with A. A. King and M. J. Harder, their wives, and afterwards of assisting brethren Warnky and Taylor to confirm them. The Spirit of the Lord was present with us.

17th.—Started homewards. Found the brothers H. and C. Wagner at Fort Scott, with whom I had a pleasant visit. These brethren deserve great credit for their indefatigable exertions to spread the truth by means of the printed word, which they have purchased and distributed quite generously. I also had the pleasure of a visit to the home of our excellent friend W. H. Walrath, Esqr., who is proprietor of quite an extensive wholesale and retail dry goods establishment here, which though popular, is not more so than it deserves to be. His amiable wife seems "quite at home" in her pretty city residence. The country around Fort Scott is rising rapidly in value; but excellent farming land can be bought a few miles from the city at ten dollars per acre. The city is blest with beauty of scenery, and some very fine buildings; but cursed with a great number of gambling and drinking saloons. An Episcopal minister, Br. C. Wagner and I ascended to the cupola of a very handsome and noble structure that will cost some \$50,000 when completed. This building is designed as a free public school, and speaks well for the educational tastes of the citizens. From the cupola a magnificent view of the surrounding coun-

try, and of the entire city, is obtained. Educational interests are everywhere studied and promoted in Eastern Kansas. Quite a marked difference is seen between that portion of the state, and Western Missouri, excepting only Kansas City and vicinity, and some districts in Northwestern Missouri.

August, 18th.—Left Fort Scott for Kansas City, where I arrived on the 19th, and on the evening of the same day, went to Independence, the former home of saints, and the central spot pointed out by the finger of God as that whence shall radiate the glory of revealed truth. Here I had strange feelings; and at night, having put up temporarily at the Noland House, as I took a stroll through the streets to make observations, I had an experience of a peculiar kind, in which the Evil One was signally defeated in his purpose. He may cope with man; but he cannot cope successfully with Him in whom I was enabled to put my trust, and to him be praise for the deliverance wrought out for me from the cruel and wicked purpose of the adversary of the righteous.

20th.—This being Sunday, the solemnities of the day seemed to be observed, and I started out in search of those who had named the name of Christ. I soon obtained the directions that guided me to the residence of Dr. Wm. E. McLellan. I made myself known to him, and was welcomed to the entertainments of his home. I had scarcely, however, entered into conversation with him, before he made me aware of his hostility to Joseph, and his feeling of ridicule for us because we called him "The Martyr." Learning that he had formerly united with Mr. Hedrick's body, I enquired concerning them, and was not long left in the dark in relation to his antipathy to

them also. I suggested the Reorganization, and learned that his opposition extended to that. I desired to attend the meeting of those who accept Mr. Hedrick's claims, and he accompanied me. We entered the chapel; but as the worshipers were using the German tongue, which neither of us understood, we left. He then informed me that the Germans had the chapel once a month, and this, unfortunately for my wishes, happened to be their day. The doctor went around with me, and we learned that their meetings for that day were out of town. I spent the rest of the day with the doctor in religious controversy, and at night accompanied him to the Cumberland Presbyterian church, and heard the minister descant against, depending on ordinances, and advocate trusting to the grace of God in the heart only. I must confess that my faith in the doctrine of Christ and the apostles, who enjoin the gospel ordinances so rigidly as to assure us that a man cannot enter the kingdom of heaven without them, was not materially shaken; and to your pages, dear *Herald*, I will entrust the secret that his effort only made me firmer in that he declared against. The doctor agreed with me that his theory was poor compared with the gospel. During the controversy of the day, the doctor was firm in the advocacy of the Divinity of the Bible, the Book of Mormon, and the Book of Commandments—so far as he thought the revelations in the latter book to have been correctly printed—but the Book of Doctrine and Covenants, which comprises the revelations found in the Book of Commandments, and some additions and changes, he condemned on account of those additions and changes.

Noon, August, 21st.—The doctor having learned that I wished to visit Br. Joseph S. Lee, whom I had the pleasure of baptizing into the church while in Utah, and who resides some

five or six miles from Independence, obtained two horses, saddles and equipments, at his own expense, generously accompanied me, and acted as a very efficient guide. Our first stopping-place was at Brother Campbell's, formerly connected with us in church fellowship, but now with Mr. Hedrick. He and his excellent wife treated us as well as though they were still members with us, and with the parents of Sister Campbell, Father and Mother Bailey, were very much interested in a disputation between the doctor and myself on the *name* of the church. The doctor thinks the name of "Jesus" ought not to be prefixed, nor that of "Latter Day Saints" appended. After an excellent dinner, prepared and served by Sister Campbell in the neat and generous style those knowing her will anticipate, we again mounted and rode to Br. Etzenhouser's, where Br. Lee was engaged in building a house. He is proud of the title given him around Jackson Co., where he is known as the "Mormon Preacher." He seems to be as zealous as ever, and holds the work of God as of primary and paramount importance to all things. I found his family but poorly provided for; and he is under the necessity of abandoning the active ministry for a time to obtain the needfuls for them in consequence. His earnest anxieties for the work will not allow him to be idle even now, however. May his zeal be tempered with the wisdom requisite to ensure permanent success, and his influence for good never wane. The doctor returned to Independence, and I to Br. Campbell's, where I spent a profitable evening learning of the movements of the adherents of Mr. Hedrick, and informing them concerning the Reorganized Church. I am satisfied that they are earnest truth-seekers. Two of our brethren in faith were there.

August 22nd.—Br. Campbell rode in to Independence with me, and ac-

accompanied me to Br. Adna C. Haldeman's, one of the "Twelve," and spent a very profitable time. I had better state that I returned to the doctor the borrowed horse, however, lest somebody should be tempted to speak evil. I staid at night at Br. C. Frisby's, a member of Mr. Hedrick's church, who with his orderly and excellent wife, treated me like a brother indeed.

23rd.—Br. Haldeman furnished two horses and equipments, and accompanied me on a ride to the river, pointed out to me places of interest to all Latter Day Saints, and convinced me by his urbanity, gentlemanly courtesy and true christian sympathy, that he is worthy the high esteem in which he is held by those who know him best, and know him most. His family tree is a fruitful one, and the branches that I saw are no disgrace to the parent trunk. I have visited many parts of this continent; but no spot to me is so desirable as this, the place of God's choice. Springs of pure and living water are abundant; the soil is rich and deep; the productions are varied and fine; the scenery is magnificent; the fruits are luscious and abundant. Would to God that it were still the home of the saints. Kansas City has drawn away its business, and property is cheap. Excellent farming lands with timber can be bought for from \$15 per acre, contiguous, and Kansas City, with a railroad running in there from Independence, furnishes a good market. Improved farms have to be paid for according to the value of improvements. The brethren of our own organization, and those who are members of Mr. Hedrick's organization, agree in affirming that they have more freedom and less restraint in preaching the gospel there, than in any place where they have before lived, and encounter as little actual prejudice. The manifestations of God's displeasure during the late war were almost miraculous. The homes built on the soil

from which the saints were expelled were razed to the ground, or terribly mutilated, while homes contiguous were unharmed. The temple-lot is still unoccupied; but Mr. Hedrick's associates have purchased a portion of it to build a house of worship on. In the interchange of views with Br. Haldeman, I discovered a liberality of view, and an absence of dogmatism that both pleased and gratified me. From all that I learned from outsiders of the members of Mr. Hedrick's people, their conduct and practices are doing much to remove the reproach from off the "Church of Jesus Christ of Latter Day Saints," a name they bear in common with ourselves. The world does not distinguish between them and us, nor care about the doctrinal differences that exist—what good therefore is wrought by their uprightness and consistency of walk will and does reflect upon us likewise. Disagreeing with them in some points of faith and church government, I yet feel that they deserve our cordial sympathy in their efforts to impart a higher moral tone to what the world recognize as Latter Day Saintism, than some other bodies bearing the same name, who are more factional and, I fear, less honest. Returned at night to my family at Kansas City.

Friday, August 25.—Rode by cars to Turney, where I met Dr. Jesse Longfield, who has taken him a wife, and settled down here to the practise of his profession. Combatting prejudice, he is on the way to prosperity. A skillful physician, and an earnest man, may he never be less useful. Br. Franklin resides here, and keeps the "Franklin House." He is a devoted and fearless advocate of the truth; but very much bound by external circumstances. His wife's willingness and ability to defend the gospel made me think of a certain brother's views that we ought to ordain our competent sisters to be deaconesses. Br. Bevins,

Thomas, and others coming along shortly after my arrival, forming two loads of conference bound saints, I rode with them to Far West. We "put up" at Father Strope's, and I am pleased to say that it did me good to meet this old veteran and his faithful wife. I used to hear about people being "Latter Day Saints to the backbone;" if there are any of that stamp now, they certainly deserve to be enrolled in their number. They went to Far West shortly before the saints were driven from there, and in consequence of the shortness of their residence, the mob allowed them to remain. He is now seventy-eight and his wife is seventy-six years of age; but both active, earnest and true. Sister Strope will do more work now, both for her home and the cause, than almost any one of two-thirds of our young women who have distorted their figures, and damaged their health at the bidding of that deceitful old goddess, Dame Fashion. They are proud of the spot of ground in their garden where once stood a meeting-house in which the Prophet Joseph and other early Latter Day Saints preached the word of life.

At night, I had the pleasure of meeting old friends, Brs. Blodgett, Craven and others, besides Br. Summerfield and a host of new ones, and of attending council.

Saturday 26.—Attended conference, part of the time in a school-house, and part in the woods. With the exception of two or three who seemed to have fallen into an error very common among the brethren, those who took part in the deliberations did so kindly, firmly, and with a business-like air.

The error, friend *Herald*, I will just whisper as being this—an introducing no measure themselves for the spread of the work, but an unrelenting and almost unkind opposition to those who do introduce such measures, as though the studious workers were necessarily designing something to conduct the

work improperly, and they the appointed guardians of it, to put in the blocks several times during each revolution of its wheels. In my travels I have frequently met with those who seldom preach, or seldom pay to support the families of those who do preach; but who are the first to criticise and discourage the preachers, the most earnest to decide, and the most positive in their decisions as to how the finances shall be applied. And can you bear the secret, friend *Herald*, I have often thought when I have heard such, that if they would preach, work, pay and pray more, and talk disparagingly less, the cause would not suffer through their doffing the policeman's suit, and donning the laborer's garb, and they, themselves, would be benefitted.

Sunday, 27th.—I had the privilege of preaching in the morning on Spiritual Manifestations, and in the afternoon on the Future State, this subject covering a funeral discourse on the death of a son of Br. Ballinger. The meetings were held in a grove, and very largely attended. Some of the wealthiest, and some of the poorest in the vicinity were present, and thanks be to God, good seemed to be accomplished. One desired baptism. At night, a lengthy fellowship meeting was held, and several were administered to.

Monday, August 28th.—Accompanied Brs. Bishop and Aspey of St. Joseph to the house of Br. John Whitmer, one of the eight witnesses to the Book of Mormon. Br. Whitmer was absent at court; but his family, some of whom were out to meeting the day previous, treated us very kindly. The site of the temple is in view of the house, and the stone that was placed there to mark the spot is still preserved. Two only of the houses of the former flourishing city of Far West remain, one used still as a residence, the other converted into a stable—the others have mostly been removed to Mirabile. Sister Whitmer pointed out the spot of the

Prophet's former residence. She spoke in kind terms of Sister Emma, and of other saints of other times now with us. We drove to Cameron, and staid at Br. Cazier's, another old-time saint in the Reorganized Church. The country through which we passed is exceedingly fine, and land can be bought at from ten to twenty-five dollars per acre. Cameron is a new and thriving place, well located, and ornamented with some very handsome buildings. Four railroads centre here—the South Western and Chicago; the Kansas City and Cameron; the St. Joseph and Hannibal; and the north-west branch of the Tebo and Neosho. The country is rolling; land and water good; but timber a little scarce, though not high. Cameron will likely become a large place.

Tuesday, August 29.—Started early and drove to Br. Huscroft's, through Osborne and Stewardsville. Osborne is a pretty and lively place. I did not like the country so well as that around Far West, and Cameron, yet the land is higher in price. Brs. Huscroft, Wardle, and others whom I knew in the mountains gave me a hearty welcome, and at night I had the pleasure of speaking in the liberty the Spirit gives, on the Inheritance of the Saints. It was two in the morning before the saints separated—singing and conversing on sacred things, we felt that the world's opinion of us would not be a very bad one, if they judged us by the Master's rule, "By this shall all men know that ye are my disciples, if ye love one another." Br. Huscroft is president here; but desires to remove to St. Joseph, where his services would be effective, and start a tannery, if he can sell his farm of thirty-five acres, and homestead.

Wednesday, August 30th.—Rode with Br. Bishop to St. Joseph. We passed through a hilly and broken country; but very fine. The roads were generally in excellent repair.

Br. Bishop's family made welcome the servants for the Master's sake. I had the privilege of preaching at night on "The Straight and Narrow Way" to a small but interested audience in Br. Bishop's house.

Friday, September 1st.—Rode to Atchison, thence to White Cloud, Kansas. White Cloud is a very prettily built town, situated in an opening between the bluffs from the Missouri river, on the western bank of which it stands. Here I met with Brs. Bays, the two Brothers Brackenbury, Lytle, and others, and enjoyed a prayer-meeting at Br. J. Brackenbury's house.

Saturday, September 2nd.—Attended North East Kansas District Conference, held in the school-house, and was pleased with the prompt manner in which business was dispatched, and the good order maintained by the President, Br. Davis H. Bays, a promising and effective young man. Had the pleasure of speaking at night on "The Love of God," in which his love was manifested by the help he afforded me.

Sunday, 3rd.—Was again blest with the Spirit of my calling in preaching morning and evening on "The Gospel for the living and the dead." In the afternoon's sacramental and fellowship meeting, the saints showed themselves to be alive in the work.

Monday, 4th.—Had a pleasant time with Br. B. Brackenbury, from whom I learned the particulars of "Joseph the Martyr's" death, as Br. Brackenbury was an eye witness of the deed. At night, preached, the Lord assisting me.

Tuesday, 5th.—The cars bore me to Fanning, where I preached twice, afternoon and evening, in the large frame house of Mr. Reed, loaned us for the occasion. In the middle of my evening's sermon, the congregation arose, and rushed to windows and doors. Terror seemed to seize many. I took my seat and requested the congregation to be as calm as possible.

The cause of this commotion was a terrible thunder storm which burst almost instantly upon the earth, and with it a wind so fearful that nothing could be heard for a short time but its deafening shrieks, except the peals of heaven's artillery, which shook the earth, and made the house tremble and quake in such a manner that the stoutest hearts seemed to quail. But the storm partially abated, and I arose and resumed my sermon, though I fear with less effect than I desired. At the close of the meeting, I made my way across the prairie to Br. Gurwell's, well soaked and almost pickled; but a comfortable bed soon had a sound sleeper upon it, though I learn a noisy one. I had the Spirit's presence in administering to Br. and Sr. Davis, both bed-ridden. Chills and fever are making sad havoc with their fragile frames.

Wednesday, September 6th.—Rode by train to Atchison, a lively and flourishing city. The Helper was there, and manifested himself in my effort to teach the law of adoption. The saints here are few in number, some of them were afflicted; but they are a whole-souled, wide-awake people. They know their duty, and try to perform it. Their energetic President, Br. Williams, and his family, Brs. Shaw and Stawpert, made me feel that home was there.

Thursday, September 7th.—Departed with regrets from Atchison, and only ended them by receiving new kindness from Br. Bishop and family, to whom I was soon borne by the lightning express. At night, I had the pleasure of preaching in Huxley Hall, hired by the brethren for the occasion. A Baptist minister of Atchison had engaged the hall for the same evening, Mr. Huxley wishing to accommodate both parties; but money proved the right lever, and Br. Bishop secured the hall, as he found my appointments would not permit another day's stay. The Baptists were accommodated with

another room below us, and sang quite lustily. We joined them in the same song, "Come thou fount;" but our congregation was blest with such excellent lungs, we could not hear them while we were singing, and I found that when through a verse we did not keep their time—perhaps our higher position made us more joyful, and therefore more rapid in execution. They sung several times during my effort to expound the faith of the church; but a corresponding increase of sound prevented their singing from annoying us very much.

Friday, September 8th.—After a council with the brethren, I had the pleasure of acceding to the wish of president of the branch, in ordaining our worthy brother, John C. McIntyre, to the office of Priest; and in the afternoon carried the blessing of the saints, and I trust of the Master, on my journey to Barnard Station, whence I walked to the Platte branch, and found a pleasant welcome at Br. Jacobsen's.

On Saturday, on a horse loaned me by Br. Bierregaard, I visited the little village of Guilford, purposing to return the same night. "Man proposes, but God disposes," had another illustration. The effects of my constant journeyings and labors, and perhaps of the storm at Fanning, brought a visitor I had never entertained before, and he shook me so heartily that Br. Williams explained and apologized for the familiarity by informing me that it was *the Chills*. I would have been satisfied had he never come again; but when he left, his friend fever stepped in and warmed me up thoroughly. I was fortunate in being at the house of my friends, and friends indeed Br. and Sr. Williams both proved themselves to be.

On Sunday, I repaired to the meeting-house, and had the pleasure of preaching twice to earnest congregations, whose expressions were those of joy and consolation. Nearly four years previously, I had the honor of organi-

zing this branch, the first branch of the Reorganized Church in Western Missouri. Then the Spirit declared the future greatness of the work, now I have been travelling in *four districts of branches* whose existence proves the truth of the Spirit's testimony, and the work is hardly yet begun. To God, whose doings these are, be all the glory, for the work is his. Brn. T. J. Smith, B. V. Springer, D. H. Bays, Summerfield, Maloney, Wagner, Christiansen, Woodhead, Bishop, Blodgett, J. S. Lee, and a host of others are worthy all honor for their indefatigable exertions in these districts—may their influence for good never be less.

Monday, September 11, 1871.—Had a pleasant visit at Br. Woodhead's, the efficient presiding elder of the branch, and at night preached to a crowded house full of eager listeners at Br. Ole Madsen's.

Tuesday.—Rode to sweet Home, with Br. Woodhead and wife, who are each ever ready to give a reason for their hope. Found Brs. Wm. Powell and J. Thomas busy at the molasses mill. They were as accommodating at home as they are ready for the battle of truth with error abroad. Would that Israel had millions as ready to work for the cause as are they. Br. Powell has a fine farm. Timber and good water abound, and the land here, as in most parts of Nodaway county is of a deep black, rich loam, ranging from three to ten feet in depth.

On Wednesday evening I had the pleasure of preaching on "The sower and the seed," to a small, but thoughtfully attentive audience. I had excellent liberty—praise be to the Master.

Thursday, 14th.—Left friends indeed as I left Sweet Home and accompanied Br. Woodhead and wife for their home.

Friday, 15.—Completed my southern tour, as I left for conference on my way northward bound; thence designed for home. We had a pleasant day's

drive to Amity, Iowa, where we were very kindly entertained at a cousin of Br. King's of Columbus, Kansas. The gentleman and family are Cumberland Presbyterians. We had a pleasant evening in song, conversation, reading the holy record, and prayer. He has taught music, is a good singer, and his family a sociable one. After reading, prayer, and breakfast, on the following morning, we started again, the company of the day previous, consisting of Brs. Ole Madsen, Mads Poulsen, Br. and Sr. Miller, all warm-hearted Danish saints, and myself. The trip of this day took us to Manti, a name that renders the place interesting to believers in the Book of Mormon, and we found good homes and hearty welcome at the pleasant home of Brn. Redfield, Wilcox, and Tullar.

On Sunday, I had the pleasure of accompanying Br. Redfield to hear a minister of the Methodist persuasion. His discourse was fair and sufficiently loud. The best part of it was that spoken without consulting his notes; but on the whole, it lacked force. In the afternoon and evening I had the pleasure of preaching in the same building; but instead of that part of my sermons which was spoken without notes being the best part, it was the poorest. The notes I read were full of pathos and beauty; but I was not the author of them. I hope no one will accuse me of literary theft, however, as I gave the authors credit. Their names are Jesus, Peter, James, and Paul.

Monday, 18th.—Had a pleasant ride with Br. Redfield, and a "Mormon load" of saints—I suppose the city readers do not all know that a "Mormon load" is a wagon full—to the home of that good old veteran, Br. Elijah B. Gaylord, of Plum Hollow.

Tuesday, 19th.—Rode with Brother Gaylord, and I do not know how many others, to council Bluffs. Chills and fever visited me again uninvited, and

notwithstanding my very serious objections to their society, persisted in accompanying me throughout the journey, and remained with me until Br. Blair, whom I met with pleasure, instructed me how to drive them off. So many too are troubled with these unwelcome visitors that I believe it will be profitable to give his recipe. Said he, "When you arise in the morning, take a full teaspoon of salt, swallow it dry, and wash it down with a drink of water. Do this three mornings in succession, and your chills will go." I tried it, and found the prediction true. It produced nausea and vomiting; but I was relieved. The kind hospitalities of Br. and Sr. Beebe were extended.

Had the pleasure of meeting with many old and tried and true friends through the conference, and of visiting a little, a very little however. The

Secretary has not much time for either visits or pleasures during conference sessions.

Monday, 25th.—Started in company with Br. Stebbins, Sister Banta and niece for home. Brs. Blair and Banta accompanying us as far as Osceola, where they left us to visit the region of country where the Order of Enoch is making purchases. We all felt sorry to part with these soldiers of the cross; but tried to make each other happy. I was sorry that our journey through or near the country to which the eyes of many are anxiously turned was in the night time, as it prevented me from gathering material I desired for these reminiscences. Arrived home the following day at noon, where I met the reception that one expects when he reaches the circle of wife, children and friends. M. H. FORSCUTT.

EDUCATION.

BY M. COUSINS.

The culture of the human mind is an object which has received, and is still receiving the attention of a large proportion of our enlightened communities. It is an object in which no one can feel too much interested. Every parent who is sensible that his child is a rational being, endowed with faculties which will admit of unlimited cultivation, and believes that the child's happiness will be greatly promoted by cultivating those faculties, must needs feel that that means by which its mind is to be improved and disciplined, should receive not only a great share of his interest, but his most liberal support.

Education is not something which can be obtained only by a favored few, a something monopolized by the great and wealthy; but a possession which

every one who really seeks for can obtain. To be sure one has to work for it; it cannot be purchased with money; neither can it be borrowed or lent, but it must be procured, if procured at all, by labor, hard, diligent labor. If any one thinks of obtaining it in any other way they will soon find out their mistake.

Although merely superficial education, or something which sometimes passes for an education, may be gained without much study, yet if you would have one that would discipline the mind, and contribute to your advancement in life, you must *work* for it. It is true, that it is not labor that requires physical exertion, but it is that which is harder, if possible, and more wearing to the constitution.

In no country is literary knowledge

more highly valued than in ours. Here its importance is rightly estimated. All that wealth and talent can do, is being done for its advancement. Colleges, seminaries, and other institutions of learning may be seen in every state of our Union; and in almost all parts of every state.

And in connection with the interest which is felt in literary knowledge, an equal, and in the minds of many, a greater interest is felt in the moral

education of those who drink at the fountains of knowledge.

A good education is something which, when once obtained, is of infinite value to its possessor. Fame, honor, riches, are nothing in comparison with it. Give a child a good education, inculcating at the same time good morals, and you will have bestowed on him a possession of which nothing can rob him, save God.

AN EXHORTATION.

My brethren and sisters in Christ, let us strive to awake to righteousness and sin not. We have obeyed the gospel law of the Lord, and are privileged to enjoy the Holy Spirit every day, according to our faith and diligence. Our Savior has commanded us to search the scriptures, to take up every cross, to let our light shine, to lay up treasures in heaven, with a promise that as we forgive we shall be forgiven, and if our eyes be single, our bodies shall be full of light, to comprehend all things, casting out all doubts, fears, and despondent thoughts, hence power to keep the whole law, that we may not offend in one point; being temperate in all things, sober from folly, and cheerful in God, watching unto prayer, confessing his hand in all things, acknowledging him in all our

ways; our meat and drink being to do his will. We shall then be able to add to our faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, and charity; being neither barren nor unfruitful in the knowledge of God, and of Jesus Christ whom he has sent. We shall secure eternal life, a final admittance into the celestial glory, the highest and most excellent there is. Is not the prize offered worth more than all we can do? Then let us try more earnestly every day to lay aside every weight, and live by every word and command of God. And as we believe in God, have been baptized and kept the faith, we can have this to comfort us through, that our sufferings will only be in this life, and we will then rise with the just and rejoice forevermore.

HOPEFUL.

BENEFITS OF SUN BATHING.—Sun baths cost nothing, and are the most refreshing, life-giving baths that one can take, whether sick or well. Every house-keeper knows the necessity of giving her woolens the benefit of the sun from time to time, and especially after a long rainy season, or a long absence of the sun. Many will think of the injury their clothes are liable to from dampness, who will never reflect that an occasional exposure of their own bodies to the sunlight is equally necessary to their own health. The sun baths cost nothing and that is a misfortune, for people are still deluded with the idea that those things only can be good or useful which cost money. Let it not be forgotten that three of God's most beneficent gifts to man—three things the most necessary to good health—sunlight, fresh air and water, are free to all; you can have them in abundance, without money and without price, if you will. If you would enjoy good health, then see to it that you are supplied with pure air to breathe all the time; that you bathe for an hour or so in the sunlight; and that you quench your thirst with no other fluid than water.—*Selected.*

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

 PLANO, ILL., NOVEMBER 15TH, 1871.

THE SITUATION.

There are times in the history of every organization, whether social, political, or religious, when a recast of its situation from the stand-point of some of the minds supposed to be sufficiently prominent to give some degree of importance to the considerations which they may present, may not only be opportune, but conducive to the well-being of that organization.

We consider the time propitious for presenting to the members of the Reorganization; to all and every one of the many once holding "the faith," whether now connected with any so named Church of Jesus Christ of Latter Day Saints; or waiting in careless security for the "good time coming," or still more carelessly in stolid, if not in wicked indifference, throwing religion to the winds; and to the world, as comprehensive a review of the situation as we may be capable of.

In what follows we shall write freely, stating our belief, and our convictions, urging in defence of those that we think need defending what seems to us to be good grounds for defence; seeking no exculpation against just censure, nor deprecating the just indignation of any. However, while fearless against antagonism, whether proper or erroneous, we have a desire to commend to the thoughtful and the prudent, the wise and true; and in fact, to all within the fold, a careful weighing of the principles involved, that a more extended and better assimilation of theory and practice may be had *in the church*.

THE GOSPEL.

From the stand-point from which we have chosen to regard the situation, we cannot but observe that the gospel forms the basis upon which the entire situation is built; nor can we successfully define present hopes, expectations and duties, unless we shall first briefly define what we understand the gospel to be; and what was and is promised through it.

We understand the gospel to be the offer of everlasting life, the means by which it is available to man, and the law of its perpetuation. That it takes all these to make up the sum of "Glad tidings, good news, full of great joy," needs no labored effort to make plain, as it is sufficiently apparent upon the face of the statement itself.

Of all that man may believe as connected with, or growing out of the mission of Jesus Christ, there are, somewhere, lines of demarcation, more or less clearly defining what a man *must* believe in order to be saved. The question then, How much must be believed? will be presented to the mind of an inquirer, to whom the great sum of good, eternal life, is offered by the gospel; nor is it inconsistent to presume that this will be followed by the almost equally pertinent one of, How little may be believed, and an individual be saved? Perhaps no man ever believed too much truth, or had too strong a confidence and trust in God and Christ; but grave doubts may be entertained whether there are not many thousands who have believed too little. With many of these last, there is reason to believe, there exists a strong desire to be saved; but thinking that they are required by the christian to believe too much, they have discarded the whole plan as presented, and now believe too little. If there could be, to them, a point of belief, not too remote, upon the line of which salvation would be granted, then it would be less difficult for them to accede to the terms prescribed, and accept the salvation proffered.

Everlasting life, life in perpetuity, is the great offer made in the gospel. This is the "life and immortality," the "immortality and eternal life brought to light through the gospel;" nor is there anything better, or higher than this, through the entire range of human research, or divine revelation, made known to man since the Savior came. This is the burden of all the promises; the real vital energy of every one of them. Christ came to offer it; he was content with offering nothing less, he was not authorized to offer anything more. All through the New Testament, from the declaration of John the Baptist that the kingdom of heaven was at hand to the latest declaration therein contained, everlasting life is made the underlying promise. Christ accepted the condition, and bears record to the validity thereof by stating that "whatsoever the Father commanded" him that he spoke, and he knew that "His commandment" was "life everlasting."

COMMANDS.

There has always been more or less stress put upon the value of any law supposed to come directly from God in the form of a command; the virtue of the command being, as it is supposed, in the divine character of the one from whom it comes. The *terms* of the gospel are commanded of God; so at least, do all Bible believers admit, the Latter Day Saints more earnestly, if possible, than all others. Does the virtue of these terms lie in this fact alone that they are commanded of God? It is so supposed. We are forced to conclude however, that if this idea obtains to the exclusion of every other consideration that might possibly give weight to the terms imposed, there is not a proper basis laid for a compliance with those terms. And when we inquire what those terms are, we think we shall find some very pungent reasons besides,

which, if not of primary importance, are so completely necessary as secondary or auxillary ones, that they cannot be dispensed with without impairing the harmony of the whole.

Faith was not a new element infused into the nature of man by the Savior when he came; but he, in bringing to bear upon man the experiment determined upon for his salvation, finds the principle existing in the being of man under another name, and giving it new prominence and a new signification under the name of faith, makes it in its development the element with which He works, and upon which He proposes to depend in effecting the salvation of the human race.

God and Christ, the Father and the Son, are the beings in whom this faith in man centres; and were it not for the confidence in God and in Christ which man feels is unto an acceptance with them, the effort made in the mission of Jesus must fail.

Repentance is the natural result of a conviction of sin; and being necessary to a forgiveness in one already within the kingdom, is still more necessary to a remission by an admission into that kingdom which was presented to view in the preaching the gospel. Faith, or confidence in God, assures man of an acceptance, and remission is an act of clemency on the part of God, reaching the person of the seeker after such favor, as soon as he is placed in a condition to be reached by it; which condition cannot be attained unto but by a *willingness* to obey the *commands* of God. Hence, however much virtue there may be in a command given of God, as emanating from him, the real power of the command unto the person commanded is found in the obedience to what is commanded.

Obedience is therefore the prime object of the commands of God; and the value of the obedience rendered, is in exact ratio with the willingness of the one rendering it. Those who gladly obey find a better acceptance than those who account obedience as of debt.

This rightly considered, enhances the propriety of each subsequent action of the seeker after, and the recipient of divine favor. Nor is such a seeker likely to refuse compliance with the commandment to be baptized, baptism being commanded as necessary to a remission of sin. The Holy Ghost having been made the subject of promise, and following the baptism of water, by which the body is washed in token of regeneration, in the laying on of hands in confirmation, is made the seal of acceptance, remission and forgiveness, and will result in the birth of the spirit.

The promise of salvation having been made upon condition of belief and baptism, we feel confident in assuming that so much it is necessary to believe.

Firstly.—That God is, and that He rewards those who seek Him.

Secondly.—That Jesus is the Son of God, and the Savior of men.

Thirdly.—That obedience to the commands of God is necessary to an

acceptance with Him, and the reception of everlasting life, through the regeneration accomplished by a baptism of water for the remission of sin, and a baptism of the spirit accomplished by giving of the Holy Ghost in Laying on of Hands, in Confirmation, as a seal of acceptance unto the knowledge that Jesus is the Lord.

Here, as we remark it, a line of demarcation may be drawn. So much it is necessary to believe to be saved. A belief in the resurrection from the dead, is a result of the teaching of salvation in Christ Jesus; not a means unto that salvation. It is a principle of the gospel, and is to be taught as such; but is not a principle of such character that a man may predicate his action in it. It is an effect to be wrought upon and for him unto the perpetuation of his life; and not being wrought by any power inherent in him, as man, does not depend on any act of his, save only the passive one of *abiding* in the power by which it is effected, that is, in Christ.

The Eternal Judgment of God is the general rendition of justice unto all the tribes of men, and must take place sooner or later. An active or latent belief in this obtains in all men, and it is taught in the gospel as an assurance from God that whatever is not pleasing unto him, will be excluded from his presence; and that whatever is in accordance with his will, will be acknowledged and honored by his Son and by himself. The terms by which man is received of God unto everlasting life, with a gospel salvation, once accepted by man unto belief, the belief in the Eternal Judgment of God is very easy.

From this it will be seen that any one of sufficient capacity to receive, retain, and exercise a faith like the foregoing is assured of salvation; and that none of greater capacity are, by reason of this increase of their power, entitled to more than a salvation. If this idea had been fully endorsed and always kept in view, we believe that much of the confusion, and wild visionary fanaticism, that has to some extent characterized many of the devotees of the Latter Day Work, would have been avoided. But this having been lost sight of, many of those who became satisfied that they had been received into favor with God, presumed that if they possessed superior capacity to others, they were, or would be, received unto something more than life everlasting; in fact, some have acted in a manner to warrant the conclusion that they supposed that the possession of those superior qualities gave them such immunity that they could not sin, and that the practice of what would be crimes in men of commoner mould would be pardonable, or permissable in them.

A man may believe much more than what has been here enumerated, but this seems to be the minimum unto salvation. To this agrees the statements found in the New Testament, "He that believeth and is baptized shall be saved," "He that believeth on me, shall not perish, but shall have everlasting life." The teaching of the Book of Mormon is the same. "He that receiveth my gospel, and is baptized, the same is my disciple, and belongeth to my church,

* * * the same shall be saved;" "And this is my doctrine, and the doctrine of my church. The commandments of God in the Book of Covenants do not contradict these, but enforce them; "And this is my gospel, repentance and baptism;" "Say nothing but repentance unto this generation."

Every other means offered by men to men as the way of salvation, is not accredited of God, and confusion and defeat must inevitably follow its teaching. No man is, or can be authorized to teach other systems as *the means of salvation*. Jesus is "the way, the resurrection, and the life."

We are not dependent therefore, for the fulfillment of the promises contained in the gospel, upon the men who have been the agents through whose instrumentality these promises have come to us. They are but the channels through which the streams of mercy have reached us, not the streams themselves; nor yet the fountain from which those streams have taken their rise. Whoever then has rested his faith upon the human agent through whom the offer of life has been made to him, has leaned upon the arm of flesh; and a failure of this arm of flesh has broken his faith reposed in it, and only too frequently it has resulted in breaking the faith of the one reposing it, in God from whom the blessing was to come. When the agents, who were entrusted with the messages of salvation, conveyed that intelligence in keeping with the command authorizing its promulgation, so far they were within the line of obedience; in which line there could only come the salvation proffered; but whenever, and wherever any of those agents transcended the limits of the promise, then, and there, did they cease to represent the power making the promise, and certain defeat and disgrace awaited them. This was the case in Christ's day; it was the case in the days of the disciples immediately succeeding him; and need we say, it has been the case with the disciples on this land in former and latter times.

TO BE CONTINUED.

BR. ALEXANDER H. SMITH, of Nauvoo, under date of October 15th, writes: "I am still laboring as Presiding Elder of the String Prairie and Nauvoo District; preaching every Sunday somewhere, and often during the week, as my circumstances will permit. I shall try not to be idle, if I do not go to Utah. Next Sunday I go to Rock Creek, Illinois; the next to Farmington, Iowa; the next to Croton, Iowa; the next to Keokuk, and so on if no providence intervenes to prevent."

Under date of October 28th, "I witnessed the baptism of five last Sunday, Br. Joseph Lambert officiating. Your old acquaintance, W. A. Head, being one of the number.

Correspondence.

OAK LAKE, Minn.,

Sep. 13, 1871.

Br. Joseph:

There is a chance to sow the seed of truth in this part of the earth; if some good elder could be sent here, I think he could do much good. It should be one able to contend with the wisdom of the world, and the learning of man—for they only hold the people by it.

There are some members of the old church here that would be glad to hear the truth once more, as they did under your father's administration.

We are settled in Minnesota, Becker Co., near the Northern Pacific railroad, in a beautiful country, ten miles north-west of Detroit Lake. Yours in haste,

B. B. ANDERSON.

JEFFERSONVILLE, Ill.,

October 9, 1871.

Brother Mark:

The work of the Master is progressing but slowly here, the brethren all being very busily engaged on their farms. We have considerable opposition this summer. The second Sunday in June, I held a four hours' discussion with a Methodist minister, subject, "Was Joseph Smith an impostor?" Two judges gave the decision against us, but the people said we gained the day, and fully sustained ourselves in the negative. There were present about fifteen hundred people. I told them at the close of the debate that we did not fear further investigation; but neither the Rev. gentleman nor any of his brethren, although there were many preachers present, would meet us on any subject. The so-called Christians then concluded we must be met and beaten; so they wrote to a learned divine in Indiana, and brought him over to put down what they call "Mormonism," and on the 17th and 18th of August, the following propositions were

discussed between the Christian minister and myself:

First. Resolved, That the canon of Scripture is full, and that the Old and New Testaments contain all that God will reveal to man prior to the second coming of Christ. The minister affirmed. I negatived.

Second. Has the Church of Christ a right to claim the miraculous gifts of the Holy Ghost in our time? I affirmed, the minister negatived.

Third. Was Joseph a true prophet? I affirmed, the minister negatived.

In the first two propositions, King James' translation of the Bible was the standard evidence, in the third, all reliable evidence was taken, from any source. The minister suffered himself to be entirely defeated in the first, and gave up in despair in the second. He said that if we would work a miracle, he would preach "Mormonism" the rest of his life. In the third proposition, according to the testimony of the Spirit, which had been given, I had great liberty, and he was utterly confounded.

The saints rejoiced in the Spirit, and praised God in their hearts. At the close, the Spirit of testimony rested on them, and about thirty brethren and sisters bore testimony to the truth of this work. The Christians acknowledged themselves beaten in every proposition. The gentleman's name is J. W. Stone. The following is from the *Wayne County Press*: "An opinion seems generally prevalent in town that Elder Stone was rather beaten in the debate—all things considered. Elder Hilliard is a little hard to handle, notwithstanding the badness of the cause he labors for."

Since the last discussion ten have been added to the church by baptism in this county, and many are still believing. There is great call for preaching in different places here, and a good feeling is among the people.

The saints, many of them, are in a rath-

er cold condition. It seems that Satan has been working both in and out of the church here, sending his learned divines against it in some places. His servants threw rocks on the house in time of worship in one instance. But the worst he has done is to cause some of the members to commit sin, and others to neglect their duty; but *most* of the saints are determined in the right, and we have the assurance of the Spirit that the work shall roll on over all the powers of earth and hell. All praise to God be given. I am living north of Jeffersonville, close to Father Groen's, where I have bought a farm, and am trying hard to situate my family comfortable, so that I may be able to devote more time to the ministry. It is very dry here. Crops are almost a failure, especially corn and potatoes. Wheat was tolerably good. We have a railroad running through Jeffersonville now. Our love to yourself and all in the office. Your brother in Christ,
G. H. HILLIARD.

SACRAMENTO Cal.,
Sept. 20th, 1871.

Br. Joseph:

This being the time of the Sacramento Fair, most of the worldly folks are engaging themselves with the giddy throng; but a different field of reflection opens to my view. After reading the *Herald* of the 15th, ult, my mind was led to better thoughts, and far more suitable and agreeable ones; and better results will follow. We are improving here just as fast as any other branch of the Church I read of in the *Herald*.

At our last Conference, we organized another week-night meeting at Elder Webb's to be held on Tuesday evenings, and continued. A weekly meeting is also held at Elder Vernon's, on Thursday evenings. On Sundays we meet at Graham's Hall, morning and afternoon, and our meetings are pretty well attended. From one till two p. m. we hold a Sunday School. I feel well to see the interest

they all take in the Kingdom of God.

You will see by our conference minutes that we are adding to our numbers, and those added are "good grit."

My course is onward, with a determination to gain the crown that is laid up for the righteous; having struggled on for thirty years, nothing less will satisfy your brother in the everlasting covenant,

RALPH WARDLE.

BENNETT STATION, Neb.,
October 12, 1871.

Br. Joseph:

There are twenty-seven thousand acres of land, the most of it situated in Gage county, Nebraska, that will be subject to pre-emption and homestead entry on the 14th of November next. These lands were selected by the state as a part of the five hundred thousand acres granted for internal improvements. These selections were not approved on account of the lands being double minimum, and by the terms of the act of March 6th, 1868, were not subject to such selection. I received a letter a few days ago informing me that the lands could not be taken till November 14th, 1871; also sending me a list of the land with its location. I write this, hoping it may reach some of our brethren who want homes. Here they may procure homes inside of the borders of Zion, by simply paying the government fees in a good country and climate. This country has been settled for several years.

J. B. CHUTE.

JONESPORT, Maine,
Sep. 25, 1871.

Dear Brother Joseph:

The work of the Lord is onward in the East. I am alone here in the district to go out to preach, but I have been preaching nearly all of my time in places where the gospel has not been until lately. I have been preaching here at Jonesport, where there has been considerable preaching. There is a good feeling manifested

among the people. I have very full meetings. Since our last conference at Grand Manan, on July 7, 1871, I have preached thirty-five sermons. The most of them have been set forth with power, liberty and freedom. The Lord has surely blessed me, and I thank him for all his assistance. My hope is sure; my faith is strong, my armor is girded on me; my sickle is sharp; and I am reaping as fast as I can, for winter, or the end of this dispensation is near, and I want to help to carry the gospel news. I love the gospel, and I love those who love the glorious truth. I have been looking for Br. Ells for a long time, to come and help; and I hear that he is on his way. May the Lord send him along. Yours as ever,
JOHN C. FOSS.

TINNEY'S GROVE, Mo.,

Sep. 26, 1871.

Editors Herald:

I feel this morning to write to the aints. I know that Joseph the martyr was a prophet of God; for God showed me this before I came into the church, and many other things since that time have I seen. I was shown that the Book of Mormon was true, and I bear my testimony to you all in obedience to the Spirit, at this time. I desire to say to all the saints, let us live faithful, cultivate relations with the Spirit of God, and keep Satan out of the camp; envy not one another; but live prayerful; for the great work that is about to commence with the house of Israel. The gospel must soon go to them, and a great work will be done; for God will bring them into their own lands that he has promised to them. I had many things shown me in dreams and in other ways, at many times, and I know that if we live faithful, God will bless us; but if we do not, we cannot inherit Zion. We must cast off all idols that we have, for the saints must live pure before God to receive his blessings. The Spirit of God will not dwell in unclean temples. Paul says there is no condemnation to them

that are in Christ, who walk not after the flesh, but after the Spirit. The Spirit will not teach us to do wrong; but it will lead and guide us into all truth.

John says, try the Spirits. There are many in the world at this time, and they are at work in the camps of the saints, and that for the purpose of overthrowing their faith. Let us try them carefully and rebuke them.

When such spirits cause doubts to arise in our minds, we then should live the closer to God, and ask him to banish them from us, and to give us of his Spirit that it may guide us to resist the devil, and he will flee from us. "Draw nigh to God and he will draw nigh to you." Your brother in Christ. W. C. KINYON.

[The song is unsuited to us.]—Ed.

WASHINGTON, Iowa,

October 2, 1871.

Dear Brothers and Editors of Herald:

As communications have from time to time appeared in the *Herald*, concerning the gathering of the saints, I have often felt impressed to say a few words in regard to a question of so much interest to every True Latter Day Saint. I sympathise with those who are waiting and longing for the favored time of Zion to come, as many like myself have no church privileges, and if they are so fortunate, yet feel that they are subjected to the scorn and derision of the more popular churches of the day. We hope, and think, however, this is partially wearing away, as the minds of the people are becoming less prejudiced; I find this to be so in my personal acquaintance, and social intercourse.

The prophet Daniel says, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." May not the scattered condition of the saints be the means of a more speedy accomplishment of the Latter Day Work? We hope it may; for to see the light of the true gospel spread far and wide, until we shall have a church in

every city, town, and hamlet, shining as a beacon star to light every honest and enquiring soul that they may see and know the *power* of God from the mere *form* of godliness. The Lord will protect his people wherever they may be, if they keep his commandments, and try to promote his cause. Each and every one should strive to live so that the world may see their good works; for "by their fruits ye shall know them." Trusting that the Lord, in his own good time, will gather his scattered people. I am, your sister in the gospel,
ELVIRA MASON.

CAMDEN, Benton Co., Tenn.,
Sept. 7th 1871.

Br. Joseph.

I was baptized by Elder B. H. Ballowe, something over two years ago. I received ordination under his hands. I preached none except around the fire-side, and in arguments with individuals, until last spring, when I felt more than ever impressed that I should preach the gospel in public meetings. Accordingly I went to work, and preached now and then with the expectation that when my work was a little over, to do a great amount of preaching. But I was taken sick. I believe there is a good feeling manifested by some. Others have threatened me with a mob, nevertheless I want to preach the gospel, and my desire is that I may have the gift of wisdom, that I may be enabled thereby to set forth the pure principles in plainness.

REUBEN CAPPS.

ADAM'S COUNTY, Miss.,
September 11, 1871.

Br. Joseph:

I left the State of Texas, in company with my wife and Br. R. H. Morris. After traveling about two hundred and fifty miles with a span of horses and wagon, we thought it proper to give you a brief outline of the condition of things generally in that portion of country through which

we have passed. The weather is very dry, and crops are very sorry in Texas, Louisiana, and Mississippi, so far as we have travelled. We left Nacogdoches, Texas, on the 28th of August, after our conference held on the 19th and 20th, as you will see by the minutes. I left a branch partly organized. It very much stands in need of an elder at this time. My business was such that I could remain with them no longer. If there should be an elder traveling in that portion of the country, he would be welcome received by the saints in Nacogdoches; and if there should be an elder who could visit that part of the country, to make even a short stay, no doubt he would do the cause a great good, as there are many there endeavoring to investigate. I have anticipated returning to Texas next spring myself; but I cannot tell whether I will or not, as yet. I cannot tell how my temporal affairs will be, as I have not heard from home for some time.

I received a letter from Br. T. W. Smith, stating that he thought of going to Texas. He expected to meet me there on Saturday before the first Sunday in August; failing to do so I cannot tell at the present where he is, though in Alabama or Florida I suppose. I will address you again when I reach Monroe. Your brother in Christ,
G. R. SCOGIN.

SENORA, Ills.,
October 15, 1871.

Dear Brother Joseph:

With pleasure I sent myself to pen a few lines for the *Herald*. The saints in the Rock Creek branch are all well, as far as I know. Br. Daniel Lambert and his father held meeting last Sunday in the Christian Church, at Golden's Point; they had a good time. They will preach again in four weeks from last Sunday. The work is pressing onward. Br. Daniel Lambert baptized one last Monday. I am sorry to hear that you will have to stop the *Hope*, for it is such a good paper for

children; but if we can get subscribers for it we must. Come parents of little Hopes, let us try and keep it up.

A. S. HOLLOWAY.

SCOTTSVILLE, Ind.,

October 5, 1871.

Br. Joseph:

The work of the Lord here is onward, and the saints are encouraged, notwithstanding the many dark clouds that seemingly rise over the christian's horizon. We have great reason to rejoice to know that the Lord does remember his people, and has fulfilled his promise, viz, that "He that doeth the will of my Father shall know of the doctrine, whether it be of God, or whether I speak of myself," said Christ. Strange as it may appear, but no less strange than true, that there was a class of people living in the days when Christ was on the earth, who believed that all his pretensions to be the Messiah were false, and that he was a false prophet. It seems very clear to me that he laid it down as a principle by which they might determine that great question, and the same is true to day of the Latter Day Work, notwithstanding the sectarian world cry out, "false prophet and delusion."

It is the same doctrine, and will bring the same knowledge.

I was raised up in the so-called Christian Church for twelve years, and thought it was right, until I began to know more about the doctrine of said church, in reference to their general denial that there is to be any apostles or prophets in the church to-day, or any of the supernatural gifts of the Spirit, I came to the conclusion that if that be true, the Bible must be false, for there is no other church known in the New Testament but that one composed of apostles, prophets and other officers named in the New Testament.

I have many evidences now of this work. It is not a matter of faith, but of knowledge. The Spirit of the Lord rested on me the night of prayer meeting, and I was

enabled to testify of the truth of the work in such power that I never experienced before. In very deed, the Lord is unchangeable. Praise the Lord, all ye his saints. Pray for us.

MOSES R. SCOTT.

NEW TREDEGAR, Monmouthshire,
England,
Sep. 19, 1871.

Br. Joseph:

Brother John E. Rees has been sleeping with me four nights lately. We held a council meeting in Llanvassan branch, on Sunday, September 1st, 1871, and a saints' meeting too, and Br. Rees came home with me that night, and was with us the two Sundays following in New Tredegar branch. He is doing much good in the neighborhood, and among the saints.

E. MORGAN.

NORTHFIELD, Minn.,

Sept. 23rd, 1871.

Br. Joseph.

At present I am engaged in preparation for the continuance of a discussion with W. F. Jamieson of Chicago, in which our faith and that of Spiritualism meet in hand to hand conflict. Already have we discussed eight sessions in Pine Island, Minn., where we had a most agreeable time, and in which the conflict raged fierce and wild, and concluded with laurel wreaths to both parties; the christians of all denominations claiming the "Mormon" victor, while the Infidels and Spiritualists thought Jamieson had a *little* the advantage. As for myself *you* can imagine my feelings when I went forward to battle; but I gained courage from Isa. 50: 7-9, and came out of it strengthened in our common cause.

On Monday evening, Sept. 25th, we renew the contest at Mantorville, Dodge Co., near my former battle field with Elder Ingraham, where I hope and pray that God may be with me and truth triumph.

Mr. Jamieson proposes a continuance of the discussion till we have gone over the entire field of evidence, *pro.* and *con.*, which I have thought some of undertaking, although it rather overturns my former designs, I having made arrangements to visit conference this fall, and have my field of labor changed nearer home, Kansas City, Mo. In the mean time, however, I would beg of you to take this into consideration and send another Elder to Minnesota in my stead, at least for the winter, as I want to visit my folks, which will leave the saints in this state entirely without preaching, &c.

I remain, as ever, yours for truth,

R. G. ECCLES.

SALEM, Oregon,

Sept. 12th, 1871.

Bro. Joseph Smith.

The work is onward here, eight have lately enlisted in the army of the Lord. God bless you.

J. C. CLAPP.

LONE STAR BRANCH,

Monroe Co., Ala.,

October 3rd, 1871.

Bro. Joseph Smith:

We have just closed our quarterly conference of this district. We had a very pleasant time, and good attendance, and trust it was for the strengthening and advancement of the cause; Brother T. W. Smith presiding. There was one baptized, several children blessed, and some administered to for health. The gifts of tongues and prophecy were also manifested. I was at the Evening Star branch on the third Sunday in September, and preached there that day. Br. Mayo baptized three in the afternoon; one white boy and two colored.

We have a succession of two days' meetings appointed to be held from the third Sunday in this month to the fifth Sunday. Then our quarterly conference in the Florida district begins, on the Saturday be-

fore the first Sunday in November. Br. Scogins has returned from Texas, and was in attendance at the conference. Brs. Scogin and Smith have an appointment next Sabbath, about twenty-five miles east of this. The weather is quite cool for this country at this season of the year. It has been cooler for some little time past, than what is common for this time of the year, in this climate.

My regards to all. Yours,

C. G. LANPHEAR.

Conferences.

Digest of Church News.

The POTTAWATTAMIE DISTRICT CONFERENCE was held at Council Bluffs, Iowa. [No date given]. J. M. Putney, president; J. H. Hanson, clerk. Elders' reports: Elders McIntosh and Hanson had each baptized one; Elders Bybee, Fields, Lewis and Caffal reported. The last named and Br. Hanson had organized a branch at Eight Mile Grove. Elders Palmer, Olsen and Putney reported. Elders Hanson, Lewis, Thomas, Williams, Fields and Caffal reported their branches as follows: Council Bluffs, J. Caffal president, 21 officials, 85 lay members, total 106; gain 1, loss 3. Boomer, W. D. Lewis president, 5 officials, 20 lay members, total 25; gain 4, loss 2. North Pigeon, T. Thomas president, 10 officials, 20 lay members, total 30. Eight Mile Grove, H. Hanson president, 5 officials, 16 lay members, total 21; gain 3, loss 2. Missions before given to Elders McIntosh, Bybee, Lewis and Hanson were continued; those of Elders Hall and Fields were discontinued. The president was authorized to call on the ministry as he may see proper. Officials present 26. Preaching during conference by Elders J. M. Putney, J. W. Lewis and D. P. Hartwell. Conference adjourned to meet at Crescent City on the last Friday in November.

The (III.) WAYNE COUNTY DISTRICT CONFERENCE was held at Elm River, Sep. 2nd, 1871. T. P. Green president, W. Thatcher clerk. Benj. S. Jones was nominated for Bishop of the district. Report of Branches: Dry Fork 21 members, including five officials. Brush Creek 50 members, including 5 officials; gain 1. Elm River 11 mem-

bars, including 2 officials. Little Wabash 15 members, including 3 officials. Mill Shoals 12 members, including 3 officials; one baptized. Deer Creek 25 members, including 8 officials. Odin branch not reported. Report of Elders: G. H. Hilliard reported that he had held a discussion with C. A. Young, Methodist. Question—Was Joseph Smith an impostor? Young affirmed—Hilliard denied. Also held a two days' discussion with J. W. Stone, Christian. Had preached in some eight or ten different places. B. S. Jones, I. A. Morris, A. N. Caudel, N. A. Morris, H. Walker, B. F. Kerr, Benjamin H. Ballowe, James B. Prettyman, (had baptized one), and Thos. P. Green, all reported as having done what they could in the ministry. Resolved that all the elders mission themselves as their circumstances may permit. That the president of the district give licences to all the elders who have been recommended by their branches. That this be known as the South-east Illinois District. That the several branches of this district be requested to hold regular council meetings at least once a month. That Br. B. S. Jones be treasurer, and Wm. Thatcher secretary of the district funds, and that the sub-district treasurer and clerk turn over to them all papers and moneys in their hands. That we sustain all the authorities of the church in righteousness. That the president of the district be requested to call a council of the Elders once in three months. Conference adjourned to meet at six p.m., on Friday, December 1st, at the Dry Fork School-house.

PITTSBURGH DISTRICT Quarterly Conference was held in Pittsburgh, Pa., Sep. 2d, 3d, 1871. Apostle Josiah Ells presiding, priest Wm. H. Garrett, secretary. The following branches reported and reports were accepted:—Pittsburgh, Pa., Jesse Price, president; Banksville, Pa., Jacob Reese, president, *pro. tem.*; Bethel Star, Pa., at Bethel Shaft, Mercer Co., John McMillen, president (branch organised July 9th, 1871); Belmont, Ohio, James Craig, president; Fairview, W. Va., Aaron Harris, president; Waynesburgh, Ohio, not reported. The following brethren of the priesthood reported, and reports were accepted: Apostle Josiah Ells, H. P. Joseph Parsons, H. P. Jesse Price, Elders James Brown, Jacob Reese, John McMillen, Thos. E. Lloyd, Edwin Hulmes, Archibald Falconer, Fred. Eberling (by letter); Priests Samuel McBurnie, Wm. Owen, Wm. H.

Garrett; teacher H. H. Bacon. Book Agent's report: Balance due *Herald* Office on old account \$19,17; six months' subscription for forty numbers of *Hope*, ending October 15th, 1871; total \$28,17; on hand of moneys for hymn book \$2,65; E. Hulmes, agent. Br. Thos. E. Lloyd reported himself willing to labor until November, and was appointed to West Virginia. Br. Wm. Lawrenson was ordained to the office of Teacher, and Br. John G. Gillespie to the office of Deacon, under the hands of Brn. Josiah Ells, Joseph Parsons and James Brown. *Resolutions.* Resolved that the brethren of the priesthood of this district who have not reported to this conference, either in person or by letter, be not sustained in their office, agreeable to resolution of former conference, and that their licenses be required from them. That hereafter no report will be received from branches in this district except filled out upon the printed forms as published by the *Herald* Office. These blanks, entitled Branch Financial Reports and Branch Statistical Reports, one of each filled up being required to make a report according to the resolution, can be obtained at five cents each from Wm. H. Garrett, to whom send orders for Church Publications, addressed No. 244 Sandusky-st., Alleghany, Pa., and they will receive prompt attention. Resolved that a subscription list be opened in the several branches of the church, composing the district, by the presiding elders of those branches, to aid in the building of a meeting-house at Fairview, W. Va. The moneys obtained to be deposited with Br. Jesse Price, president of Pittsburgh branch, subject to the order of the presiding elder of the Fairview branch. That Br. Wm. Lawrenson receive a Teacher's License, and Br. John G. Gillespie a Deacon's License from this conference. That at the close of conference we adjourn to meet again in Pittsburgh, the first Saturday in December. That after the reading of the minutes, we hold a short session for the administering of the sacrament, and for a testimony meeting. That we sustain the spiritual authorities of the church in righteousness, by our faith and prayers. Minutes read and accepted. The opportunity was then given, and the brethren and sisters enjoyed themselves for a season in partaking of the sacrament and bearing witness to God's goodness and mercy extended towards them. The outpouring of the Spirit was manifest, causing all to rejoice. Two were administered to, and two children were blessed. Preach-

ing by Brn. James Brown, Joseph Parsons and Josiah Ells.

The GALLAND'S GROVE District Quarterly Conference convened at Mason Grove School-house, Crawford Co., Iowa, Sept. 9 and 10, 1871. Elder Thos. Dobson being absent, Elder John A. McIntosh was chosen to preside, and R. R. Montgomery clerk. Reports of branches:—Galland's Grove 31 official and 114 lay members, total 145. General condition of branch good. J. Hansen, pres. North Coon 2 official and 15 lay members, total 17. Branch in good standing. D. A. Butrick, pres. Children in Sabbath School 22, teachers 3, 50 books in library. Boyer Valley 6 official and 39 lay members, total 45. G. Montague, president. Scholars in Sabbath School 21, teachers 4. Report of Elders:—J. A. McIntosh, Wm. H. Jordan, John Rounds who had baptized one, J. Hansen, Br. Anderson who said a number were ready to be baptized in Calhoun County, J. A. Goff who had baptized six and organized a branch of ten members known as Pilot Rock branch, and R. R. Montgomery, all reported. Br. Anderson was released from his mission. Resolved that all the Elders in this district be requested to labor wherever they find an opening. The First Presidency and all the quorums were sustained in righteousness. Elder J. A. McIntosh preached twice to crowded houses and Br. John Rounds once. Conference adjourned to meet at Galland's Grove, Iowa, Dec. 9th, 1871, at 10 a.m.

The WESTERN WISCONSIN Quarterly District Conference was held at Willow, Richland Co., Wis., on the 23d and 24th of September, 1871. John Lee, president; Carl W. Lange, clerk. Elders John Lee, Carl W. Lange, Marion F. Cooper, Cyrus Newkirk, Sen., Isaac Newkirk, Sen., John Bierline, Benj. Hughes, David Wildermuth, J. B. Loomis; Priests Samuel Hackett and Thomas Ward, had endeavored to do their duties locally, and were determined to do so, God helping. Br. Cooper was appointed to labor in and around Viola. Br. A. W. Bronson to labor according to his circumstances in his neighborhood; and all others holding the holy priesthood were requested to engage more fully in the work of God, especially that the Elders and Priests travel and preach as much as their circumstances permit. Br. John Lee was elected as the president of the district for the next three months, (office vacated by

the removal of Br. R. Newkirk to a distant locality), with the proviso that Br. Lee be sustained with means to the best of our ability. Branches reported.—Sandusky, members 20, including 4 officials; John Lee, president. Freedom, members 17, including 5 officials; one died since last report; Samuel Hackett, president. Willow, members 19, including 7 officials; 8 removed, 2 added by letter; Cyrus Newkirk, president. Resolved that we sustain all the spiritual authorities of the church of Christ in righteousness. That all the branches under the jurisdiction of this district are enjoined to establish Sunday Schools wherever practicable. That the publications of the church be sustained, especially the *Herald* and *Zion's Hope*. Preaching by Bros. B. Hughes, Lee, Lange and M. F. Cooper. Officials present:—high priests 1, seventies 1, elders 7, priests 2, teachers 1. Conference adjourned to meet again at Br. John Lee's, Sandusky Co., Wis., on the first Saturday and Sunday in January, 1872. Prayer and Sacrament meeting in the evening. A good spirit prevailed throughout the conference.

The SOUTHERN NEBRASKA District Conference was held in Simpson's Hall, Nebraska City, Neb., August 6th and 7th, 1871. James Kemp, president; R. M. Elvin, secretary. The word was preached by Elders James and Henry Kemp. One child blessed at the afternoon meeting. Officials present:—deacons 1, teachers 1, priests 1, elders 6, total 9. Branch reports:—Nebraska City 10 elders, 1 priest, 1 teacher, 1 deacon, 85 lay members, 98 total; 52 were present, 31 absent from branch, 2 residence not known, 2 baptized, 2 removed, 2 marriages solemnized, 3 children blessed. J. W. Waldsmith, president; Robert M. Elvin, sec'y. Camp Creek branch, no report. Elders' reports:—Paul C. Peterson, J. W. Waldsmith, Robert M. Elvin and James Kemp reported. Report of Elder's Court:—Inasmuch as we object to sitting on the case of William Hanks, we would recommend to the conference to resolve itself into a committee of the whole, and try and dispose of the case. Signed, R. M. Elvin, J. W. Waldsmith, K. Johnson. It was so resolved. The evidence was taken against William Hanks, rebutting testimony called for, but none offered. Resolved that William Hanks be disfellowshipped, and published in the *Herald*. Elder Paul C. Peterson was released from his mission. Nebraska City Sabbath School membership 51.

A mission fund was established. The authorities of the church and district were sustained. Adjourned to meet at same place, Nov. 12th, 1871, at 11 a.m.

The IDAHO SUB-DISTRICT Conference was held at Malad City, Idaho, September 23rd and 24th, 1871. Henry Bake, president, *pro. tem.*; J. Van der Wood, clerk, *pro. tem.* Elders John Lewis, Henry Bake, Wm. Richards, Richard Thomas, John Van der Wood and Ransom R. Potter reported. Resolved that John Lewis, John Van der Wood, Henry Bake and Anthony Metcalf form two committees to collect money for the purchase of a District Record. Branch reports:—Providence 15 members, including 4 officials; 1 baptized, 1 died; H. Bake, president. Malad 66 members, including 16 officials; 2 removed; John Van der Wood, pres. Joseph Smith as President of the Reorganized Church of J. C. of L. D. S., and all the spiritual authorities were sustained in righteousness; also, Anthony Metcalf as President of the Malad Sub-District. Henry Bake volunteered to preach in Cache Valley, as his circumstances will allow. Preaching by Elders Bake, Richards, Thomas, Jones, Morgan and Lewis. Sacrament and testimony meeting was held. Officials present:—7 elders, 1 teacher, 1 deacon. Adjourned to meet the second Saturday and Sunday in December, 1871, at Malad City, I. T.

The NORTH KANSAS District Conference convened at White Cloud, Kansas, Sept. 2nd, 1871. D. H. Bays, president; B. B. Brackenbury, clerk, *pro. tem.* Preamble to a resolution passed last conference respecting Ebenezer Gould and Margaret Dunkenbarker, was amended so as to read "Whereas they are *believed* to be living in adultery." Branch reports:—Atchison, no change since last report. White Cloud, 26 members, including officials; 4 added by baptism. Forest City remains as last reported. Tarkeo, verbal statement by Walter Brownlee, one died since last report. Benton not reported. Elders reported:—H. P. Hugh Lytle; Elders B. B. Brackenbury, J. W. Brackenbury, S. O. Waddel and D. H. Bays. The last named had baptized four. Committee on Br. John Richards' case reported. Report received and committee discharged. Committee on the case of Elders Thos. Davies and Wm. Gurwell reported and committee discharged. Elders Hugh Lytle, A. Bish-

op and B. B. Brackenbury were appointed a committee of adjudication, to settle all difficulties which may be brought before the conference. Preaching by Elder M. H. Forscutt. Committee of adjudication reported. Report referred back to committee. Whereas, Elder R. W. Strong has for several months past been living in this district, and whereas his conduct has not been that which becomes a Latter Day Saint, therefore, be it resolved that we do not approve of his course of life, and he is hereby requested not to officiate in the office of an elder, until he make satisfaction to the district authorities. Br. John Richards made confession to the conference for past offences, and asked the forgiveness of the conference, which was cheerfully granted. Br. Bays tendered his resignation as district president. Resignation not accepted. The general authorities of the church; Br. D. H. Bays as president, and Br. Chas. Herzing as clerk of the North Kansas District, the Publishing Department of the church, with a proviso that we circulate the publications of said church as widely as possible; were severally sustained by vote. Committee of adjudication again reported. Report accepted and committee discharged. Preaching by Br. Forscutt to an attentive audience. Sacrament, prayer and testimony meeting in afternoon session. Evening, preaching by Br. Forscutt. Adjourned to meet at White Cloud, Kansas, Saturday, December 2nd, 1871, at ten a.m.

The Conference of the LONE STAR District convened at the Lone Star Branch, Alabama, September 30th, 1871. T. W. Smith, president; F. Vickery and F. M. Fuller, secretaries. Official members present:—2 seventys, 5 elders, 3 priests, 1 teacher. Elders G. R. Scogin, J. N. Hawkins, W. J. Booker, C. G. Lanphear and T. W. Smith; Priests W. Allen and G. H. Shell reported. A committee was appointed to draft a form of application for admission into the West Florida and Southern Alabama District. The committee reported the following: "Resolved that the members of the Lone Star branch request of the Western Florida and Southern Alabama District that they withdraw the line running east and west, dividing the district, and that they be included in said District." Report accepted and committee discharged. Resolved that the President of the branch (Lone Star) carry the application to the conference to be held in Florida, Nov. 4th and 5th. Lone Star

Branch reported 95 members, including 5 elders, 2 priests, 4 teachers. Sister Jane C. Simms was baptized early on Sunday morning by T. W. Smith. Prayer-meeting at half past nine. Sr. Simms confirmed at the close by Br. W. J. Booker. Preaching exercises were conducted by Elders T. W. Smith, C. G. Lanphere, J. N. Hawkins, J. N. Booker, G. R. Scogin, and W. J. Booker. In the testimony meeting there were many took part; and the gift of tongues, and a partial interpretation was enjoyed. General, traveling and local authorities were sustained. Harmony and peace prevailed during the conference. A good measure of the Holy Spirit was enjoyed by many. Congregations large and attentive. Adjourned till January 4th and 5th, 1872.

LONDON District Conference was held at the Limehouse Branch, 16, John-st., Limehouse, on Sunday, September 3rd, 1871. Charles D. Norton, president; S. Bradshaw, clerk. Officials present: 5 elders, 1 priest, 1 deacon. The minutes of the last conference were read and accepted. Resolved that we still retain on the books the three members suspended last quarter, as though they had not come to their meeting during that time, yet they had not denied the faith. Elder T. Bradshaw reported his field of labor and branch. A great deal of out-door preaching had been done, and he felt that the word of God had been sown in the hearts of a great many, though as yet it yielded no fruit. Respecting his branch, some of the members were up to the mark, and some were not. Their number is 27, 17 old members, and 10 received from the Islington branch. Elder Owen reported his field of labor. Br. Barns and himself had been out preaching nearly every Sunday this quarter, in the western part of London, and had preached to large congregations with little opposition. He thought if they had a meeting place in that neighborhood, they could do better than at the present time. The president had labored in conjunction with Elder Bradshaw, and Priest Howarth in the open air at Limehouse, to large congregations, and at the close of the addresses, have had to discuss on the Book of Mormon almost every Sunday morning and evening. This was because we preach the Scriptures with so much clearness, that the ministers say we have no right to the Bible; but it is our duty to preach the Book of Mormon; and when challenged on the Book of Mormon, they do not know

one solitary passage in it. Elder Rooko spoke on the work of the Lord. Resolved that we recommend Brs. Norton and Bradshaw to the president of the church for licenses. Joseph Smith and all the general authorities of the church, Br. C. D. Norton as president, and Br. Bradshaw as clerk of the London conference, as well as each other were sustained in righteousness. Adjourned to meet again subject to the call of the president. P. S.—As respecting Br. Owen's resignation, and the disorganization of the Islington branch, we acknowledge our fault, and will try and do better for the future.

Miscellaneous.

First United Order of Enoch.

NOTICE TO STOCKHOLDERS.

The following resolution, to which we call your attention, was passed by the Board of Directors, at Council Bluffs, September 23rd, 1871.

Resolved, that interest shall be required on all Capital Stock not paid by January 1st, 1872.

Sec. 7 of the Constitution requires that interest at ten per cent shall be due on all stock remaining unpaid after the organization of the Corporation, but the Board thought best to extend the time, as above, for the convenience of Stockholders.

HENRY A. STEBBINS,

Secretary.

By order of

PRES. E. BANTA.

NOTICE.—Elder Robert A. Marchant, a member of the Starfield (Mo.) Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, was on the First day of October, A. D. 1871, disfellowshipped for crimes committed against the moral law governing such church.

EMANUEL E. BINSTAD,
President of Branch.
WILLIAM SUMMERFIELD,
Clerk of Branch.

STARFIELD, Mo., Oct. 8th, 1871.

Cure for Chills and Fever.

Take for three mornings successively a heaped teaspoonful of dry salt, and wash it down with a drink of cold water.

NOTICE.—The Saints are hereby notified that Br. G. Moffitt, who was baptized last winter, at Grand Manan, Me., is preaching without license, and that he is requested to cease, and answer to the President and other authorities of the Eastern District.

The attention of brethren Josiah Ells, Joseph Lakeman and E. N. Webster is requested.

By request of Elder
JOHN C. FOSS.

MARRIED.

At the residence of the bride's father, Bevier, Macon Co., Mo., September 19th, 1871, by Elder John Watkins, Sen'r, Mr. GEORGE M. DERRICKSON to Sr. ANNIE MARIA WILLIAMS.

At Sandwich, Ill., November 5th, 1871, by Elder Joseph Smith, Mr. MARCUS W. WHITNEY to Sr. SARAH P. KNIGHT.

DIED.

Near Mound Valley, Labette Co., Kansas, October 1st, 1871, LORETA FULKS, daughter of Charles M. and Claracie Fulks, aged 5 months and 28 days.

At her father's house, near Cherry Valley, Ill., October 8th, 1871, of congestion of the lungs, HARRIET S. BRESSLER, wife of Br. Edward Bressler, aged 24 years, 5 months and 2 days.

Sr. Bressler was baptized into the church, January 8th, 1871, in Cameron branch, Clinton County, Mo., and died a faithful sister in the Lord. She has left three little ones behind, to mourn her loss.

In Atchison City, Kansas, October 7th, 1871, of weakness and debility, Sr. ELIZABETH SHAW, wife of Alfred Shaw, aged 52 years.

Sr. Shaw was born in England, March 7th, 1821, joined the church in that place in the year 1841; joined the Reorganized Church, June 7th, 1869.

Farewell, thy pains are ended,
The shadowy vale is past,
And thy immortal spirit
Hath found its home at last.

'The Savior was thy Shepherd,
And clinging to his rod,
And leaning on his promise,
Thy soul went up to God.

Into those greener pastures,
Joy's still, bright stream beside,
Forever thy kind Shepherd
His ransomed one will guide.

There may we meet thee! Mother,
When earthly ills are o'er,
Where farewell sighs are blended
With funeral hymns no more.

Address of Elders.

Wm. H. Hazledine, Gravois P. O., St. Louis Co., Mo.
George Bellamy, 1013 Buchanan-st., St. Louis, Mo.

Original Poetry.

A PRAYER.

We are weary, Heavenly Father,
Of this wilderness of sin;
Ope, we pray, the gates of Zion,
Let thy sorrowing children in.

We have wandered long in darkness,
Unbelief, and errors blind;
And our feet are weary, weary,
Weary every heart and mind.

We have murmured at our chastening,—
Thought thy dealings were severe;
But we now repent, our Father,
Wilt thou in thy mercy hear!

For the sake of our dear children,
For our poor and helpless ones,
Turn away from our transgressions,
Own thy daughters and thy sons.

MORMONIA.

Selections.

A Cave of Dead Indians.

The following information is given us by gentlemen of the highest character and credit, who have seen with their own eyes, touched and tested with their own hands, the wonderful objects of which they make report.

The workmen engaged in opening a way for the projected railroad between Weldon and Garysburg, struck, Monday, about one mile from the former place, in a bank beside the river, a catacomb of skeletons, supposed to be those of Indians of a remote age and a lost and forgotten race. The bodies exhumed were of a strange and remarkable formation. The skulls were nearly an inch in thickness; the teeth were filed sharp, as are those of cannibals, the enamel perfectly preserved; the bones were of wonderful length and strength—the *femur* being as long as the leg of an ordinary man, the stature of the body being probably as great as eight or nine feet. Near their heads were sharp stone arrows, stone mortars, in which their corn was brayed, and the bowls of pipes, apparently of soft, friable soapstone. The teeth of the skeletons are said to be as large as those of horses. One of them has been brought to the city, and presented to the officers of the Petersburg Railroad.

The bodies were found closely packed together, laid tier on tier, as it seemed. There was no discernible ingress or egress to the mound. The mystery is, who these giants were; to what race they belonged, to what era, and how they came to be buried there. To these inquiries no answer has yet been made; and meantime the ruthless spade continues to cleave body and skull asunder, throwing up in mingled masses the bones of the heroic tribe. We hope some effort will be made to preserve authentic and accurate accounts of these discoveries; and to throw some light, if possible, on the lost tribe, whose bones are thus rudely disturbed from their sleep in earth's bosom—*Petersburg (Va.) Index.*

Night Musings.

'Tis midnight! And the Queen of night
Glides calmly through the dark blue dome;
Her loveliness is seen by mortal eye,
By immortal soul is felt, and lures
That soul on high.

In stillness such as this, when sleep is past,
I'm filled with thoughts of God's great love,
Whose skill and wisdom vast hath formed these
Lovely orbs above.

His glorious law in order they obey,
Beautiful and bright, they all pursue
Their shining way, till morning brings
Again the light.

When glowing bright the sun his face displays,
Asserts his right as monarch of the day,
Obedient, meek, and strong, and bright,
Pursues his way.

When thoughts like these within my bosom burn,
My soul is thrilled with sweetest thrill,
To hear and know, and do his holy will,
To know so much of heaven on earth;
Yes, know the priceless worth of hope
With him to dwell.

Expenses of Fortifications.

An account has just been published of the moneys raised under the authority of Acts of Parliament to provide for the expenses of fortifications, &c., the amount of annuities created in respect of the same, the moneys issued out of the consolidated fund for the said expenses, and sums remaining to be raised and issued under the authority of the said Acts on the 1st April, 1871. It appears that the total sum already raised is £9,505,000; the amount authorised by these Acts, £7,460,000—leaving £1,555,000 to be raised. The following statement shows the expenditure actually recorded to 31st March, 1871, for the expenses of the respective fortifications:—Portsmouth, £2,319,594 4s. 7d.; Plymouth, £1,460,872;

Pembroke, £299,348 1s. 10d.; Portland, £351,082 1s. 9d.; Gravesend, £199,253 1s. 2d.; Chatham, £266,582 11s. 8d.; Sheerness, £305,518 0s. 8d.; Dover, £289,957 0s. 11d.; Cork, £111,523 4s. 9d.; providing and fixing iron shields, £53,994 14s. 11d.; incidental expenses—works, £163,345 3s. 10d.; experiments, £14,654 9s. 2d.; surveys, £22,478 11s. 9d.; legal and other incidental expenses, £28,204 2s. 6d.—total, £5,886,408 6s. 6d.

The Seven Wonders.

The Seven Wonders of the World were: First, the Egyptian pyramids; the largest of these is 693 feet square, and 460 feet high, and its base covers $11\frac{1}{2}$ acres of ground. Second, the Mausoleum, a magnificent monumental structure, erected to Mausolus, a king of Caria, by his widow, Artemesia; it was 63 feet long, and 35 feet high. Third, the Temple of Diana, at Ephesus; this was 525 feet in length, and 220 feet in breadth. Fourth, the walls and hanging gardens of Babylon; these walls are stated by Herodotus to have been 87 feet thick, 350 feet high, and 50 miles in length, and the statement is deemed credible by modern antiquarians. Fifth, the Colossus, at Rhodes; this was a brazen statue of Apollo, 105 feet in height. Sixth, the statue of Jupiter Olympus, at Athens, which was made of ivory and gold. Seventh, the Pharos of Ptolemy Philadelphus; this was a light-house 500 feet high.

The seven wonders of the world now are:—The art of printing; optical instruments, such as telescopes and microscopes; gunpowder; the steam engine; the electric telegraph; photography; and labor saving machinery.

VENTILATING BED-ROOMS.—A sheet of finely perforated zinc substituted for a pane of glass in one of the upper squares of a chamber window is the cheapest and best form of a ventilator that can be used.

THEY who make the best use of their time have none to spare.

DILIGENCE is the mother of good fortune.

THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Reorganized 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.*

VOL. 18.

PLANO, DECEMBER 1, 1871.

No. 23.

A CONVERSATION BETWEEN A SPIRITUALIST AND A BELIEVER.

BY ELDER JAMES J. STAFFORD.

SPIRITUALIST.—"No, sir; I really cannot receive the Bible as an inspired book."

BELIEVER.—"Indeed; on what grounds, pray, do you reject its inspiration?"

S.—"Why, it is so contrary to the teaching of the science of natural philosophy."

B.—"I suppose that by the term natural philosophy, you mean all the sciences; geology, astronomy, the theory of the winds, and all the different sciences that teach us the laws by which the different phenomena connected with our planet are governed?"

S.—"Yes; every one of them are included in that term."

B.—"Then you think that the men who wrote the different doctrinal and prophetic books of the Bible were totally ignorant of the science of natural philosophy?"

S.—"Certainly; totally ignorant sir, totally ignorant of them."

B.—"Pray, sir, how do you arrive at this conclusion?"

S.—"My dear sir; their writings betray their ignorance. One proclaims that the earth was made in six days, and that light was created before the sun and moon, and at the same time states

that they were created to *give light upon the earth!* Another, that the sun was caused to stand still, and in fact it is a jumbled up mass of contradictory statements altogether, compiled by cunning priests in order to keep men in the chains of superstition."

B.—"Pretty strong assertions, sir! Pray, have you well considered the case?"

S.—"Certainly I have; a man must be a fool; aye more than a fool to make assertions which he cannot prove by incontrovertible evidence."

B.—"Well, sir, I believe the Bible, that is, all its doctrinal and prophetic parts, also the five books of Moses, to be the work of inspiration, and I moreover believe that the Bible contains within itself explanations to all its mysteries, so called, and that we need not leave that sacred volume, and search outside of it, to find the keys to its doctrinal or prophetic teachings. Other works may corroborate the Bible; but the explanations and interpretations of its doctrinal or prophetic teachings are to be found in itself. True, other works may give explanations of the manners and customs of the nations mentioned in the Bible, and so aid to understand the types or figures

used by the prophet; but they cannot give any keys to unlock its prophetic or doctrinal parts that are not found in the Bible itself."

S.—"Do you mean to assert that the Bible contains within itself, keys, as you term them, to all its mysteries?"

B.—"That is my meaning."

S.—"What, sir, do you mean to say that you can resolve that mass of, to me, inextricable confusion, the first chapter of Genesis, into intelligible shape?"

B.—"Sir, do not mistake my meaning. I have said that I believe the Bible contains within itself its own explanation, and that the keys to all its mysteries, are to be found within its covers. But I have not said that I had those keys."

S.—"Well, sir, whether you have them, or not, I would much like to hear your ideas on the Mosaic account of creation. Have you any objection to imparting them?"

B.—"None in the least. I am always happy to impart my ideas, and to receive the ideas of others. I care not from what source truth comes to me."

"Truth is truth where'er 'tis found,
On pagan or on christian ground."

"And as a commencement, permit me to ask you a question, 'Do you believe that there is a God who created, and who governs all created things?'"

S.—"I certainly do believe that creation evidences a design, hence a designer."

B.—"Then it follows that as this designer is the creator of *all created* things, he himself must be uncreated; without father or mother, without beginning of days or end of years."

S.—"Certainly, sir."

B.—"This being admitted, I now state as an axiom, that He is the first great cause, and yet is *governed* by a certain law, which I term the law of necessity. Effect must at all times be preceded by cause. Some term this law the law of cause and effect; I call

it the law of necessity, because that though a result can be produced from a given cause, and that result be exactly what the designer intended it should be; yet there is another and ulterior result, which though foreseen, does not enter into the design of the designer, but which cannot be avoided. As for instance, 'It is not possible for there to be two mountains without a valley between.' In this instance, the design may be to have two mountains; the design is accomplished; but the ulterior result is there also, the valley.

"The law of necessity obtains in another and a different form; namely, in order to create or organize, it is necessary to have something to create or organize from. Hence our axiom brings us to this conclusion, something cannot be made out of nothing. Therefore as there are created forms in existence, it follows that though these forms may not be from everlasting to everlasting, yet the substance out of which they are founded is. And inasmuch as the Bible teaches us that God *formed everything* that is *formed*, and without him was nothing made that is made; then as all worlds are formed, it is evident that there must have been a time when there was no organized form in existence, and when the Eternal Matter, of which all things are formed, that are formed, existed in a chaotic state. Do you admit this?"

S.—"Certainly, sir; philosophy teaches me that something can never become nothing; and it also teaches me that nothing can never become something."

B.—"This being settled; we will turn if you please to King James' version of the first chapter of John's testimony, and first verse. There we read 'In the beginning was the word, the word was with God; and the word was God.' We have just admitted that the great first cause is without beginning, and can we then think for a moment, that the beginning here spoken of is the beginning of this world's creation?"

Astronomy teaches us that there are stars at such enormous distances from us, that their light must travel some thousands of years ere it can span the enormous distance between our planet and them; and yet their light has ever been seen by the inhabitants of this earth. These stars must have been created thousands of years before our world was fitted for man's abiding place. By the beginning, spoken of in John, I understand the beginning of the first act of creation, when God commenced forming worlds out of chaotic matter; at which period I understand the Godhead to have existed alone. Accordingly we read, 'In the beginning was the word, and the word was with God; and the word was God.' It is evident that at the beginning here spoken of, was God, but no organized forms. We will now turn to Genesis 1:1, 'In the beginning God created the heaven and the earth, and the earth was without form and void.'"

S.—"How could the earth be without form, when it was just formed? You may say that it means that there were no animal forms in existence upon it; but you have said that it was also void."

B.—What was it that was without form and void? I answer, that the matter, or earth as it is here translated, is meant. It was existing in a chaotic state, without having any form, and void of animal organization; and that in the first cycle of creation, God began to form out of this shapeless, formless matter, organized forms. Hence on the first day, or cycle, God created a heaven and an earth out of this formless matter. When an earth was formed, light was needed. Accordingly the Spirit of God moved upon the face of the waters, and brought out its latent properties. Hence we read, 'And God said let there be light, and light came.' And this was the first day's work, or the work done in the first cycle of time. Here I would call your attention to

the fact that the waters appear to be eternal also; for we have no account of their being called into existence. They existed when the Spirit of God brooded over them, and from them produced light. The primary matter is water, and whether all things were formed from it; or whether there was a dry, firm, solid substance, co-eternal and co-existent with water, we know not; but this we do know, that every living stance has more water in its composition than it has of dry solids.

"The next act of God was to make a firmament in the midst of the waters, to divide the waters from the waters. 'And God divided the waters which were under the firmament from the waters which were above the firmament. And God called the firmament heaven, and the evening and the morning were the second day,' or cycle.

"You perceive that a heaven and an earth have been organized, light produced, and the waters divided from the waters, and yet no talk of our planet.

"But now on the third day, or cycle, God commands and says, 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so. And God called the dry land EARTH, and the gathering together of the waters called he seas. And God said, let the earth bring forth grass, the herbs and the fruit trees upon the earth.' This was the third day's work, or the work done in the third cycle of time.

"And now I ask, what was *above* the heavens, *under* which these waters were? I answer, the worlds already created on the first cycle or day; also the other seas, or waters. But was there any light shining upon this planet? No; God in the third cycle, or on the third day, brought this globe from its watery womb, and commanded it to produce the grass, the herb, and the fruit trees.

"And now in the fourth period, he

made the sun and the moon to be lights in the firmament, (our firmament), to give light upon the earth. This is the work of the third period, day, or cycle. And here I would remark that Moses says that at this time he made the stars also; but I do not think that the fixed stars are meant. Astronomy teaches us that some of them were created millions of years prior to the birth of our globe, and the law of necessity will not permit their light to flash instantaneously upon our globe. Therefore I understand Moses to mean by the term 'stars,' our planetary system only, Mars, Venus, Mercury, Jupiter, &c., &c. And now the sun and moon pouring down their vivifying rays upon our planet, the seas begin to bring forth the moving creature, the fowl and the fish, and this was in the fifth period or day.

"On the sixth the earth brings forth the living creature, cattle, and creeping thing, and the beast of the earth. All being now prepared and fitted for him, God now makes man, and gives him power and dominion over all that he has created, and blesses him with the power of filling the earth with a pure and holy race, on one condition, that they keep his laws. Thus the heavens (plural) and the earth were finished, all the host of them, in six days or cycles.

"These are the generations or cycles of the earth and the heaven, in the day or generation in which the Lord created them; here the six periods are massed into one grand period, or cycle. Six days, or cycles, make one great cycle or week of the Lord's time. Geologists tell us that somewhere about the third period, they *think* that the earth was enveloped in a dense aqueous vapor or mist; and hence they account for the light of the first day's creation not being seen; but the Bible distinctly affirms that the world was not brought forth from under the waters until then."

S.—"Did the light shine upon the waters?"

B.—"No; the light of the first day's formation was *above* the firmament which divides the upper firmament from ours, and it could not pass through those waters, and that firmament; hence all was darkness until the sun and moon gave light upon the earth.

"These, sir, are some of my ideas. I have no doubt they appear strange to you; but I think that they are in accordance with scripture and science. We will now, if you please, examine the writings of a few of those men whom you suppose to have been totally ignorant of the sciences, and uninspired too.

"In Psalms 19:6, we read, 'The sun's circuit is unto the ends of heaven.' Astronomy teaches us that it is really moving in a northerly direction at the rate of some millions of miles per year, and it also teaches us that the sun is moving in an orbit of immense magnitude around a central sun, which is supposed to be located somewhere in the constellation Cygni, and research points out the large star in the group called 'Pleiades,' as the probable central sun of our planetary system.

"As then astronomy proves that the sun is not a fixed body, can we not conceive of its standing still when commanded to do so by its Creator, through his servant?

"And supposing the sun to be brought to a stand still, what would be the result? All our planetary system would do so likewise; for it is the sun's motion which imparts motion, orbital and axial, to them. Again, it is but a comparatively short time that the knowledge that the earth revolves in an orbit around the sun has been known. Yet we have strong inferential proof. Its orbital motion is spoken of in Isaiah 40:22, where we read, 'It is he [God] that sitteth upon the circle of the earth.' Pray how could the prophet have uttered these words,

had he not been either cognizant of the fact of the earth's orbital motion, or inspired by him who created the heavens and the earth?

"Again, the fact that the dew is evaporated or distilled from the ground, as well as that it falls from above, has been known but few years; yet this fact is mentioned by two of the sacred writers, men who are said in these days to have been ignorant and uninspired; and I certainly do not claim for them any very great amount of scientific knowledge; for I do not believe that there was much science extant in their day and generation. However that may be, we read in Deut. 32:2, 'My doctrine shall drop as the rain; my speech shall distill as the dew.' Again, in Isaiah 26:19, 'Thy dead men shall live, together with my dead body shall they arise. * * * For thy dew is as the dew of herbs, and the earth shall cast out the dead.' This verse compares the dead to the dew, and gives a pledge that as the dew arises from out the earth, so shall they arise.

"Again, thanks to Lieut. Maury and others, we now understand the theory of the winds, and how that they travel in circles, from north, through to the south, and return to the north again. But Solomon wrote of this twenty-nine hundred years ago, Eccl. 1:6, 'The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.' Again the sun's power of drawing up the waters must have been understood by Solomon, or else he was inspired; for in the next verse he says, 'All the rivers run into the sea; yet the sea is not full.' This appears to be an exclamation of surprise made by the ignorant of his as well as of our day. Then directly after this he gives the reason *why* the sea does not increase in volume, 'Unto the place from whence the rivers come, thither they return again.'

"If Solomon did not understand the sun's power in drawing up the waters, and the fact that when drawn up they were carried about over the earth in clouds, finally bursting and falling in the very places from whence they came, how came he to depict it so truly? Either these ancients of twenty-nine hundred years ago were not so ignorant of science as is generally supposed, or they were inspired by God to write these things.

"Some who do not believe in the earth's orbital and axial motion may strive to make it appear that the words 'sitteth upon a circle of the earth,' do not mean a literal circle or orbit. Of such we simply ask, Does the wind travel in circuits? Does the dew arise from the earth as well as descend from the clouds? If this be correct why not the rest?

"And now, my dear sir, permit me to give you some little portion of advice. Trust not to yourself; pray to God to help you to understand his sacred word. Seek by study to arrive at an understanding of the work of your God, the world and yourself. Take the telescope and through it observe the grandeur of creation; and the immensity of its greatness will stun your imagination. Through its mighty powers you will behold suns and systems of suns revolving in awful grandeur, and in sublime silence, a silence so great, that to employ the figure of a powerful writer, 'it can almost be heard.'

"But I would not have you study through the telescope alone. The immensity of greatness will overwhelm your imagination, and cause you to lift up your voice in praise through an overwhelming sense of your powerlessness, when you compare man's mightiest works with these works of God. But I would have you take up the microscope, and through it behold the immensity of littleness; and if the one overwhelm your imagination by its

awful immenseness, the other will fill you with solemn awe and reverence by the immensity of wisdom displayed in the organization of the inhabitants of one single drop of water. Then you will understand that there is nothing small, nothing insignificant, save by comparison of size. These, sir, are a few of my ideas on the creations of God."

S.—"My dear sir, one more question, if you have no objection?"

B.—"Proceed."

S.—"In the book of Job, the Lord's store-house is spoken of, pray, have you any idea of what that may mean?"

B.—"To answer your question in full would occupy too much time; but I will give you one or two ideas, and leave you to work them out for yourself, and perhaps when I feel i' 'the vein,' I will again speak with you on the subject. I have already said that the law of necessity obtained in all things; in other words whatever law is given, is given because of necessity. Now as all the shining orbs travel in circles, and none of them in direct lines, I apprehend that there must be a necessity for this law of circular motion, and the

only one I can imagine is, that though space is boundless, yet creation has bounds, and these bounds are formed by the immense masses of unorganized matter which exist all around creation, and that beyond those bounds are the regions of eternal darkness. This, sir, I understand to be the Lords store-house; from whence he draws his material to organize worlds and systems of worlds; hence the reason of the law of circular motion, in order that the creations of God may not come in contact with this unorganized matter, and also that they may not pass away into eternal night."

S.—"If this be the case, I do not envy the heaven about which the hymn sings, 'Beyond the bounds of time and space,' for I suppose the author means creation's time and space!"

B.—"Ah! sir; there are a great many crude ideas pervading the minds of all sects regarding heaven and a future life; many that must crumble to the dust by and by; for rest assured that the next ten years are going to be the most wonderful as regards religion that have ever been since the days of Jesus the Messiah."

THE EARTH MOVETH.

BY ELDER ISAAC SHEEN.

The assumption that the earth is "a plane," that it does not move, and that the sun moves around the earth, has appeared so self-evidently erroneous that I have not regarded it as worthy of a place in the field of controversy, and now I will only present *one* testimony from an ancient prophet of the Lord, even "Nephi the son of Helaman," of whom it was recorded, that "he departed out of the land, and whither he went no man knoweth."—Book of Nephi, ch. 1, par. 1. That prophet said:

"If he [God] say unto the earth, move, it is moved; yea, if he say unto the earth, thou shalt go back, that it lengthen out the day for many hours, it is done: and thus according to his word, the earth goeth back, and it appeareth unto man that the sun standeth still: yea, and *behold, this is so; for sure it is the earth that moveth, and not the sun.*"—*Book of Helaman, ch. 4, paragraph 7.*

The foregoing testimony is so unmistakably plain that I shall add nothing to it.

IS THE EARTH A GLOBE, OR AN IRREGULAR PLANE.

I affirm the first to be God's order, and in harmony with all his mighty creations.

I notice in the *Herald* some three or more articles signed "Plane Facts," purporting to set forth plain facts. These articles seem, to me, to have nothing to do with our christian faith; and only serve the purpose of furnishing material for the observation and talk of other churches.

The seeker after truth finds such articles in the church *Herald*, and they say, "Latter Day Saints are trying to prove all things by the scriptures. They fail to prove anything." "What," say they, "the earth flat! That cannot possibly be."

The writer, being a traveler, will just state in reply. The earth is a globe, and does revolve. If flat, it must lie or stand on a permanent basis, or foundation. Then, just here, the sun, moon, and stars, must do their work entirely independently of this earth. In one sense, they are independent, but that does not admit that the earth is independent of all them and the Creator too. If the earth is on a permanent foundation, we must find that the remainder of the planets connected with it and which revolve round it, must pass under as well as over it;—the North Star, Dipper, and other hitherto supposed fixed stars included, the motions of which are not denied, such as the revolution of the Dipper around the North Star, &c.

Again, the moon rises and sets regularly; yet at regularly recurring irregular intervals. How is this? Near thirteen lunars a year. If the earth is flat, why are they not stationary? and where do they pass under the earth?

Twenty-eight days, or thereabouts, gives us a lunar month, and the earth be-

ing twenty-four thousand seven hundred and ninety miles around, will give as a result the moon gaining time east on the disk of this globe at the rate of something near one thousand and thirty-three miles, or a little short of one hour per day, and it then returns to set in the west, but again rises in the east. The moon's distance from the earth is some six thousand miles through the midst of space. We may conceive the possibility of the moon's traveling that vast distance in a month, but cannot that it should do so in twenty-four hours.

Again, the sun is six months south and six months north; this makes the course of the sun vary, like that of the moon, forty-five degrees. We will review some portions of our travel. North forty-seven degrees, the Dipper is nearly overhead; the sun and moon so far south, that the days are but ten hours in our summer in the north. In the southern hemisphere, at twenty-two degrees South Latitude, Longitude one hundred and seventy-five west from Greenwich; we look for the North Star; it has settled itself behind us in the mighty, mighty deep. On one occasion sailing due south, the captain said to me, "Just hold this glass to your eye." I did so, and found myself in a dense cloud like a rainbow; and to appearance was point blank under the sun. "This," said the captain to me, "is the first time I ever witnessed this phenomenon," and he had then been at sea for twenty-seven years. It occurred November 1st 1858. We had taken Latitude thirty-eight degrees south; Longitude one hundred and seventy-six and one-half, west from Greenwich. Here the Dipper had *dipped* out of sight, please solve this.

Down in Latitude fifty-seven and a half degrees south, as in Greenland, it

is very cold. Here, a ship raised, as it is termed at sea, judged by the rate of her running from the masthead, was eighteen miles distant, the atmosphere being clearer than at eight or ten degrees further south, at the latter point of observation would have been thirty miles.

Again, if the earth is an irregular plane, why is there three and one-half knots current round Cape Horn, and through the Straits of Magellan. At Panama the water is thirty-seven feet higher on the Pacific coast than on the Atlantic. At this point water could be spared to inundate one half of the eastern part of the world, if the earth did not revolve. If the earth did not revolve the current before referred to would cease; and if its revolutionary motion was stopped, the western portion of every island would be visited with a Noah's flood.

In the month of June, 1859, in Latitude twenty degrees north, and longitude eighty degrees west, sailing north, the sun was directly over head, lacking one and one-half miles; the sun, moon, and stars, from which we had formerly been receding in going south, were actually coming into their old places, while in the south; the day's length some eight and one-half hours daylight, the sun rising in the north-east, and setting in the north-west.

I am conversant with men who have traveled from west to east, and have gained one day; others have been traveling from east to west, and have lost one day running against time.

Again, the Mississippi reaches half across this continent, her mouth something near thirty feet higher than the head.

After all is said, it reminds me of a school boy who said to his mother, "Mother, the earth is a globe and revolves." The mother replied, "Nonsense, child. Does your teacher tell you that? Why, Joshua called on the sun to stand still, and it did. This earth is sitting on a big rock." "Mother," says the boy, "What does that rock sit on?" His mother says, "Why, on another rock." "And what does that one sit on," continued the boy; and his mother said once more, "On another rock." The boy then said, "How does the sun and moon get under," and the mother answered, "That is God's business."

Well, cannot brethren let that alone which they do not understand. Large ships sail fair nowadays; but small ones must stay at home. Let the saints understand that the Lord rules the planets as he pleases; and this question like many others the Almighty holds in his mighty wisdom.

A. C. J. (TRAVELER.)

THE EARTH NOT A GLOBE.

CONTINUED FROM PAGE 652.

"And see the sun himself! on wings
Of glory up the east he springs.
Angel of Light! who from the time
Those heavens began their march sublime,
Hath first of all the starry choir
Trode in his Maker's steps of fire."

MOORE.

"Until the beginning of the sixteenth century, it was generally supposed that the earth was stationary, and that the

heavenly bodies revolved about it once in twenty-four hours. That the earth, on the contrary, revolves, is *demonstrable* by astronomy; that this is highly probable, apart from scientific proof, appears from the following consideration: First; no other supposition accounts for the bulging of the earth at the equator; the centrifugal motion, its revolution upon its axis, would produce this effect. Second; a

stone, dropped from the top of a high perpendicular tower, will always fall a short distance to the east of the base; the stone has the motion of the tower, which moves more rapidly than the base. Third; this supposition alone will account for the equatorial current and the trade winds. At the equator, the rotary velocity of the earth is about one thousand miles an hour."—Warren's Phys. Geo., page 5.

We find several suppositions as direct proofs of the revolution of the earth, and indirect proofs of the earth's rotundity, for, as a globe without revolution would be not only useless as a habitation for man, but would be a reflection on the wisdom of the Creator, so also would the revolution of a plane or angular body, be not only destructive to all the known interests of humanity, but in an architect would be ignorance personified.

As our ideas of God should be of the most exalted character, in order to render him due homage, we should clothe him, in our imaginations, with transcendent knowledge and wisdom, as well as love and regal power. But in the construction of a dwelling place or habitation for his subjects, a being to merit their adorations, should prepare or bring into existence a place comfortable and convenient for his people, and at the same time upon principles that would demonstrate him to be a God of superior wisdom, not given to caprice, nor his creations founded upon, or governed by arbitrary laws; and in his communications with his subjects, truth and consistency should characterize all his doings.

Theoretic knowledge alone cannot properly be said to be wisdom perfected; but the skilfull application of principles in harmony with organized matter, renders knowledge concerning the mechanism or organization apparent and complete.

But it is averred that until the beginning of the sixteenth century it was generally supposed that the earth was stationary, and the sun, moon and stars revolved about it once in

twenty-four hours. That this statement is true we have every reason to believe, not only from the nature and constitution of things, but from the valuable productions of writers of all ages. All believed and were taught, from Adam to Copernicus, that the earth was a vast and irregular *plane* "founded upon the seas," over the face of which the heavenly bodies revolved in circles concentric, with the north star as a centre; that the circles described by the sun increased in size, from June to December, and decreased from December to June; that there were well defined limits to its advancement toward the "northern centre," and its retirement toward the "southern circumference," with also an equatorial or intermediate circle between these two limits: that this alternate contraction and enlargement of his circles, was an all-sufficient cause for the variations of the seasons; the establishment and regulation of the winds, the long days and nights at the north; and all other thermal phenomena.

We admit that it was not only *supposed* to be a plane; but it was absolutely known to be such, and that to a demonstration, as will appear in the story of Joshua, commanding the sun to stand upon Gibeon, and the moon in the valley of Ajalon.

"Abraham was a man well skilled in the science of the heavens." Job and David understood the course of the stars in the firmament; David, Jeremiah and Solomon were content to know that the "foundations of the great deep would never be disclosed to mortal man. The names of the constellations that were familiar to David are still had among us; the old Babylonish table of eclipses are still in use and are pronounced correct.

Josephus informs us that the priest's ancient robes and "breast plate" were made and worn in such a manner as to represent the creation both of the heavens and the earth; if so, where did

the old Israelites obtain the information necessary to construct them with the Tabernacle, also in exact likeness with the same? According to the strictness of their laws, we are left but one resort, viz, to conclude that the God of heaven revealed to them the pattern for the breast-plate as well as for the tabernacle, the last of which we are positively informed was to be built according to the pattern shown by God in the mount.

Here we have, then, all the learning of accumulated ages, practical demonstrations with the sun and moon as instruments in the hands of man, wielded by him, and at his pleasure to "stand still," or move without detriment to the heavenly bodies themselves, much less to the earth which has its foundations in the sea, which cannot be moved, though all the bodies in the heavens be thrown from their courses, until the mover of all things declares it.

Since we have nothing to base our reasoning and arguments upon but *facts*, we do not seek to invalidate the authority of the many respectable writers on Astronomy, Geography, and Philosophy. Since their rise no higher than a supposition from first to last; and since astronomy is admitted to be an irregular science, its calculations having entirely changed within the last ten years; and since the measuring rod of astronomers, the supposed distance of the sun from the earth, is constantly varying, advancing from three and one-half to 104 millions of miles, and retreating again to ninety-two and one-half millions of miles within the period of three hundred years, it seems to be the climax of stupidity, a mere play upon words to stultify the reasoning powers, to talk of "scientific proofs" and "astronomical demonstrations," when founded upon such flimsy suppositions, with not even a shadow of *proof* that will stand the scrutiny of honest common-sense men, who talk of and believe in science only as it agrees

with, and brings to light the nature and true constitution of things natural and artificial, not subject to the mutations of the futile imaginations of man, but holding up nature as a glass where science and philosophy reflect themselves to reason and common sense as the mirror, the true figure of the beholder, to his natural vision.

The three *suppositions* quoted are not only beautifully consistent with the major premise, but they significantly point it out as a genuine supposition, necessarily preconstructed as a foundation to support the stupendous bulge at the supposed equator; to divert a stone from a right course when thrown from the top of a high perpendicular tower, while this principle is not taken advantage of in any department of science whatever; and to account for the equatorial currents and trade winds, upon the principle of inertia, with this curious anomaly that the supposed rotary motion of one thousand *miles an hour* should have such a marvellous effect upon the movable particles of the air and ocean, and yet the annual motion of one thousand miles, and more, *per minute*, should have no possible effect whatever upon the same movable matter; it also seems, very beautifully, to subserve the very necessary purpose of rendering migratory the truly scientific sequel of the trade winds, as found on pages 42-45. But by the time the student has arrived at this stage of his studies, having passed the usual ordeal necessary to enable him to disbelieve the evidences of his senses, his reason generally has become so vitiated, or his mind so impregnated with the ideas of revolving worlds, burning suns and planets, that all principles of science or philosophy, all virtue in reason, common sense, or reflection, are lost sight of in the mighty struggle to fathom the mysteries that rise up before the bewildered imagination, and harmonize them with existing facts.

Trade winds:

“The origin of these winds may be easily explained. The equatorial regions are the hottest on earth. The air over those regions therefore, becomes heated, and rising, flows over the colder masses on either side towards the north and south, from which directions the colder air rushes in to supply the place of the warmer currents constantly ascending. Thus a northward and a southward current are created in each hemisphere, the one flows near the surface of the earth, and the other some distance above it. If the earth were at rest, the surface winds of the tropical regions in the Northern Hemisphere would be north, and those of the Southern Hemisphere south.”—Warren’s Phys. Geo., page 43, ch. 3, sec. 5.

We are informed in section one, that wind is air in motion. But the principal cause of the motion of the air, the producing cause of the winds, contrary to what we should expect, (after studying page 5, ch. 1, sec. 3, where we are informed that it is the motion of the earth in its daily revolutions which causes the equatorial currents and trade winds, and is substantially as follows, “Third. This supposition *alone* will account for the equatorial current and trade winds.”) We are informed (truthfully too) that the motion of the earth is not the sole nor even the principal cause of the motion of the air, but that heat is the principal cause; assisted by the revolution of the earth from west to east; and the atmosphere which surrounds it partakes of its motion, &c., &c. If it be borne in mind that the earth is a vast plain, with the north as the centre, and the south as the circumference, a great circle and not a polar centre; and the, so called, equator, a circle intermediate from the northern centre to the southern circumference, and that part of the earth over which the sun passes in his intermediate course, describing his greatest circle south of the equator in winter, and advancing north of it; and in summer describing his smallest circles, the phenomena of the equatorial currents and trade winds, upon purely scientific principles, and with

an abundance of facts, fairly and naturally applied, are rendered easy of solution. The first part of section five will admit of no debate; but to the latter clause we make serious objections,

It is stated, “If the earth were at rest the surface winds of the tropical regions in the northern hemisphere would be north, and those of the southern hemisphere south.” First, the unqualified assumption of the earth being at rest, irrespective of the *figure* of the earth, whether a plane or sphere, would cause the currents of air to move respectively to the north and south, is faulty in the extreme: whether the earth be a sphere or plane, if at rest, the mobility or immobility of the sun is a question which cannot logically be avoided. But if the sun be also stationary, and the earth a globe, none of the above conditions would exist. The portion immediately under the sun, if water, might be subject to constant motion from evaporation, and the disturbance of winds caused by the rising of the heated atmosphere and the pressing in of colder air to occupy its room. But if land, it might be subject to destructive hurricanes and earthquakes, and so parched by the heat of the sun as to be of no use to man, while the great majority of both land and water would be under seals of ice and darkness.

But it is declared, art. 5, sec. 2:

“The earth revolves from west to east, and the atmosphere which surrounds it partakes of its motion. The masses of air from the poles, unable by reason of friction and other causes, to acquire the full measure of the earth’s increased rotary velocity, falls behind, and is gradually turned from a direct northerly and southerly, into a north eastern and south eastern direction; and, on approaching the equator, form the great easterly trade wind, which sweeps around the equatorial regions unceasingly at a speed of from ten to twenty miles an hour.”

If the earth were first proven to be a revolving globe, and the sun proven to be stationary, the above hypothesis

might be logical and consistent; but since the former never has been done, and the revolving and progressive motion of the sun has never yet been denied, as an argument it is logically misplaced. That the trade winds do not derive their westerly course from the revolution of the earth, is conclusively proven by the context, viz:

"The trade winds extend about thirty degrees on each side of the equator, but their limits vary considerably in different parts of the ocean; and being influenced by temperature, vary with the seasons. The limits of the north east trade wind advances with the sun to the north from winter to summer, and retreats with it towards the equator, from summer to winter."

If the trade winds were dependent upon the revolution of the earth, they would not deviate from their principal source, but their centre would follow the place of the greatest disturbance, the equatorial centre: but since its northern and southern limits advance and recede with the sun from north to south, and *vice versa*, their centre must also advance and retreat, corresponding at all times to the location of the disturbing cause. This disturbing cause cannot be the revolution of the earth; for if it was, the greatest disturbance, or centre of the trade winds would coincide with the parts in most rapid motion, and therefore would remain permanently in the same locality both on land and sea; it must therefore, all will admit, be attributed to "the principal cause of disturbance, heat," the source of which we find to be the sun.

If then the "easy explanation" as above quoted be true, viz, that the "equatorial regions are the hottest on earth," and if the earth were at rest, the sun also, "the surface winds of the tropical regions in the northern hemisphere would be north, and those of the southern hemisphere south," we have only to determine whether the sun is a stationary or moving body.

As it is an admitted fact that the sun is a constantly moving body, and a self-evident truth that it moves from east to west, and is the acknowledged source of heat, the principal cause of the motion of the air, it follows that the relative position of the winds must necessarily coincide with the producing cause, the sun, and as it is the sole cause of the trades advancing and retreating northward and southward, when he himself advances and recedes; and as the times of the receding and advancing trade winds coincide with those of the sun, it is natural, and fairly logical to conclude that when he should advance from east to west the same result should be expected of the winds in each and every place over which he passes; and as this is found also to be the case, and the trades likewise blow perpetually from east to west in exact accordance with the perpetual motion of the sun in a like course, the testimony in its favor arises to absolute proof that the sun, and not the revolution of the earth, is the true cause of the trade winds.

Although enough has been said, in the absence of all proof to the contrary, to convince any reasonable contemplative mind of the true cause of trade winds, yet an additional evidence is found in the subject and nature of the monsoons.

"The north-east monsoon, which prevails north of the equator from about the middle of October to the middle of March, is a continuation of the north-east trade wind. The south-west monsoon prevails north of the equator, extending from the coast of Africa to about longitude 145° east, from about the middle of April to the middle of September. THIS WIND IS CAUSED BY THE GREATER WARMTH OF THE LAND, DURING THE SUMMER, THAN THE SEA. The air over the southern part of Asia, being heated more than that over the ocean, rises, and that of the sea rushes in to supply its place, causing the south-west monsoon.

"South of the equator, in the region of the Indian Ocean, north and north-west of Australia, a south-east wind prevails from about the middle of March to the middle

of October, and a north-west wind from about the middle of September to the middle of April. The south-east wind is a continuation of the south-east trade wind, which south of 10° south latitude, blows regularly throughout the year. * * * The monsoons are much stronger than the trade winds, frequently amounting to gales."—Monsoons page 43, ch. 8, Warren's Physical Geo.

It will be worthy of notice that the N. E. monsoon, from October to March, is reckoned as a continuation of the N. E. trade wind, the S. W. monsoon prevailing in exactly the opposite direction for the other half of the year, extending from the coast of Africa to the neighborhood of the Japan Islands; this wind is said to be caused by the greater warmth of the land, than the sea, during the summer, and notwithstanding the notable fact that this wind is in the immediate vicinity of the equator, partly crossing it, yet it blows in a contrary direction, with a force equal to, if not greater than the N. E. trade wind, and for a distance of above seven thousand miles, or about one-third the assumed distance around the earth; a fact in itself, sufficient to overthrow completely the whole theory of the trade winds upon the basis of the revolution of the earth. The greater amount of heat arising from the continent of Africa would also be the true cause of the N. E. monsoon, which it is properly called, and not the "continuation of the N. E. trade wind.

The same phenomena occurs south of and in the immediate vicinity of the equator, viz, the N. E. and S. W. mon-

soons prevailing alternately from March to October, and from October to March; the south-east monsoon being styled the south-east trade wind. Another significant feature about monsoons is that they are much stronger than trade winds, which can easily be accounted for by the fact that the land surface becomes much warmer than the ocean, causing a more rapid ascent of the air, and consequently a more rapid gale to rush towards the land than the water.

Another peculiarity of the trade winds, and one that would forever overthrow the revolving theory, is the fact that instead of the course of the trade winds being on the equator, which should be the centre of the tropical regions, it is situated from eight to ten degrees north of the equatorial line, or line of the intermediate course of the sun, while the isothermal equator advances as far north as fifteen degrees, advancing northward in the vicinity of large bodies of land, and retreating southward in their absence, an incontestible proof that the trade winds are the result of the heat of the sun passing over the earth and *not* the revolution of the earth upon its axis.

To admit that the *monsoons* are caused by the heat of the sun, and these winds blow, after overcoming the assumed trade wind generated by the supposed revolution of the earth, with a force superior to that generated by revolution, and these things cannot be denied, is more than the theory of rotundity can survive.

PLANE FACTS.

TO BE CONTINUED.

ESTEEM your brother to be good, and he is so. Confide in the half-virtuous man, and he becomes wholly virtuous. Encourage your pupil by the assumption that he possesses certain faculties, and they will be developed in him; look on him as incapable of cultivation, and he continues so. Pronounce yourself in health and you may become so.

IT IS SAID that Germans are seldom afflicted with consumption, and this, it is asserted, is in part occasioned by the strength which their lungs acquire by exercising them in vocal music, for this constitutes a very important branch of the education of German youth.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., DECEMBER 1ST, 1871.

THE SITUATION.

[CONTINUED FROM PAGE 692.]

While the promises of the gospel were taught, as commanded, there ensued among those availing themselves of the means through which those promises were to be realized, a universality of knowledge respecting Jesus, that made them one in the acceptance of his Messiahship. This came to different persons in different forms, but always with like result; the same spirit, the same power, the same Lord, but different manifestations; tongues, prophecy, interpretations, faith, knowledge, wisdom, healings, miracles, helps and governments, all working to the same end—and all the testimony of Jesus—the bond of their unity; without it they could not be one; with it, oneness was possible.

Much has been said and written upon this subject of unity, or oneness in the church, or among the churches of Christ. How much has been accomplished towards effecting an equality in worldly wealth, upon a supposition that in this and this alone depended the oneness to be wrought by the testimony of Jesus, the history of the churches and of the church, but too plainly reveals. As the eye, the hand, the foot, has each a conscious existence with the body of man; so with the membership of the body of Christ, each member has a conscious identity with the body. But as the conscious identification of the several members of the human body with that body, does not change the respective organism and relationship of each separate member with every other one of the body, so it is that the conscious identification of those who become members of the church, the mystical, visible body of Christ, does not change the several relations which the separate identities hold to each other in that body. As there is a conscious oneness pervading the entire physical body of a man, through the spirit of man which is in him, so was and is this oneness to pervade the entire body of Christ, the church, through the "Spirit of God," the "Spirit of Christ," the "Spirit of Truth," the "Comforter," which is the Holy Ghost. This testimony of Jesus is the one bond of unity in which the saints may be one with Christ as he is one with the Father. It was given unto the saints of former times; it is given to saints of the Latter Days.

Our hope in the gospel, is then easily summed up. It is found in two sentences, and what is contained in them as contingent results. They are

Firstly; THE SPREAD OF THE GOSPEL; and, Secondly; THE GATHERING.

The gospel dispensation is a gathering dispensation. The direct and the remote effect of the preaching of the offer of "life and salvation" is to invite men to come out of spiritual darkness, into spiritual light; from the darkness incident to the natural man, into the bright effulgence of the light of the spiritual man; to gather out from the degradation of a servitude to sin, unto the exaltation of the service of righteousness. The cry is, "Come out of her, O my people;" "Flee out of Babylon, the City of Confusion." To do this, gathering is involved as a consequence; for as men shall congregate together that safety may accrue from invasion in secular government, so may the legions of a peaceful and spiritual kingdom be strengthened by assimilation within the pales of that cementing bond of unity that accompanies the gospel. But, having to treat of the gathering under another head, we shall not offer anything further here.

In all that we have written heretofore, we have so closely identified ourselves with all the accepted men of the past who have been followers of Christ, that except we should ourself draw the definitive lines, it might justly be supposed that this was intended to be a general rather than a special disquisition.

THE MEN OF THE PAST.

If the men of the past are to form a part of the great whole which is to be "gathered in one" in the "fullness of times," it is essential that a proper estimate of them shall be formed by us, so far as our facilities for arriving at a just judgment of them may warrant an estimation.

Seen through the haze and mist of a long period of time, the prominent men of past ages assume undue proportions. Weird and strange importance attaches to some; some are lost in the gloom of obscurity; while others shine out in the fairest light; the character of some is seen as the character of angels ought to be, while others inspire but a shudder at the darkness of their souls; this one is lauded as akin to the gods, that one condemned as a devil. The only true method of correcting the refraction which distorts the distant objects upon which we are gazing, is to approximate nearer to those objects, until the medium through which they are seen ceases to refract. We cannot turn back the wheel of time. We may reach up to its advancing spokes to lay hold upon them as they come within our grasp; but when once they have passed from beneath our hands they are gone forever. We can, however, by that peculiar process of retrogressive thought known to the thinker, place ourselves in juxtaposition with the men of every successive generation; and as their compeers examine and weigh them. Let us in this light and by this process, without permitting ourselves to pass into tedious and uninviting detail, glance rapidly through the galaxy of names which have by so common use become familiar to us.

Adam has to some men become a myth, a thing of the brain originally, and a thing of the brain still. To others he is a type, a symbol, typifying a principle, a spiritual entity. To others again, the man, Adam, was and is the sole delinquent responsible for the woes of man through his transgression. To us, however, Adam was a reality, an entity, a being like ourselves; save only, that being created in the image of God he was in physical development the best type of what man should be. He became, like us, subject to a condition of sin and death. To him there came the offer of life, and he was thankful for the terms. He was tempted as a man, fell as a man, and was saved as a man. We must judge him from the stand-point of his own age, as to the crime of his transgression; and if he must answer according to the "eternal judgment" of God, there are no grounds for our animadversions upon the turpitude of his transgression. And although we must, by reason of our being in the line of the perpetuation of his species, partake of his condition after his transgression, we do not, nor can we answer for any part of his moral sin. Adam lived and died. It is to be our lot to live and to die. What Adam was to the generation immediately succeeding him, he ought to be to us; an exemplar rather than a hero looming up unto unattainable proportions.

Moses, the Israelitish law-giver, in his day accomplished much towards humanizing succeeding generations, having been made the instrument of laying a foundation for the enactment of nearly every law affecting human rights now known among men; yet Moses was a man similar in passions and human frailties to the men of our own age. And, if we judge from some things occurring in the sacred history of his connection with many noted events, there were many of his own compeers who did not stand in awe of him. We regard Moses both in the office of law-giver and as a man; nor are we willing that the glory with which he was permitted to rule over Israel shall so dazzle us, that we always see him through its shining mystery. We find him a man of God; erring at times, steadfast at others; but finally dying within sight of the "promised land" which his posterity must at the last inherit. If so, we can greet Moses as a man; patiently waiting, always pressing forward, never doubting the end, but ever ready to strike with the opportunity; a man pursuing the policy with which he begun, through the storms of outside pressure; unyielding to the importunity of the dissatisfied ones of the host he led and governed, and though painfully alive to every breath of censure, daring it all when needful. A man who knew the seductive influence of place and power, yet knew just as well what the end of pride, of haughtiness and oppression must inevitably be. With these contradictions in himself, Moses did well, and as a man—a noble man—he achieved a crown we cannot envy, but may emulate.

The apostles, James, John and Paul, taking them as representatives, were men,—chosen men it is true, but evidently chosen for their known qualifications as ministers of the gospel of grace, as it should be in the warfare of its propa-

gation and its triumphing. Not the least valuable quality in the character of these men, was their, to us, almost incomprehensible endurance of mental conflict which must have been theirs to pass through.

This conflict must have been at times terrible, yet these men bore it to the end; and the unconquerable tenacity with which they held fast the faith, was sublime at the time, and is worthy our best commendation now. They were tried as men; as men they fought and conquered. We regard them as men only, having no wish to lessen the honors due them for their labor and their faithful integrity; and having still less desire to endow them with extraordinary powers to which they never aspired while living, and with which they have become invested by lapse of time only. As men at work for the kingdom of God, by choice of that Almighty Ruler; and by reason of their deliberate convictions enduring all things, death not excepted, for the hope set before them, we can understand them and their lives. Their agency was not destroyed; and, although living in the light of the revealed word, there was a liability to err, to listen to the promptings of self, and mistake them for the voice of the Spirit; to be tried by the temptations of infallibility as the recipients of the favor of God, and repositories of a knowledge of the policy of the Redeemer concerning the world. All these things these men had to encounter, and to come off triumphantly was a triumph indeed.

Our relations with them are, or should be, as though they all had lived but yesterday, and are now waiting till to-morrow, to receive, with us, a crown of rejoicing.

A more difficult task than that of placing a proper estimate upon the character of the men with whom the work of the last days begun, can scarcely be undertaken. This task we shall essay only in the light of a general consideration of them, and the measures carried out by them, or their attempted realization of them. Joseph Smith, Hyrum Smith, Oliver Cowdery, Sidney Rigdon, and a host of others, have been variously regarded; nor has the elapsing of time yet cooled the ardor and fervor of the friends of the work and these men for the work's sake; nor removed the hatred and rancor of their enemies, enemies of the work for their sake.

There are many living who knew Joseph and Hyrum Smith, some intimately, some well, and some from only a casual acquaintance. Many have formed opinions concerning them from the representations of others, some friends, some foes of the work; and from their opinions are ready to condemn or to laud. We wish to look at them with as much freedom from bias of judgment as is practicable under the circumstances, and do them justice without compromising our own action in the work. We use the names of Joseph and Hyrum as they were representative men, and perhaps as widely influential for good and evil as any connected with the work.

The contradictions which their public life gave rise to are all fresh within

the memory of man; their virtues being not yet over-estimated by a halo of time's mists, nor their vices toned down in the forgetfulness of years,—they stand almost as the living to be judged by their co-laborers. It is this that makes the task difficult. On the one hand, their friends are to be consulted if one is inclined to censure the acts of these men; and on the other, their enemies will object to much praise.

Joseph Smith was a man of like passions to those which moved Adam to his fall; like those which disturbed the equanimity of Moses at Meribah, and when he slew the Egyptain; like Peter when he wavered, and like all of them in being subject to death. In all these things his brother Hyrum was like him. He was moreover like Adam in desiring salvation after sinning; and like Moses he became leader of the people favored by God. Like James, and John and Paul, Joseph and Hyrum Smith labored for the good of man, and were willing to make and did make some sacrifices for that good. They steadfastly endured in the faith, and both died, slain by the hands of an irresponsible mob.

As much as any other man can do, do we revere the memory of these men. Their self-sacrificing spirit we admire, and would emulate; their devotion was heroic, and worthy of praise; their steadfastness to the purpose for which they devoted their lives has seldom been excelled, and should now shame all waverers. We are not content, however, to be admirers of the steadfastness and devotedness of these men, and to shut our eyes to their faults, and their vices, if evidence shows they had vices.

We do not feel it incumbent upon us to defend the evil deeds of either remote or near predecessors; nor do we recognize it as an obligation upon us to receive all the acts of those predecessors, because we believe them to have been good and true men; or because we are assured that they received and enjoyed the favor of communion with heavenly powers. If they were infallible, then all their teachings were true, and all their acts were correct. But it is not claimed that they were infallible; on the contrary, the idea of infallibility in man is indignantly denounced. If those men, Adam, Moses, James, John and Paul were fallible and might err; so might Joseph and Hyrum Smith err, they being fallible. We believe them to have been fallible, and liable to err; and we are inclined to believe that they did err.

Our relation to these men as being their immediate successors demands of us, not a blind adherence to their views without regard to the works they have left as expository of the hope and promises actuating them, but a full recognition of all their good thoughts, words and acts, as incentives to the performance of good by us; and an acknowledgment of their errors, with the view to shun them, if the circumstances and conditions of our lives present them to us for action. We are not concluded by their evil deeds to our exclusion from salvation, and consequent condemnation; nor are we to be saved upon their meri-

torious acts. We are only affected by either, as they may influence our lives for good or for evil. As their compeers we must weigh them and their measures together, or in comparison; whatever of either may be in harmony with the other may be received as the real standard of estimation, and that which is inharmonious in either with the other may be discarded, and if erroneous by other tests, we are not bound by it.

Adam is not to be judged by his fall alone, but by all the circumstances connected with his fall and his life before and after it.

Moses is not to be judged by the murder of the Egyptian and by his rebellion at Meribah alone; but by all the circumstances surrounding him, and the entire conditions of his life.

The measures which were introduced by Moses, or through his instrumentality, were for the good of all men, but more especially for the good of those people for whom he thought and toiled. Those measures have become the common foundation upon which the whole fabric of the laws governing the rights of man is based, and must have originated from principles of right action existing in Adam's time, and from that time receiving the sanction of every generation to Moses; but by him reduced to a written code. If he by his life contravened any of the provisions of that written code, he must be condemned by it; but in whatever way he honored that code, then by it and his life he bears record of the good to us.

Adam's hope is for life eternal, Moses' that of entering into the promised land to abide forever. Adam enforced the principle of his hope by obedience; Moses by the precept and the example of his life sought for the fruition of his hope. Their measures and their lives are harmonious to a very consistent whole, marred only by the instances recorded by which their fallibility is attested.

The hope of James, John and Paul, were in their ultimate not dissimilar to that of Adam and Moses conjoined. They hoped for life eternal, and a perpetuated life in the land which God should purify, and sanctify, and glorify for their eternal home. They were fired by this hope, because that the Messiah had come to teach it, and exemplify the means by which they might attain unto the things hoped for. The measures which were introduced by Jesus were accepted by these men, and their lives were conformed to those measures. If they, subsequently to their acceptance of those measures, failed to teach, enforce, and exemplify them, then are they to be condemned by them; but, if in their teaching, and their example, there was a conformity with those measures, they thereby exhibited the harmony of both, and their hope is made plain to us. Where they fell short of attaining unto the standard, it but shows their fallibility, and should neither detract from their goodness, nor from the certainty and truthfulness of their hope, nor the divinity of the measures by which they expected to attain unto it.

 CLOSE OF THE VOLUME.

The Eighteenth Volume is drawing to a close; one number more, and its record will be that of the past. How many of our subscribers expect to continue their subscriptions? How many are there whose names will disappear from our lists. Quite a number there are whose subscription has already expired, who have not renewed; and quite a number whose subscriptions will expire with this number, and early numbers of the next volume. Shall we have to distribute the type that now gives the impression of their names; or shall we have the pleasure of receiving remittances for renewals?

If subscribers neglect to renew before their subscription expires, they occasion extra trouble and expense to the office. We have to distribute the type that imprints their names and addresses, and the date to when paid; then when they renew, to reset it again. Those who intend to continue their subscriptions should not give us this unnecessary trouble; and as they have before them on every paper the date to which they have paid, there is no occasion for it. If they have the money, they should forward it sufficiently early; if they have not, they should notify us when they expect to be able to pay, and request us to continue the paper. *We do not continue the paper after the date for which it is paid, unless we are requested to do so.* SUBSCRIBERS; LET US HEAR FROM YOU EARLY.

BR. JASON W. BRIGGS writes from Cottage, Iowa, November 12th, "The Chicago fire was terrible; but the Wisconsin and Michigan fires, if possible, were worse. More damage has occurred from fires this fall than in ten years before. I think the Chicago fire is a *protest of nature* against huddling so much combustible matter into so narrow limits. No such calamity could occur in a city like original Nauvoo. 'Woe to them that join house to house,' says the prophet; Nature protests against it, and fire executes the woe pronounced."

BR. WM. W. BLAIR, at the request of the Plano Branch, delivered a course of Lectures upon the Divinity of the Scriptures, in the Saints' Chapel in Plano. The Lectures were of an excellent character in themselves, and were well delivered; and although not so well attended during the week nights, those who did attend were refreshed, strengthened, and comforted, in the word of God. Our brother has the sincere thanks of his fellow-laborers in the cause for his efficient labor in the branch.

ALL PRESIDENTS of Districts are urged to assist the general Church Secretary to secure a full report for the year 1871. Read his notice in this number. We trust also that every branch of the entire Church will respond

to the call, and send in the report required by the 10th of January, 1872. Read carefully his notice "To Presidents and Clerks of Branches throughout the world."

BR. Z. H. GURLEY, writes under date of November 14th, 1871: "Since my last, (October 30th), I have baptized eleven persons in Fayette township, Iowa. Br. Banta spoke there Sunday last, the feeling there is good in our behalf. Persecution reigns in Allenville and vicinity. Hope to visit there soon."

QUESTIONS AND ANSWERS.

Question.—Is it right for an elder to rise in meeting and say, "I am a Spiritualist, and a true medium?"

Answer.—Those expressions are not wrong in themselves, if properly qualified by explanation either before or after uttering them.

Q.—Can an elder organize a branch and be chosen president of the same? *A.*—Yes.

Q.—Would the ordination of a person to be an elder, at the time of organizing a branch be proper, a vote of the members composing said branch being taken?

A.—Yes, if the ordination was otherwise proper.

Q.—Is it right for an elder while on the stand, to spit tobacco juice, clean his lips with his fingers, then break bread for sacrament?

A.—We should prefer not to eat after so dirty a professor of faith.

Q.—What is the difference in the revealed will of God, between lying, stealing, and dancing?

A.—Lying and stealing are expressly forbidden, dancing is not.

Q.—Which commits the greater sin, the one that tells a lie, or the one that dances?

A.—We think the liar to be the greater sinner.

Q.—Is it right that one should make confession any more than the other, if so, which of them?

A.—The one committing the greater sin. Local law may make them equally criminal.

Q.—Has a branch the right to erase the name of a member at their request?

A.—We think so; unless there be a charge against them, when they should be tried on that charge. The erasure at request should be by vote of the branch, however, and opposite to their name should be written, "Disfellowshipped," or "Name erased," at his (or her) own request."}

Correspondence.

STILLMAN VALLEY, Ill.,
Oct. 17, 1871.

Br. Mark:

After my return from the General Conference, I drove from Plano to Amboy, and Br. Blair being there to remain over Sabbath, I, after a few days, drove on up to Pecatonica, the place where I grew up from boyhood, and where my mother lives. There was where I passed lonely years in gospel infancy, striving to live an exemplary life, and to teach the truth while in my work-shop, and in the highways and byways, looked upon as only being out of place in defending the unknown truths of an unknown Reorganized Church of Christ. The outgrowth of those feeble, single-handed efforts, after several years, were two or three honest hearts, and, since then, Br. Leland's life and efforts, with some poorly attended meetings held by Brs. Bartlett and Powers, have kept some fire within, until at last our prayers have been answered by a favorable time for the delivery of the latter day message.

Urgent requests were made by some, for the steadfastness of years and the sacrifice of life's prizes led them, as they said, to be assured that I was honest in my belief, and, though they had been partially enlightened in the past, yet they wished a perfect understanding, like the request made to Paul in Acts 28:21.

A church was procured, and Mr. Welch, chorister at the Congregational Church, came with the choir, and sang for me.

The house was filled, mainly by the best class of citizens, professional men and church members. The best of attention was given, and perfect quiet was had during the sermons, though they were of double the length of their usual fare. I can only say that God bestowed his Spirit unto a degree of liberty and earnestness that, for the time being at least, made some sober, thoughtful faces before me,

and I trust that fruit unto life eternal will be the result, as signs before my departure gave hope. I believe that the saints were revived, and as for myself, I can testify to the joy I had in the power and eternal truth of the gospel of our Lord Jesus Christ. Invitations were given for me to come again, and the time may be near when a good work can be done by one more able than myself, if necessary. I fear that events and judgments are hastening up faster than the elders are in warning and teaching. Sudden and terrible are the destructive tokens that are omens of the future, and signs of the closing day of all national greatness. To Amboy to-morrow, for a couple of weeks, then to LaSalle and Livingston counties. May the Most High bless and prosper truth in the hearts and lives of yourself and all men. Your brother in Christ,

HENRY A. STEBBINS.

STEAMBOAT NORTHERN LINE,
Mississippi River.

Dear Herald:

In accordance with a recommend from the First Presidency, I parted from home and friends, and valise in hand, set out to visit St. Louis, to spend a week with the saints in that vicinity, and thus, after the termination of that visit, I with pleasure will give you an account of the persecutions and afflictions I underwent, in thus being a missionary to the *heathen*.

Learning that the boat started early in the morning, I thought it best to cross in river the night before, so with a brother lately baptized at Nauvoo, in a skiff I found myself afloat, we sang merrily to the dipping oar. The shadows of evening hung darkly in the waters; island, tree and star were reflected in the clear surface.

With good company at such a time one may think many good thoughts, the cares and vexations of every day toil drop off, and seem never to have been. The judgment is left clear to occupy itself with the better, deeper, and purer questions of life.

Packing a valise is a sour subject, especially if it is outward bound, but then one ought to take leave gracefully, and be off, as loitering tires patience and evaporates sentiment. However, one has sometimes a good visit with the hand on the door latch, so thought I as we moved along, that a boat ride on the Mississippi in the evening was no mean pleasure. We passed the island where the willows are feathery and fine, and those wonderful water-lilies grow, rounded up to shore and were in Montrose. We passed the fore part of the evening talking with the founder of the Riverside Institute, quite an institution in progress of building just opposite Nauvoo, in Iowa. Mr. Whitfield, keeper of the Jefferson House, invited me to pass the night with him, so Br. Alpheus returned with the boat. Morning found me out early, breakfasting with the saints. I was spending an hour in chat when the whistle of the steamer warned me to be off. The Charlie Cheaver. We began the downward trip over the rapids, the water was so shallow that some of the time we merely dragged along over the rocks, barely floating, sometimes catching the bow on the rocks, we would swing round and back off. There was no one on board with whom I could start a conversation, save one old German lady, quite refined and accomplished, with all quite motherly. We chatted in German as well as we could. Being not long from Germany, she compared the two countries together very intelligently. Germany was older, better built up, more abundantly decorated, and better cultivated; but overrun with a population too numerous to admit of the rise of the poorer classes from poverty and toil. The laws of this land she thought were better in many respects,—the freedom of speech and the press were great blessings that tended to the correction of many evils prevalent in less favored lands; our regulations for education were faulty according to her best judgment. We criticized the dwellings and farms, noting the better appear-

ance of the latter upon the Illinois side next the river, and indeed the orchards, gardens, fields and woodlands presented a fine appearance as we passed slowly down the current.

At Keokuk we were transferred to a larger steamer, Lake Superior by name, very finely built and ornamented—quite a floating palace in fact. The cabin was painted the whitest, and upon every door was a landscape neatly painted in the center panel, a piano of course graced the ladies' cabin. Quite a number were musicians, so that we had a variety of pieces played. Then also there were a gayly dressed and handsome set of votaries to Euterpe, whose swift and graceful movements to the sound of violin and piano made the hours merry for themselves, and for the bystanders also.

The ancient German lady and myself sat by complacently, and argued the propriety of dancing in general. We broached the subject of religion, and I was peculiarly struck with the tolerance and knowledge of scripture she displayed. We decided that if dancing was to be indulged in, it must be with the provisos that were thrown around her dancing days,—her mother with her at only select companies, and then for just two or three hours in the evening. We talked of catholicity, remarked the obvious transgression of the commandment found in the scripture, "Thou shalt not make [for God] the likeness of anything, nor bow down thereto." The fare was good, the waiters obliging, and altogether the downward trip, though lacking the society of saints, was very pleasant.

We at last came in sight of Alton, dinner was served however before landing. It is curious to see the difference observable in the manner of deportment among an assembly of strangers at table. Some growling and grumbling, others pleasantly and quietly awaiting their turn to be served. It is remarkable too that these grumbling, snatching growlers, generally

come off second-best, and that a quiet civil deportment begets a feeling of respect in all around, so that one exhibiting such conduct is served more quickly and pleasantly; while the contrary demeanor stirs up a thousand obstacles in one's path.

I had barely time to get off the plank at Alton when the boat was off, and I was left to find the saints the best I could. You will say that I was in search of *heathen* instead of saints; well, as there was going to be a conference the next day, I was desirous to find the saints as a sort of basis whence to operate. Well—Alton is quite a town, some of the streets *are long*, very few know who owns and rents the Temple Hall. Knowledge of Latter Day Saints is limited to the few, and editors' memories are short; these problems were pretty thoroughly pondered before I found Br. Perks in the foundry. Thence my passage was one of prosperity.

On the following day we convened in conference. There were a small number of saints present, enough to be happy in the Lord, who blessed us with his spirit to do business harmoniously, and we trusted efficaciously. This was on Saturday. On Sunday, in the forenoon, we listened to an able discourse by Br. Betts, who was present, and who is president of the Belleville branch. In the afternoon the sacrament was administered,—it was my privilege to preface the same with a few remarks. Our congregation was by this time considerably increased. In the evening the hall was well filled by a large and interesting congregation, some of the principal men of the place were there. Again it was my privilege to speak, and I felt to vindicate the cause of Zion, and to show the purity, the truth, the grandeur of the principles that cause us to adhere together. I had listened that day to some such testimony as veterans like Father Whitehead, (was ever name more appropriate for a venerable soldier of the cross), and truly I saw the truth, whether I was enabled to speak it in fullness or not.

After meeting I was introduced to many present, and altogether the visit was an enjoyable one to me. I made many pleasant acquaintances among the saints, old and young, fair and brown. You may be sure our tongues flew fast, and we sought by every means to render bright the pure and precious moments, both in meeting and in social circles at home. One thing I will say, however, I object to, viz: partiality; extra dishes (corn cobs) and extra fine china cups, I object to, unless the china-ware and fruit (not the corn cobs) be served up to me.

Alton is much diversified with hill and vale. The streets present a pleasant appearance in many places, though like most old towns that have taken a relapse, it seems antiquated, crusted over in fact; it would take quite a revolution to start it growing again. The fruit was fine, and I noticed a beautiful passion vine over one porch in full bloom, bearing its shadow of our Savior's sufferings. Br. Betts, Richardson, Hicklin and myself visited the old penitentiary near the edge of the city. Its former inmates are all at present in Joliet, this State; let us hope their situation is jollier than it was in this old prison. We wandered through its gloomy, deserted, ruined rooms, and down its corridors of little narrow cells, with their thick walls and iron doors, fully impressed with the fearful state of darkness and depravity that would constitute one an inhabitant of such narrow limits worthily. Br. Richardson, being a blacksmith, had often been admitted here to rivet fetters, repair casings of iron gates, and do like work for the keepers, and he told us many an anecdote of the inmates, their thoughts, habits and reflections. "If I had only heard to my mother," was the one expression of their hearts, "I need not have been here." He also enlightened us in regard to the discipline, work and condition of the depraved beings who constituted the mass of those sent here. After going the rounds of the workshops and

other buildings enclosed in the penitentiary wall, we went out through a hole in the wall where the stones had fallen down, and so had been in prison and escaped by a hole in the wall. After a pleasant walk through the city, we repaired to the depot, and were soon *en route* for St. Louis.

D. H. SMITH.

[The following letter has been handed us by Br. Stebbins for publication.]

WAUBECK, Pepin Co., Wis.,
Sept. 24th, 1871.

Dear Br. Stebbins:

I received your welcome letter in good time, but put off answering it till after conference. I had a letter from Br. Carrieco telling me about the Council Bluffs Conference, and one from Br. Kelly, in which he thinks that he will be with us, God willing, by Christmas, and to stay some time. How it rejoiced us all. We are well as usual, and feeling truly glad in hopes of seeing you next spring, and are thankful for the piece in the last *Herald*.

How far Wesley's professed followers differ from him: I wish that I could get Fletcher's letters to Wesley again. I once read many of them,—one on revelation. He says:

"People in these days look back to the Apostles' days, and call them dark days, and these days light; but alas! what a mistake. Were those days dark when God spoke from heaven, and when the heavens were opened, and angels visited earth and conversed with men, while in these days we have only the dead letter so imperfect that man does change and alter to suit his own peculiar creed—is it not calling light darkness and darkness light. Will not every true christian join with me and cry to God in mighty prayer, *Oh God! take away this dead letter and give us thine own living voice.*"

Surely those first Methodists were nearly Latter Day Saints, and I have no doubt they will be with them.

I remember, I think it was in 1840, that in England one of the sisters (she was a Methodist before she joined the saints) had a dream, in which she said that she saw

old John Wesley clothed in a white robe, and she saw him lift up his hands toward heaven and proclaim: "*Glory be to God, salvation is come again to earth.*"

Dear brother, let us see such pieces in the *Herald* as will cheer us, for they are all the sermons we have.

I hope to get down to the next April Conference. Oh what a feast it would be to me to meet with the brethren, I would value it above rubies. We have now a railroad to Hudson, so you will not be jolted for a day over a rough road, but a few hours will take you there, and I cheer myself in prospect of sitting beside you going to see the dear Hudson saints.

Pray for us up here in this wilderness. All send love, hoping that God may grant to us the blessing of once more seeing you, that our joy may abound.

Your affectionate brother,

JOHN MACAULEY.

DECATUR, Mich.,

Oct. 18th, 1871.

Br. Joseph Smith:

The *Herald* has just arrived upon that fortnightly visit, happily entertaining each one from the budget—"Correspondence," and those well written articles, "The One Body," and "Progress." So may its pages ever teem with proper interest.

With us, the truth in its way, is slowly wending, but it must have the propelling of those rare powers, patience, prayer and work—any amount of the last—ere all shall have heard in that light which will make savor judges. Proving by the Bible that we are right, is but the dew-drop of the labor, it must then be shown that we are not wrong, viz: that we are neither Brighamites nor Spiritualists, although the doctrine we preach is as adverse from these as the antipodes, and afterwards that the opposers of the work are *not* right, and finally that they *are* wrong; then you have the universal verdict of the congregation—"Well, that

man has a good Spirit about him and he preaches the Bible, but——." This is all; the blank is never filled by the many, nor will it be until he whose right it is shall insert—"The pleasures of sin for a season."

New places readily admit the preaching of the word now, which is the most prominent change in the right direction.—Lately the Adventist, *Corpus sine pectore* denomination has made two efforts against the work; but in the language of their Elders, "Much has resulted to favor the saints, by the issue."—Praise to our master who will yet reign! The first Elder, after a gentlemaly opposition of three evenings, withdrew, when two questions were yet before him for discussion. The second, though pressed by his people to make defense of their position, and with the experience of sixteen years for a sitmulant, proved to be unequal to the first, in his arguments; but after the old story of the Irishman's sign over his turning shop, he relied for success "upon all manner of turning and twisting."

An argument has been attempted from the favorable notice in the *Herald*, a few months since of "The Emphatic Diaglot" the Greek interlineary translation of the New Testament by Benjamin Wilson—drowning men will grasp straws—a, to me, manifestly hampered work, from the strait to which the author worked, that a pet theory might have an airing. In John 3:8, he has translated the Greek word *pneo*, Spirit, when the universal decision among scholars is that in the seven times in which it occurs in the New Testament it should be rendered *air*, *wind*, or *breath*, the last but once, in Acts 17:25. This is done that the argument may be made, rendering the Greek *pneuma*, wind, &c, when this term is made *specific*, by the writers of the New Testament, predicating mind in each of the forty times it is used by them with reference to man, and by its not being *otherwise* used by them—in this as well as with his favorite terms, "*hades*,"

and "*age-lasting-life*" it is evident the author has forgotten the value of letters, in the translation, and has descended to the defence of a theory in so important a work, by a mode of reason.

But if it is by ratiocination such questions are to be settled, it seems the better way, since Scripture is a rule of action of itself, and therefore its own expositor, that we untrammel ourselves from a supposed knowledge of classic lore, and in a more comprehensive way, adjust these immeasurable difficulties to the belief of a system, that has arisen in a time which makes easy the judgment towards a squeezed translation.

It is evident to the most illiterate that he who assumes the right to determine these points of difference *beyond* the margin trode by the interested, binds his judgment in the issue, and thus far must destroy his God-given-agency.

Remarkable that men will toil thus determinedly for the establishing of a plan of salvation, averse from that of our Blessed Master's, and too, bearing but one distinguishing object in its ultimatum—the comparative destruction, rather than the salvation of the human family. No wonder that that celebrated divine, Rev. Albert Barnes, after for years promulgating such a system should exclaim, "All is dark! dark to me upon this subject of eternity." Surely to know the "things of God," man must be subject to "his Spirit," or revelation. May we thus grow.

Ever yours,

E. L. KELLEY.

PLEASANTON, Kansas,

Sept. 13th, 1871.

Bro. Joseph Smith.

The work of the Lord is progressing here, and in this part of the vineyard. Since I wrote to you last, I have been to Columbus, Kansas, and brought the elders home with me. They preached in my house, and administered to my wife, and the Lord confirmed it with signs following.

I was baptized, ordained an elder, and started out to preach. I have preached twice a week ever since; Bro. Warnky has preached here too, and baptized twenty-eight since the 4th of June. I baptized six to day, fifteen miles south west of the Pleasanton branch. Where I live, I expect to baptize several more next Sunday, if the Lord is willing. I feel that the Lord is with me in all my labors. The saints of the Pleasanton branch seem to rejoice in their duties at all times. Sister Adeline Cox, my wife, desires the saints to pray that she may obtain her sight again; she has been blind for nineteen years; but she can discern some light. There are thirty members added to the Pleasanton branch at this time by baptism, and good prospects for preaching here, though I am the only resident elder in this part.

To THE ELDERS.—Please call and assist me. We need an elder here very much.

Yours in the Lord,

G. C. COX.

COTTAGE CORNER, Kansas;

Oct. 15th, 1871.

Br. Joseph:

The work is still onward in this district. I am still endeavoring to scatter the good seed broad cast over the land, and the Lord is truly blessing my labors. I have just returned from Jacksonville, Neosho Co., where I held a series of meetings, assisted by Br. Z. S. Martin, and J. T. Davies. You may look for good news from Jacksonville ere long. Places for preaching are opening continually. I took a tour through Jasper and Newton Counties Mo., I obtained the privilege of preaching in the Presbyterian Church in Newtonia, Newton Co. There are no saints in Newton Co., that I am aware of, except our worthy Br. L. L. Wight, and family, who are well worthy of the name they bear, as every one who visits them can testify. God bless them. Here let me say to the saints who are looking in this

direction with a view to settle; I consider that Newton Co., Missouri, offers better inducements to those who possess the means to buy land or farms, than any place that I have yet seen, for the following reasons:—first, health; second, good land; third, abundance of timber and rock, and abundance of pure water. Good land can be purchased for from \$8 to \$12 per acre. The people are kindly disposed, very friendly and sociable.

I held a three-days' debate in July at the Keiler School House, in Crawford Co., Kansas, with a "Campbellite" minister, which has resulted in great good for the cause of truth. I baptized two during the discussion, and three others soon after, and more are coming. Br. John T. Davies, who was appointed to devote his entire time in the ministry, is faithfully carrying out the resolution in preaching the word.

There has been considerable sickness here this fall, mostly among children. The health is improving at present. Br. Z. S. Martin is here, *en route* for Ohio, to fill the mission assigned him at the Semi-annual conference, and you may be sure that I shall keep him employed while here. Transient and visiting elders are not allowed to rest in this district, (as Br. Mark can testify). By the way, where is Br. Mark? May God bless him wherever he is, together with all saints, is the constant prayer of

Yours in Christ,

B. V. SPRINGER.

My post office address is Cherokee, Crawford Co., Kansas.

Address of Elders.

James Kemp, box 300, Nebraska City, Neb.
 B. V. Springer, Cherokee Station, Crawford Co., Kan.
 E. C. Briggs, Plano, Kendall Co., Ill.
 W. W. Blair, box 337, Sandwich, DeKalb Co., Ill.
 John S. Patterson, box 271, Kewanee, Henry Co., Ill.
 E. C. Brand, box 39 Tabor, Fremont Co., Iowa.
 C. N. Brown, No. 12, Ford-st., Providence, R. I.
 Reuben Newkirk, Lloyd, Richland co., Wis.
 J. Foreman, Salt Lake City.
 Elder Nicholas, Malad City, I. T.
 W. Worwood, Nephi, U. T.
 E. Warnock, box 50, Plano, Ill.
 Samuel Powers, box 286, Beloit, Wis.
 G. Hicklin, Gartside, St. Clair co., Ill.

Conferences.

Digest of Church News.

The NEVADA District Conference met at Carson City, Nevada, on September 30th, 1871. George Smith, president, *pro. tem.* Officials present: 1 seventy, 9 elders, 2 priests, 1 deacon. Branch Reports. Franktown: 20 members, 5 elders, 7 scattered, 2 residence unknown, 1 removed by letter; John Twaddle, president; G. P. Slayton, clerk. Mottsville: 35 members, 6 elders, 1 priest, 1 teacher, 1 baptized, 2 received by vote, 1 died, 5 absent from branch. David R. Jones, president; John Hawkins, clerk. Carson City: 42 members, 7 elders, 1 priest, 3 teachers, 1 deacon, 3 disfellowshipped, 1 removed. A. B. Johns, president; E. Penrod, clerk. Austin: report rejected on account of informalities. Dayton: report not sent to conference. Resolved that a notice be given to Br. David Davis to appear tomorrow, October 1st, at one o'clock p. m., to answer to the charge preferred against him at our last conference for teaching polygamy. Elders' reports. John Twaddle, David R. Jones, David Richards, David E. Jones, E. Penrod, George Smith, A. B. Johns, D. K. T. Winter, also priest Edward trimmer, and deacon Andrew Carlson. Sunday, nine a. m., met for prayer-meeting, at ten a. m. preaching by E. Penrod, D. R. Jones, D. E. Jones, David Richards, and George Smith. At one o'clock council met to try Br. David Davis. Br. Davis was present. Brs. D. R. Jones, A. B. Johns, and G. Smith, affirmed his guilt. Br. Davis plead not guilty of teaching polygamy; but he believed that Brigham Young was the anointed of God; he knew that old Joseph Smith was a prophet of God. Case deferred. On motion, Br. A. B. Johns was chosen president of the district, Br. Geo. Smith giving him the chair. Br. John Hawkins as district clerk, and all the authorities of the church were sustained by vote in righteousness. Minutes of last conference read and approved. David E. Jones, David Richards, D. K. Winter, and E. Penrod, were appointed a court of Elders to consider the case of Br. Davis at one o'clock. Sacrament was administered, and Br Thomas Millard was confirmed, he having been baptized in the forenoon. Two who were sick were administered to, one of the sick bearing testimony

that God had blessed her with better health immediately. Report of court of elders. Your committee do sustain the charge against Br. Davis, and recommend that he be cut off. Signed David E. Jones, chairman, David Richards, D. K. Winter, E. Penrod, clerk. Conference sustained decision. Preaching by Br. A. B. Johns. Adjourned to meet Saturday, December 23rd, 1871.

The Quarterly Conference of the WESTERN MAINE District was held at Buck's Harbor, Brooksville branch, September 30th, 1871. Br. John C. Foss, president; M. R. Cousins, clerk. Minutes of last conference read and approved. Officials present: elders 2, priests 3, teachers 2, total 7. Their reports were heard and approved. Branch reports. Bear Isle: 18 members, no alteration. Jonathan Eaton, president; James S. Eaton, clerk. Little Deer Isle: 20 members, 1 cut off. G. W. Eaton, president; J. Blaster, clerk. Green's landing: 48 members, 1 disfellowshipped. T. Ames, president and clerk. Brooksville: 25 members, no change. J. J. Billings, president; M. R. Cousins, clerk. Preaching at evening, and on Sunday morning and evening by Elder J. C. Foss. The house was well filled and good attention was paid. Adjourned to meet with the Little Deer Isle branch, December 29th, 30th, and 31st, 1871.

Miscellaneous.

Pacific Slope Record.

TO THE PRESIDENTS OF DISTRICTS AND BRANCHES IN THE PACIFIC SLOPE MISSION.

WASHINGTON CORNERS, Cal.,
Oct. 30th, 1871.

Brethren:—The conference of this mission has seen fit to appoint me to keep a "record" or "list" of the names of the several members of the Church of Jesus Christ of Latter Day Saints comprising this mission, in a book. I was appointed to this office at the Annual Conference of this mission in April, 1867, and each succeeding conference has sustained me in that position; notwithstanding the appointment, I have been unable to perform my duty in this respect. For four and a half years I have been trying to get a book, and as many years trying to get a full list of all the names of the members in this mission. The first difficulty is at last over-

come by resolution of our last conference, as follows:

"Resolved that a collection be taken up at this conference to purchase a suitable book for a Church Record, and whatever is deficient to be taken up among all the branches on the Pacific Slope, and forwarded to the committee appointed."

The committee have on hand \$34,60, the result of two collections; one in April, 1867, of \$17,10, and the other in October, 1871, of \$17,50. There is yet a little lacking. The book is ordered, and by the time this notice appears, will be in my hands. The price of the book is \$47 in gold; this is the very cheapest we could get it done for. One house asked \$60, and another asked \$90 for the same work.

We could not have all the forms printed and ruled off for this sum, but have selected three as being of the same size folio, viz: the record of members, the record of officers, the statistical report of districts. The record of children's blessings, the record of marriages, the record of money or financial record, have all to be kept; but for this, plain blank books will do, as I can do the ruling on them myself. You will perceive that there is a deficiency of \$12,40 on the record book—proper, and according to the resolution the branches have to supply this deficiency. Whatever may be sent to the committee over this amount, will have to be expended for other necessary material, such as books, paper, stamps, &c., so that I may be able to send to the general church authorities in the east a correct report for once.

The other difficulty is not as yet overcome, but with your united effort it will be overcome; that is the "list of the names of the members" in your several districts, or branches, where there is no district, or wherever a member may be found, is required. The districts of the Pacific Slope Mission have been negligent in this respect, and it is to be hoped that this will be remedied hereafter. Branches should report to their district conferences. District conferences to the Mission Conference. Instead of this, a few branches only report, as at our last conference, and of the rest we seem to absolutely know nothing. This seeming neglect was felt, and was the cause of some resolutions being passed in conference which all the elders in this mission ought to read, as it concerns them.

I have the names of members ready to be recorded from San Francisco, Sacramento, Petaluma, Santa Cruz, Oregon, and part of the Nevada districts; from other portions of the slope I have nothing.

There has been but one statistical report sent in, and that is from the Watsonville branch of the Santa Cruz district. There has not been any record of marriages sent in. No financial accounts of districts or branches.

I should have been pleased to have had all of this work done before this, which might have been, had I had the facilities to do it with; as it is, I hope to be able for the task assigned me, so that all may be satisfied; and I want the co-operation of all who are interested in the glorious work in which we are engaged.

The committee are Thomas J. Andrews, 436 Brannan street, San Francisco, and Peter Canavan, Washington Corners, Alameda county, Cal.

I would state that it would be better to send money you may have to send to Br. T. J. Andrews, as it would be attended with less risk.

Forms of statistical and financial reports may be had for districts and branches at the *Herald* office, for a nominal sum.

Believing that you will respond to this, I remain, your brother and servant in Christ,

PETER CANAVAN,
Clerk of the Pacific Slope Mission.

"The Sisters' Union."

PROVIDENCE, R. I.,

August 24th, 1871.

Minutes of the first meeting of "The Sisters' Union," for the work of Christ. Agreeable to appointment, the following named sisters met at No. 12 Ford-st.: Silence Holt, H. E. Yerrington, H. A. Collins, Nellie Fiske, Jane McKenzie, Sarah B. Coombs, and Melissa Butt. The meeting was called to order by Sr. Yerrington, and opened by prayer. Sr. Holt was appointed chairman. Sr. Yerrington presented the object of the meeting, stating that she had long felt that something more should be done by the sisters for the advancement of the cause in which they were engaged. She desired that a sisters' society might be formed, that they might become better acquainted with each other, and more interested in the work; and by uniting their efforts, and each weekly contributing a small sum of money, they might do something to assist the church, by providing such articles as might be needed in the work of the Lord.

On motion of Sr. McKenzie, Sr. Yerrington was chosen president of the society by unanimous vote. Sr. Jane McKenzie was

also unanimously chosen to fill the offices of secretary and treasurer. Sr. H. A. Collins was appointed missionary, and Sr. Yerrington and Sr. McKenzie a committee to present a name, constitution, and by-laws for consideration at next meeting.

The remaining time was occupied in prayer and testimony by several, and remarks by the president upon living as Latter Day Saints, in peace with all people. The good Spirit was present, and all were profited. Meeting appointed for the 31st, at Sr. Coombs'. Closed by singing.

JANE MCKENZIE,

Secretary.

To Presidents and Clerks of Branches throughout the World.

In number nine, current volume, in the minutes of Annual General Conference, is the report of the secretary of the church for the year 1870, by reading of which you will discover that **OUT OF TWO HUNDRED AND TWENTY BRANCHES** reported in *Herald*, *only sixty-nine sent the required report to the Secretary and Recorder of the church.*

A complete report is desired; and to this end, *each branch of the church* is requested to send in a **STATISTICAL REPORT FOR THE YEAR 1871.** This report should be made out on the 31st of December, or at least should represent the actual state of each branch on that day, and should be forwarded within ten days from that time. The report should be made out on the forms for Statistical Reports, published in the *Herald* Office, price five cents. Please remember that these reports should also represent *every change* that has occurred in the branch from the 1st day of January to the 31st day of December, 1871.

PRESIDENTS OF DISTRICTS

are also requested to send lists of the names of each branch in their districts, on the same date, with lists of all branches organized or disorganized within their districts during the year. By these lists, the secretary will be able to learn whether all the branches in organized districts have reported, or not, and to take proper measures to obtain reports from those who may have neglected their duty in this matter.

Brethren; permit me to appeal to you to assist me to publish one complete yearly report. It is due to the church, due to yourselves, due to the cause. To be able to present a complete view of our standing to the church, and to the world, would

give satisfaction and pleasure to all who watch with earnest anxiety the changes that occur to help, or to retard the Master's work. Address,

MARK H. FORSCUTT,

Church Secretary, Plano, Ill.

Organization of Lamoine Branch, Iowa.

Pursuant to resolution adopted by Little River District Conference, in September last, to organize a branch of the C. of J. C. of L. D. S. in Fayette Township, Decatur Co., Iowa, a meeting convened, Br. A. W. Moffett in the chair, and after the usual routine in such cases, was duly organized with 19 members. On motion, Br. Charles H. Jones was unanimously elected president, and the branch named Lamoine. There are a goodly number of saints who purpose uniting with the branch, as soon as they obtain Certificates of Removal, so that it will soon reach thirty in number. Preceding organization the saints were much strengthened by a soul-cheering sermon from Br. E. Banta, on the "Kingdom of God;" and not only the saints, but many others were moved to exclaim,— "May we know what this new doctrine is, whereof thou speakest?" Good was done, and all seemed to enjoy the day. The "wine" is turning.

Z. H. GURLEY,

Acting Secretary.

Sunday School Series.

A new series of books for Sunday Schools. Now ready, No. 1, "Maggie and Mary; or the Slanderer Exposed." A composition for Sunday School festivals and exhibitions by Uncle Mark. Price ten cents each, or one dollar per dozen. This is designed to be represented by twelve scholars, ten girls and two boys

No. 2 contains a "Christmas Dialogue," to be represented by four female scholars and one teacher; and three Recitations, entitled: "My Swarm of Bees," "As best you can," and "Contributions," by Uncle Mark. The last named is designed to be delivered prior to taking up a collection in behalf of the Sunday School cause.

Should the demand for these works be sufficient to justify it, a full series will be published of original pieces for entertainments, suitable for our schools, that the necessity of applying to other sources, and using such as can be obtained for these purposes, whether adapted to our faith and policy or not, may be obviated.

Let those who purpose having Christmas, and New Year's Festivals send in their orders early.

Notice.

Alexander Hunt and Judah Griffith are requested to apply for their licences, as members of the High Priests' Quorum; sending the following particulars. *Name in full; where ordained; by whom ordained; and when ordained.* As Br. Hunt has never reported to the quorum; if the president of the branch or district where he resides can forward the information required, or any information concerning him, they will oblige the quorum.

It is also requested of the churches that if any action be hereafter taken against any member of the High Priests' Quorum for misconduct, a full report of such action, and the grounds of it, be forwarded to the Secretary for presentation to the quorum at its next sitting. Address:

MARK H. FORSCUTT, *Secretary,*
Box 50, Plano, Ill.

Notice.

The only change in our advertisement, as published on the 1st ult., is we are out of French Morocco Hymn Books, tract No. 2, and also Branch Statistical Reports.

Corrections.

244 Sandusky-st., ALLEGHANY, Pa.,
November 6th, 1871.

Br. Joseph Smith:

Since I posted to you the notices of the death of Br. Edwin Hulmes and Sr. Alice Winders, I learn that I made a mistake in the name of the town at which Sr. Alice Winders died. She died at McKeesport, not Port Perry, Pa., as I stated.

I also neglected to state where Br. Edwin Hulmes died. He died at his residence 9 Hazel-st., Pittsburgh, Pa., not in Alleghany, as stated, which appeared in the *Herald* of the 1st of November.

W. H. GARRETT.

The death of Mary Jones, wife of Daniel E., should be David E. Jones.—See *Herald*, vol. 18, p. 637.

BR. E. C. BRAND

Of Tabor, Fremont Co., Iowa, is authorized to solicit subscriptions for the *Herald* and *Hope*, and to receive money for the same.

MARRIED.

At Council Bluffs, Iowa, in the Saints' Chapel, on the 18th of October, 1871, by Elder Joseph Smith, Br. ROBERT MCKENZIE, from Jacquet River, Restigouche Co., New Brunswick, to Sr. FANNIE RICHNER, from New Buffalo, Berrien Co., Michigan. Peace be to the happy pair.

DIED.

In Jefferson Township, Harrison County, Iowa, September 2nd, 1871, of typhoid fever, CHARLES, youngest son of Addison and Jane ADAMS, aged three years, seven months, and seventeen days.

If you ask "Why, where is Charlie?"
Quivering lips will faintly say,
"Little Charlie's gently resting,
He has been so tired of play."

Pure and white the robe around him,
Soft and white his narrow bed;
Cool and soft the sod that's o'er him,
"Ah!" you ask, "is Charlie dead?"

No, not dead, but sweetly resting,
When the sun-set closed the day;
Little Charlie, prattling, murmured,
"Oh! I am so tired of play."

So we say our darling's resting
In a slumber calm and deep;
Tho' the bird's are singing o'er him,
Tho' the stars still vigils keep.

O'er his bed the storms may mutter,
They can wake him never more;
Yet we do not say we've lost him,—
Only that he's gone before.

For we know he rests securely,
In the Heavenly Father's care;
'Mong the lambs the Savior's keeping,
For his pastures green and fair. J.A.

At Sacramento City, Cal., October 12th, 1871, EUNICE FULLER, aged 10 years and 11 days:

Her sickness lasted five days, and during that time the pain she suffered, no mortal tongue could describe; yet through all her suffering, she scarcely uttered a complaint: She had a desire to get well, but it was our Father's will to take her home.

Father; weep not for her;—
The Lord hath chosen her.—
She hath only gone before us
To that glorious resting place.

In the Tarkeo branch, Holt Co., Mo., August 18th, 1871, of bilious diarrhea, BENJAMIN E. WILLEY, aged 69 years and 3 months.

He died as he had ever lived, firm in the belief of the latter day work.

In the Tarkeo branch, Holt Co., Mo., August 16th, 1871, SIDNEY W., only son of Thomas J. and Nancy M. WILLEY, aged 2 months, 3 weeks, and 2 days.

At Forest City, Holt Co., Mo., October 22nd, 1871, of an injury received from a fall, JOHN JONASSON, aged 45 years, 10 months, and 25 days.

Br. Jonasson was a faithful servant of God, and will doubtless receive the reward of the righteous.

The Black Year.

The year 1871 will hardly be considered in history a year of grace. In point of fatality to human life, and destruction to material values by extraordinary natural causes, no year in the history of the world can equal it. Overwhelmed as we are by our own disaster, we have given little attention to what has been transpiring abroad, and have almost come to consider ourselves the only sufferers. The retrospect, however, is a terrible one. War, famine, pestilence, fire, wind and water, and ice, have been let loose and done their worst, and with such appalling results, and with such remarkable phenomena accompanying them, that it is not to be wondered at, men have sometimes thought the end of the world had come. We have seen our own fair city laid in ashes, throughout almost its entire business limits, and seventy thousand people left homeless. On that same night, the conflagration swept through Northern Wisconsin and Michigan, sweeping village after village with horrible loss of life, and ruining thousands of acres of timber, the cutting and milling of which formed the main industry of that region. Illinois, Minnesota, Indiana, New York, Pennsylvania, Kansas, Missouri, and California, the Alleghenies, the Sierras, and the Rocky Mountains have been ravaged by fire, destroying immense amounts of property and entailing wide-spread suffering. Chicago is not the only city which has suffered. Peshtigo, Manistee, Cacheville and Vallejo, Cal., Urbana, Darmstadt, and Geneva, under the Alps, have all been visited by terrible fires; and the torch of the incendiary has been applied successively to Louisville, St. Louis, Toronto, Montreal and Syracuse.

The pestilence has walked at noonday. The cholera has steadily travelled from Asia west-ward through Europe, and our despatches of yesterday announced its arrival at New York Quarantine. One of the most appalling plagues of modern times, arising from yellow fever, has swept over portions of south America, and in Buenos Ayres alone, 28,000 bodies were buried in one cemetery. Persia has been almost depopulated by the plague, which has been rendered all the more terrible by the added horrors of famine; and now, in our own country, small-pox has appeared as an epidemic in nearly every large city.

Storms, in their various manifestations, have never been so destructive before.

In one night, a river in India suddenly rises, swollen by a storm, and sweeps away an entire city, destroying 3,000 houses, and utterly prostrating the crops. The little French seaport town of Pornic has been almost utterly destroyed by a tidal wave. The icebergs of the Arctic have caught and imprisoned within their impassable walls thirty-three whalers, inflicting a loss of a million and a half of dollars upon the city of New Bedford, and seriously crippling an important branch of industry. St. Thomas has been devastated by a hurricane which left 6,000 people homeless and strewed its coasts with wrecks. A typhoon, of terrible power, has swept along the Chinese coast, destroying everything in its course,—towns, shipping, and life. A hurricane at Halifax has inflicted a severe blow upon English shipping. The storms on the English coast have never been so severe before, nor so fruitful in maritime disasters. A tidal wave at Galveston swept off all the shipping in port. A tornado has swept through Canada, doing serious damage in Toronto, Montreal, and Quebec. The island of Formosa has been nearly destroyed by an earthquake.

Add to these the unusual crop of murders and suicides in this country, the alarming increase of railroad and steamboat disasters, the monstrous villainies which have been brought to light in public offices and private corporations, the Franco-German war with its attendant horrors, and the statement of the astronomers that there has been an explosion in the sun, and that two or three comets are just now in danger of losing their tails by their proximity to that orb,—and we may be justified in assuming that the year 1871 will be known in future calendars as the Black Year.—*From Chicago Tribune of Nov. 15th, 1871.*

RECEIPTS FOR SUBSCRIPTION.

The printed dates on our wrappers accompanying postal address show the time that subscriptions expire, and are the only receipts we give unless by special request.

THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Reorganized 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.*

VOL. 18.

PLANO, DECEMBER 15, 1871.

No. 24.

RESTORATION OF THE MELCHISEDEC PRIESTHOOD.

BY ELDER JAMES CARROLL.

Christ was sent to restore the priesthood which was after the order of an endless life, and to rule over Israel, by the greater or more glorious priesthood which is after the order of the Son of God. We have already found that Christ and the apostles were of the Melchisedec Priesthood. We now come to the rendering of the scriptural reason, why the Melchisedec Priesthood should be restored, and in order to understand this, it will be well to read the 7th, 8th, 9th, and 10th chapters of Hebrews, and the 3rd chapter of Galatians, that we may be better profited by the quotations to be made from them.

"If therefore, perfection were by the Levitical Priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change of the law."—*Heb. 7 : 11 & 12.*

We see by the texts quoted that perfection could not be obtained by the Levitical priesthood; hence the necessity of a better one. The law which the apostle refers to was given for the administration of the Levitical priesthood, and not the Melchisedec priest-

hood. (See the 19th verse.) That law made nothing perfect.

For what purpose was the Levitical law given? It was for a rod of chastisement; or in other words, a schoolmaster to bring Israel back to the law of righteousness; that law which is by faith, and under which Israel lived before the Levitical law was given. Paul says in Galatians 3 : 19, that the law was added because of transgression. What law or commandment had Israel, for which the law of carnal commandments and ordinances was added for Israel to observe? I would naturally conclude that it was the law of righteousness, which was by faith in Jesus Christ, under which all the ancient servants of God lived and served before the Levitical law was added.

Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of their reward."—*Heb. 11 : 26.*

By the foregoing we find that Moses had faith in Christ. He esteemed the reproach of Christ of more value than all the wealth of Egypt, because the reward of Christ was of more value than all the wealth of Egypt, because the reward of Christ was a greater recompense for his services.

Again Paul says:

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed."—Gal. 3 : 8.

By the foregoing we find that Abraham had the gospel preached to him, through which not only his natural family, but also all the rest of the families of the earth should be saved, through faith under the gospel, which is the perfect law of liberty. The only plan of salvation is through the Melchisedec priesthood, and through that medium alone the church or servants of Christ can possibly become perfected or saved in the celestial kingdom of God. Abraham lived in the days of Melchisedec, some four hundred years before the Levitical law of carnal commandments was given to Moses in the wilderness. Melchisedec possessed the same priesthood, and preached the same gospel of salvation that Christ and the apostles did.

None who are familiar with the scriptures will dispute the idea that the Levitical priesthood was ordained of God by direct revelation, and none could act in its authority, but those on whom it was legally conferred. With all the powers and ordinances that the Levitical priesthood possessed, it could not perfect the church, the Israel of God. Therefore we can see the necessity of a higher and greater power to be manifested through the Melchisedec priesthood. Hence the great necessity of a change in the law to redeem Israel from a law of bondage that through obedience to the gospel which has been preached by those bearing the Melchisedec priesthood, which is the law and order that rules heavenly beings, and which is adapted to save the obedient who are contrite in Spirit before the Lord. It is under the Melchisedec priesthood that we shall have power to converse with him as did Moses, Christ, Peter, Paul, and all others who

possessed the keys of the holy priesthood, and receive direct revelation from God, without which the Church of Jesus Christ cannot exist, much less be perfected. Inasmuch then as it is indispensably necessary that the Church of Jesus Christ should possess a priesthood, having power with God to receive revelations in order to perfect a union between the Jews and Gentiles, and by that means make peace, I now ask in all candor, and in the name of all that is good and glorious, how can it be rationally expected by the religious world, professing the christian faith, that such an event can take place without revelation.

It is very evident, according to the history of the New Testament under the apostolic administration, that the church authorities were distinguished by the following names, Apostles, Prophets, Evangelists, Pastors, Teachers, &c. As far as the duties of the above named officers of the church required them to act in the name of the Father, Son, and Holy Ghost, should have immediate and direct action in the case, in order to qualify those men to act in righteousness. The twelve who were first called were endued with that legal authority or priesthood to act in the name of the Father, Son, and Holy Ghost. The eleven also received the following command by direct revelation from God, through Jesus Christ.

"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."—Matt. 28 : 19 & 20.

The disciples went forth and preached everywhere, the Lord working with them and confirming the word with signs following.

"Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will shew you things to

come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."—John 16: 13 & 14.

The above texts shows clearly by what means those eleven apostles received the sanction of the Father and of the Holy Ghost, as well as of the Son.

For a second person to receive power from a first person to act in his name, it is indispensably necessary that the first should communicate such power directly of himself, or by some established precedent by which men were called to the holy priesthood, as ministers of salvation to a dying world, was by direct revelation. That is the precedent. Aaron was called by revelation, Heb. 5: 4. If the promise of the Father had not been communicated to the eleven men whom Jesus called to the ministry, they would have died a natural death at Jerusalem. But according to the promise not many days after the ascension of Jesus Christ, the baptism of the Holy Ghost was realized by those to whom it

was promised at Jerusalem. It was there and then that the servants of God began to execute the duties of their high and responsible priesthood or authority, which had not only been conferred on them by the Son, but by the Father and the Holy Ghost. It was that that authorized them to baptize and preach the gospel.

The term "power," is synonymous with the term "name," they both being synonymous with the terms priesthood and authority.

"When Jesus came into the coast of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets."—Matt. 26: 13 & 14.

All those differences of views and opinions concerning the person of Jesus Christ was from the want of a revelation from God. By this also we account for all the difference of views and opinions concerning the gospel of Christ. It is for the want of a revelation on the subject that they arise.

H A T R E D .

Of all the evil passions which have their seat in the human breast, the most baneful in its effects, and one from which we should recoil with most horror, is hatred.

Presenting itself in its most unsuspecting form, it is at first merely a dislike. This dislike naturally gains in strength from day to day, and from week to week. Being nourished, and cherished, and studied over, it grows into an animosity, and still daily, by constantly recurring circumstances, becoming strengthened, it grows into the terrible proportions of a deadly hatred.

The person laboring under this truly dreadful disease, (for it is a moral disease), sees everything with regard to his hatred through a distorted medium.

Things, in themselves trifling, at once become so magnified, that they assume the form of criminality. Indeed all the actions of his now supposed deadly foe look to him like premeditated evil. He is completely blinded by this evil passion, and is so completely under its influence, that he can see only evil in his enemy. He has become morally insane—a sort of monomaniac. Though perfectly sensible on all other subjects, on this he cannot see aright. Friends may remonstrate, may reason, may implore, but in vain. He cannot be moved. He next begins to think of revenge, of plotting to destroy, and at last of murder. And this in some peculiar natures, leads with a terrible certainty to this crime.

Nor is this picture at all overdrawn. Many who read this can no doubt recall instances of this kind which have come under their own observation. Nay, so insinuating is this to-be-dreaded passion, and by such imperceptible degrees does it gain upon us, that almost ere we are aware of its presence in our hearts, it has perhaps gained a lodgment, which nothing but the grace of Almighty God can eradicate.

And is not this base passion sometimes to be found, in its earlier stages of course, among the saints, or those

professing themselves to be such? Do we not too often hear the expression fall from the lips of some, "*I hate him,*" little thinking perhaps what it implies?

Did not Cain hate his brother Abel? Did not the sons of Jacob hate their brother Joseph? Did not Saul hate David? Did not the Jews hate the Son of God? Verily, they did. Surely in hatred lies the germ of murder; for "Whoso hateth his brother is a murderer."

CHARITY.

True Latter Day Saints' Herald.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

PLANO, ILL., DECEMBER 15TH, 1871.

THE SITUATION.

[CONTINUED FROM PAGE 723.]

The measures introduced by Joseph Smith, became the measures of Hyrum Smith and others, by reason of their voluntary acceptance and adoption; and these measures were so accepted, and adopted, because that the promise which was made by Christ to James, John and Paul was reinstated and made available to them, as though they were compeers in point of time, as in point of hope. So far as the measures instituted by Joseph Smith and others were conducive to the end assigned, they would bear a similarity in form and character to those which Christ first, and James, John and Paul subsequently taught. If the latter taught truthfully, and their measures were, or would be, productive of eternal life to the recipients; then dissimilar measures would not be productive of good to man.

The measures introduced by Christ were, as we have already considered under the head of the gospel, to become universal in their spread, operation and effect; hence the entire reasonableness of the declaration, "But seek ye first to build up the Kingdom of God and to establish his righteousness; and all these things shall be added unto you."

Our relation to these men and the measures instituted by or through them, is to be regarded in the light of our hope in those measures; and as

that hope is enhanced in value or made more certain by each respective measure, so does such measure demand our sanction and support. Whatever individual measure is, in its tendency, calculated to lessen that hope in value, or certainty of realization, we must either reject as erroneous, or remain silent upon, if we do not care to pass judgment upon it.

Whatever act, or measure of these men, of the remote or immediate past, may be advocated or defended upon open, manly, upright grounds, we feel at liberty to defend and advocate; but neither in the columns of the *Herald*, as editor or a contributor; nor publicly or privately, as an elder, teacher or lay member of the church, have we, or shall we advocate or defend any theory, single act or continued practice, public or private teaching, of any one of them which cannot so be defended and advocated.

The careful treatises and decisions of James; the fervid, loving epistles of John; the weighty and argumentative letters of Paul, are so many guides to the measures of those men; and are indicative of the grounds upon which they rested their hopes.

The Bible, New Testament; (King James' or common version); the Book of Mormon; the Book of Doctrine and Covenants, and the Holy Scriptures, (New Translation), naming them in the order of their acceptance by the church, form the comprehensive field of research, from which we gather what were the measures of Joseph and Hyrum Smith, with the others who were the pioneers in the work of the last days. We are authorized to believe that in these books are set forth the hope of those men, the promise by which the hope is offered, and the measures by which it is guaranteed and attained unto.

These books are then so authenticated that they are to us the statutory enactments, by which the masses of the church may claim their liberties, the propagation of the gospel be prosecuted, and the gathering indicated be effected. All men who have accepted the work and the works of these men consonant with the general charter of their religious government, must be tried in their lives, and public teaching, by the rules of their accepted laws. Where these condemn, the acts condemned must be censured or ignored. Hence, where Joseph and Hyrum Smith, either as teachers of the great principles of life, or as exemplars of those principles, fell into an erroneous conception of them, and practiced accordingly, or willfully transgressed them, their successors are warned not to transgress in like manner, or fall into like errors.

THE MEASURES OF THE PAST.

We may safely write then that the most prominent measures of the past, so far as Joseph Smith, Hyrum Smith and others, early adherents to the work are concerned, were, "The propagation of the gospel, and the gathering." Within the scope of these two measures there may be found a train of others, each one intended to be more or less conducive to the accomplishment of one

or the other of them. Among them we notice, the establishment of an efficient corps of gospel ministers; holding local and general conferences; organizing branches; ordaining men to the offices of apostle, high priest, seventy, elder, bishop, priest, teacher and deacon; the appointing and sustaining a presiding officer with proper assistants over the whole church, and localizing a centre of a religious government; and the realization of sufficient temporal measures to carry on the affairs of such government; the building of a temple at Kirtland, Ohio; one at Independence, Missouri; one at Nauvoo; the establishment of a bank of issue and deposit, at Kirtland; the organization and operation of joint stock companies in Ohio, Missouri, Illinois and Iowa; the building of cities, mills, workshops and manufactories; the settlement of new lands, and opening branches of industry thereon; the setting up and running of printing presses, and the issuing of newspapers, periodicals and books; the fostering of political influence by municipal charter, as in the city of Nauvoo, and the offering of the names of prominent men in the church for political preferment; the cultivation of the spirit of war by creating military organizations other than those provided by the State, and by the display of warlike dress, equipments, armament and parade; and the introduction of secret orders.

In writing of the foregoing measures, we expect to write of them as they now appear to us, and to state our convictions as to their real tendency to bring about the results intended, not as to the intention itself; for we are willing to concede at the outset that the intention may have been good, though the measure introduced may have been an error, and resulted in wrong.

The establishing or bringing into working order, in an organized effort to promulge the gospel, the different officers authorized in the church, has always seemed desirable, and was only partially realized in the days of Joseph and Hyrum Smith. What the hindering causes were, is only left for our conjecture. Suffice it to say, that although a constant effort seems to have been put forth, up to the time of the death of these men, to secure such a knowledge of the working details of organized effort as would render the labor systematic and concentrated, the records found in the published works of the church warrant the conclusion, that but very few were in possession of the knowledge of those details in sufficient degree to prevent and expose imposition if attempted.

If we may judge from the present disposition manifested in opposition to proposed schemes for the further development and organization of the preaching element of the church, one difficulty to the proposed establishment was, the existence of a preponderating disposition to wait to be told what to do, rather than to do what was clearly pointed out as a present and necessary duty. This we recognize and deprecate, and wish to call attention to, for the purpose of asking whether it ought not to be exorcised and eradicated.

We believe the measure to have been a correct one in its conception, and

within certain limits to have been correctly carried out. Wherein we think some of its legitimate provisions have been denied and rendered inoperative, we shall notice under another head.

The holding of local and general conferences we believe to have been, and still to be, one of the surest, safest and best means that could have been or that can be used to the accomplishment of a proper assimilation of thought and spirit among brethren, and the right understanding of doctrine among the teachers and those taught. These local and general conferences we believe to be authorized by the general laws of the church under which the promulgation of the gospel was to be carried on; and they are not therefore the creatures of local organizations called Churches or Branches. They are natural and necessary assemblings of the church officers for the transaction of necessary business connected with the carrying out the great programme of salvation, and for the free interchange of thought, expression of opinion, and the preaching of the word. We trust that such assemblings will be more largely attended than heretofore.

The range of business which may be done at these conferences is very wide, and comprises all "things necessary to be done;" the necessity for the doing of any particular business, being the law governing the case, "according to the Bible, Book of Mormon, and the Doctrine and Covenants."

The organization of numbers of believers into Churches, or Branches, is a politic necessity; and hence a measure which was introduced at a very early date of the church existence. It was essential then; it is so now. There is ample provision for requisite organization in the Book of Covenants, and the usages of the church, as found in the instructions given from time to time.

The ordination of men to the various offices to be found in the church, began at the inception of the church, and can no more properly be dispensed with than can the preaching of the word; indeed it is made the means to the end, that the word may be preached to the entire world. These officers form the army of workers in the affairs of the church, both spiritual and temporal; it being intended by the law that they shall work harmoniously together; and further providing for all the peculiar conditions which may be involved in preaching the word.

The appointing of a presiding officer with suitable assistants is but a step on in the organization of powers for the common end; and instead of this one arrogating to himself the aims, object, titles and powers of an autocrat, he is but an arm of the public service, and must labor in accordance with the law governing the whole. Should he cease to be governed by that law, he ceases to be a "servant of all." The localizing a centre of religious government, was a measure introduced with a view of facilitating the carrying on of the work in its entirety; not for the purpose of centralizing power. Those who now fear the concentration of power, would do well to make a more thorough examina-

tion of the objects of church association, and study to a better conclusion the theory of the gospel, as applied to human associations. There can be no possible better guaranties given to a people for the maintenance of their liberty, than those assured to the people of the church in their organic church law; and it is only necessary that it be known that any one entrusted with the liberties of the people is proving recreant to his trust, to apply the remedy. Concentration is only to be feared when the power of applying the remedy is denied, or the law by which it is guaranteed is ignored. So far as the Reorganization is concerned, this power is not derived, nor the law ignored.

The realization of sufficient temporal means to carry on the affairs of the church government has been the occasion of much thought, teaching, labor, discussion, debate, animadversion and finally of abuse. The list of officers comprises those to whom belongs the duty of engaging in and looking after the temporal matters of the church, and the manners and methods by which the incumbents of those offices have successively tried to carry out the measures proposed from time to time, have been various, and according to their variety has been their success or their failure. The true policy,—one that satisfies everybody and gives offence to none; that produces a sufficiency to an abundance for every real need; that fills the coffers of the church, but takes nothing from those of individual members, has not yet been discovered. All say that they feel that it ought to be done, that there is a great need of such means, and that it should be supplied; but none, or a very few, suppose that themselves are under any obligation to aid that supply; and hence there is still a lack. But a portion of the measures used will be cited hereafter; suffice it now to write that so far the most of the measures just noticed were, and are for the carrying on of a spiritual movement. for religious purposes.

TO BE CONTINUED.

Correspondence.

NEBRASKA CITY, Neb.,
Nov. 13th, 1871.

Brother Mark :

Our conference closed this afternoon. Stormed during the whole session, still I hope good hath been accomplished. Bros. Gaylord, Brand, and others were here, but had to leave before the conference closed, on account of the sudden death of Br. Noah Green, of Plum Hollow, Iowa.

Elder James Roberts of the Christian Church, the same who debated with Br.

R. W. Briggs, during the past summer, came to our conference, not as an antagonist, but as a broken-hearted, contrite man, and praise to the God of all saints, he desires to be baptized, and be one with us. Thus the Spirit worketh for the salvation of all those that seek to follow the Master. Your brother, in haste,

R. M. ELVIN.

SANDUSKY, Wisconsin.

Dear Brethren and Sisters :

I love the truth. I have been searching for it many years, and I believe and trust that I have found it as it is in Christ

Jesus. I love the *Herald* and *Hope*. I feel sorry to hear that the *Hope* is likely to be stopped. I want it for my children, and for my neighbors' children. It has done much towards removing prejudice from the people around here. They would accept them as presents to their children, and then read them themselves. I have six children: four are in the faith and two are not. They have had their minds filled so much with false doctrines, that it is hard to remove it.

Brethren and Sisters, do you want your children to learn the truth, if you do let them have the *Hope*, for they will read something. Let them have the truth to grow up with them, that you may not feel so bad over your sons and daughters as I have to do now; but I pray God that they may receive the Spirit of Truth, so that we may be an unbroken family in the Kingdom of our blessed Savior.

Pray for us that we may be faithful to the end and receive our reward. May God bless you, one and all, is the prayer of your unworthy sister,

MARY LEE.

DES MOINES, Polk Co., Iowa,
Oct. 31st, 1871.

Bro. Joseph Smith.

I received your letter of the 25th, last night, and shall try to answer it. I arrived in town on the evening train from my trip to conference, having stopped at Glenwood, and preached in the Court-house on Tuesday night, September 26th, and on Thursday, 28th, in the Christian Church. Then on Sunday the 1st of October, the brethren and sisters called on me to preach to them as the Spirit might direct. Thanks to the Lord, we had a good time. Then after administering to the sick, went to Keg Creek, to Br. Britain. On Monday, to Farm Creek, stopped and saw Sr. Kelley, found her well and strong in the faith. Preached once at Mud Creek School-house, and twice at Farm Creek, then went to Br. Conrad's, and

stopped over night, had a good time with the family. Went to Atlantic, took the cars to Casey, to see Br. A. G. Weeks. On the 12th, preached at Fontanelle to a good congregation, and on Friday night, to a full house; also, on Sunday at half-past ten a.m., at three p.m., and in the evening. Had a Mr. Brown oppose me on the spiritual gifts. He said they had all ceased when that which was perfect had come, and that that was the gospel. James called it the perfect law of liberty, when it was taught by the Apostles. I asked him if God called on men to repent now? He said "Yes." Then I said his promise was to all that did so and obeyed, they should receive the Holy Ghost. I asked him if a man had the Spirit of Christ, if it would witness with his spirit that he was accepted of God? He said "Yes." Is not this the testimony of Jesus Christ? He said "Yes." Then, said I, friends, you can shout, for we are out of the woods; the angel told John that that testimony was the spirit of prophecy. I gained many friends. He said he could not stay, or he would meet me and debate the question on the gifts and signs following the believer. On Monday night, I preached according to appointment, and Mr. Brown stayed. The people offered to give him five dollars if he would "whip me out." When evening came he was there. House was full. He said he was going to oppose me, and moved that he have half the time. I asked him who called this meeting. I said that I was going to preach the gospel, and after I had got through, he might tear it all to pieces, if he could; all right. The Lord helping me, I did preach, and so plain that their Bibles all turned "mormons" on them. Mr. Brown began a tirade of abuse on Joseph the Martyr, by saying that he was tarred and feathered, and lots of other foolish things; abusing me also, yet not bringing any scripture to refute what I had said. When he was through, I arose, thanked the kind people, and asked God to forgive Mr. Brown. So I gained friends,

and baptised one Mr. Hethrington. A number of others are believing, and will obey soon. I went out six miles from Fontanelle, and preached twice in McClure's School-house, to a good, attentive people. Some have made up their minds to obey the gospel when I return.

On Sunday, the 29th, I went to hear a Methodist preacher deliver a funeral sermon, two and a half miles west of Casey. He was sick, and could not come, so another brother conducted the meeting, and gave me liberty to speak. Thank the Lord for the privilege. Good was done. At four p.m. I preached to them, and at night I baptised two and blessed four children. Confirmed one at Farm Creek also.

This is a short sketch of my travels since conference.

Your friend and fellow-laborer in the cause of truth.

GORDON E. DEUEL.

BREWTON, Escambia Co., Ala.,
October 25th, 1871.

Dear Herald:

Since my last communication, I have been preaching several times in a little village on the Montgomery and Mobile Railroad, called Garland. The Masonic fraternity there very kindly furnished me a place to hold forth, in their lodge room, which was comfortably seated, and was quite a pleasant room—and to judge from the liberty that I enjoyed in speaking there, and to a goodly number of Masons too, I did not think that I had apostatized very far. The Elders and other brethren who are Masons here, seem to be sound in the faith, and enjoy about as much of the Spirit of the Lord as those who are not. I have never been treated more friendly or courteously by strangers in my life than by the people at Garland, by whom I was cordially invited to their board and lodging. I found them agreeable in conversation, and willing to investigate our views. The majority of the people held to the Universalist faith, and a spirit of lib-

erality being infused into them by that system of religion, I found but little prejudice among the people. If Masonry and Universalism will make men liberal-minded and generous, we must give them credit for producing some good fruits. Do the saints believe that whatsoever is good is of God? However, whatsoever is subversive of the gospel is not, but of the evil one. But do we know the character of a tree by the fruit, as seen and tasted by somebody else, or as we see, feel, smell, or taste it ourselves?

There are several points in the neighborhood of Br. G. T. Chute, who lives about three miles from Garland, and who is the nearest Latter Day Saint to Garland, where the people seem anxious to hear the doctrine. I visited Br. Frank Vickery's neighborhood on the third Sunday in September, preached twice; had good congregations and good attention. Brother Vickery lives about twenty miles from Garland. I visited the Lone Star Branch on the fourth Sunday in September, and on the first Sunday in October, which was Conference Sunday. Baptized a young woman in the morning. Spoke at half-past ten a.m., and in the evening, assisted by Brn. John N. Booker, G. R. Scogin, and W. J. Booker. A very pleasant and profitable meeting was held at night, at which time the Lord's Supper was partaken. Br. Scogin spoke twice in tongues, and the Spirit of the Lord was greatly enjoyed. The conference was very harmonious. An effort was made toward re-uniting that district with the Southern Alabama and Western Florida District. There is at present but one branch in the Lone Star District, and a goodly number of saints are living in the bounds of that district, whose names are recorded in the Evening Star Branch, as it is much nearer to them than the Lone Star Branch is.

Br. Lanphear has been preaching at a new point, at or near to Gonzalia Station, Escambia Co., Florida, and has created quite an interest. He expects to visit

there again before he returns north, which I suppose will be in five or six weeks.

Br. J. J. Cooper, lately ordained an Elder, has been on a trip about one hundred miles east of Milton, in Florida; although mainly on business, yet he preached several times, and baptized seven, and partially organized a branch, in appointing a zealous brother, priest.

I shall endeavor to see that field cultivated, by either going myself, or getting some efficient elder to go in connection with Br. Cooper.

At a point on Yellow River, the desire to hear the word is very great. I would be glad if several earnest and efficient men, such as the First Presidency, or the members of the Twelve could and would send, would come down here. Men who have not the ability or disposition to teach the doctrine, are of no more use here than anywhere else. It is impossible to fill the calls and occupy the fields now open here by myself. I cannot see that I can go to Texas for some time yet. I hope that field will very soon be occupied by some "good Elder." It ought to be at once; for several good reasons known to us.

I have enjoyed, by the favor of God, good health since last May. I weigh ten pounds more than I ever did. I mention this for the benefit of our Elders who are afraid of the climate.

If any can come here, this would be the most favorable time. More anon.

T. W. SMITH.

NEWTON, Iowa,
Nov. 3d, 1871.

Br. Joseph:

We are still on the move in the Des Moines District. Since conference, the Independence branch has added four to their list by baptism. Never was the work more prosperous in this vicinity. Br. Andreu Sharer stopped two weeks with us. He preached several times, and baptized one, who proves to be a saint indeed. He left on the 15th ult, for

Fremont district. May the Lord bless his labors.

I learned one of the most important lessons from him, that I have learned since becoming a saint. "Let us be contented in riding the animal to water, and if he will not drink, await his time of thirst." Well did a sister at General Conference say "That the people were tender; and the Lord required the elders to deal with them tenderly." I don't wish to be understood, that I think the elders should evade the plain and simple truth, or galvanize the word of God. Seek for that mild and forgiving Spirit of Jesus Christ. Mourn with those that mourn; weep with those that weep. Sympathize with those that are in the dark; in a word, "Made all things to all men, that I might by all means save some." I can say that the saints are rejoicing in this district. Signs follow the believer.

I am yours in the Gospel.

I. N. WHITE.

ELM GROVE, Holt Co., Mo.,
Nov. 7th, 1871.

Br. Joseph:

Perhaps a line from this part of the vineyard may not prove uninteresting to the readers of the *Herald*. Since I last wrote to you, I have been laboring to spread the truth. Circumstances, however, have been quite unfavorable. During the summer, my health was very poor, and when you add to this a very embarrassing state of finances, the reason why I have not done more is rendered apparent. I do not wish to be understood that I have been idle, for if there is anything I utterly detest, it is idleness. Any person—and especially an elder—who can be contented in idleness, is certainly lacking one of the elements essential to prosperity and final success; and I do not believe that such can enjoy that degree of the Spirit which will render them wholly "acceptable unto God." But it is not my

purpose to treat on the subject of idleness at present.

I have preached nearly every Sabbath during the summer and fall, and baptized four at White Cloud, Kansas. In the meantime, I have held three public discussions; two with a Baptist minister, and one with a Christian (or Campbellite) preacher. The former Mr. Jno. E. Renfrew, challenged me to discuss with him the subjects of the Laying on of hands, for the impartation of the Holy Spirit, and the enjoyment of the "spiritual gifts" by the Lord's people, and the divine calling of Joseph the Martyr.

At the close of the debate on the first proposition, the chairman, also a Baptist preacher, stated to the audience that according to his views, Mr. Renfrew had conceded to the entire ground of the opposition, and as he thought the Baptist Church able to maintain the harmony and reasonableness of her doctrines, he would like to have me debate the subject with some one else. I assured him that I was ready to do so at any time; but that was the last of it.

One week subsequent to the above meeting, we again met at the same place to investigate the second question. Feeling mortified at being defeated the week before, he resolved to spare no means within his reach to regain the confidence of his church and friends. Vituperation, vain and foolish stories, were the strong arguments (?) brought to bear against the truth. He sought to pet the prejudices of religious professors, and tickle the fancy of the giddy youth, and the thoughtless septuagenarian. At the close, he called for a vote of the house; which, owing to the fact that the religious (?) element was strongly predominant, resulted in giving him some twelve or fifteen majority.

Soon after adjournment, I got into conversation with a physician, a gentleman of intelligence, who remarked: "The difference in the vote was simply this—while your opponent had a small majority

on his side, you had the *head and brains* of the house on yours."

Monday, September 11th, I met Mr. G. T. Webster in debate, on the subject of the "Laying on of hands, and "Spiritual gifts," which resulted in the most signal victory over error that I ever had the pleasure to witness. A vote of the house was called for by some of my friends, which was strongly opposed by Mr. Webster's moderator, a minister, and another preacher of the same denomination. This gave unmistakable evidence to the people that these ministers themselves were conscious of the fact that *error* had been dethroned, and *truth* enshrined in the hearts of many people in that community. Many are believing, and I think quite a number, ere long, will boldly come out and declare themselves on the Lord's side.

There is great enquiry after the truth throughout the district, and I am only sorry that I cannot attend to all the calls.

The spiritual condition of the district, I am sorry to say, is not so good as I should like to see it. There is a spirit of lethargy in some of the branches, and a manifest lack of zeal crops out in many of the members. May the good Lord help such to realize the great responsibilities resting upon them.

The saints were pleased with Br. Forscutt's visit; and indulge the hope that it will not be the last.

Please state through the *Herald* that my address is now Elm Grove, Holt Co., Mo.,

Laboring and praying for the prosperity of Zion's cause, I have the honor to remain,

Very respectfully

Yours in the covenant of Peace.,

D. H. BAYS.

EAST GALLATIN, Montana,

October 31st, 1871.

Br. Joseph:

I am happy to inform you that I have embraced the true gospel of Jesus Christ, as taught by the Latter Day Saints.

I will tell you how I came to join them.

I went a distance of some seven miles to hear them preach. I saw the gifts in the church. I became satisfied that they were right. I, at the same time, had a little child that had had the fever. It had settled in her neck, just under her ear, and had swelled up, and become a running sore, in spite of all the doctors could do to cure it. It continued to run for nearly one year and a half. One fine Sunday morning, last spring, I asked my wife to get ready, and we would go to a "mormon" meeting. I told her on the way up, that we had better have the Elders administer to our little daughter, and see if they could do her any good, or if they could do what they said they could do. She said that she was willing. She never crosses me in any thing that I think is for the best. We had the child administered to by the Elders of the church; Bros. Edward Bowen, Jas. Bamber, John Rees, and John Pritchard. The mercy of God was shown to us, and our little daughter was healed. From that day to this, she has never taken a dose of medicine. The sore that extended from a little past her ear nearly to her mouth is now well and sound, and nothing remains to be seen but the scar.

We had further testimonies. My wife gave birth to a pair of twin boys, on the seventh of last September. The children did well until the morning of the seventeenth of September, one of them took fits. We did every thing that we could do for it, until about six o'clock in the evening, when I sent for two of the Elders. They came, Brothers Edward Bowen and John Pritchard. Before they came, the child had thirteen fits, and did not have nourishment all day. After they came, they kneeled down, and prayed. They then blessed the child, and administered to him, and in less than twenty minutes, the child went to nursing, and has been well from that day to this.

In a day or two, the other did not appear very well. While out I met the doctor who had been attending my family.

He asked me how the folks were. I told him they were all doing well, except one of the babies. I told him how it acted; he said that he would send it some medicine. I brought it home, and gave it. The consequence was that the child died the next day. I will leave it with God to say whether it was the medicine, or whether in his tender mercy he wanted him—His will and not mine be done.

This is my testimony to the whole world, and is signed by my wife.

THOS. B. MULVANEY.
A. E. MULVANEY.

922 Albany-st., BOSTON,
Oct. 6th, 1871.

Br. Joseph Smith:

There has been some extraordinary manifestations of the power of God in healing the sick, both in Providence and Boston lately, one in Providence of a lady, of some note as a religious woman, who was healed of two cancers instantly after the administration of the elders. One of the cancers was in the stomach, preventing the retention of food; the case has made a great stir. Delegation after delegation have visited her to witness for themselves, and the clergy followed up their efforts, day after day, to prevent her being baptized into Christ. But the fact remained, proving that the power of God was manifested, and she with four others was baptized on the 24th September, many people out to witness. Her physician told her, the now Sr. Attwell, to "Send the delegation to him, for she was now well," and he did not care whether the Lord or the devil healed her, she was surely healed.

I expect Br. C. N. Brown will write the particulars: he so signified.

In Boston, another case. A man out of the church, who was reduced nearly to death with a complication of chronic diseases of several years' standing; was also instantly healed by the Lord, on the laying on of the hands of the elders. He and his wife have since joined the church.

I learn by letter that something similar has occurred under the ministrations of Br. Jesse Nichols, at New Bedford. Thanks and glory to the Most High. Amen.

In Philadelphia, they are increasing some in numbers. The work is in a healthy tone.

I leave here to-day for Maine, where I expect to remain for perhaps three months. I want to make a stay in Brooklyn, on my return westward. The door is open there wider than before; but they require some stranger to be with them if practicable.

Yours truly,

JOSIAH ELLS.

Conferences.

Digest of Church News.

THERE having been no report from the String Prairie and Nauvoo District for some time, we publish their minutes more full than usual.

The **STRING PRAIRIE** and **NAUVOO** District Conference was held at Keokuk, Iowa, Sept. 2nd and 3rd, 1871. A. H. Smith, president; James McKiernan, secretary. Reports of Branches:—Nauvoo branch was for a time disorganized, but on the 2nd of April, 1871, it had again been organized, under advice of Elder J. H. Lake, president of the district. D. H. Smith had been chosen president, Solomon Tripp acting priest, A. H. Smith clerk *pro tem*. The work there is decidedly onward. There are seventeen members who may be considered in good standing, though the average attendance at present is but moderate. There had been one child blessed, and one person baptized. Farmington: no change since last conference. F. Reynolds president and secretary. Montrose remains as last reported, with the exception of a change of president and clerk. Br. F. Borley, president, and Nephi Shumate, clerk, resigning. Samuel Alcott was chosen president, and Wm. Anderson, clerk. Croton: 1 elder, 17 lay members; total 18. Absent from branch, 1; baptized and confirmed, 6; removed by certificate, 1; marriages solemnized, 1; children blessed, 6. Condition of branch, good. Jas. McKiernan,

president; P. McKiernan, clerk. Keokuk: elders 5, priests 2, teachers 2, deacons 1, lay members, 31; total, 41. Absent from branch, 2; admitted on certificate, 2; disfellowshipped, 1; died, 1; by request, 1; total loss, 3. Branch in tolerable good condition, with the exception of a few. J. Matthews, president; Owen Hughes, secretary. String Prairie Branch not reported. Reports of Officers:—High Priests: A. H. Smith had not labored much in the ministry, on account of his circumstances being such as not to permit it. O. P. Dunham had labored in Burlington. Seventies: F. Reynolds had labored in the western part of Van Buren County. T. Revel had not worked in the vineyard but very little. Elders: John Lambert had labored mostly in the branch. B. F. Durfee had not labored any in his calling, for reasons of his own. S. Alcott had no report to offer. J. McKiernan had labored once a month with the branch at Croton; the cause was prospering there, and their numbers on the increase. A. Shearer's mission: had preached once at Big Mound, and once at Keokuk. R. Lambert had labored at home. F. Borley had not done much preaching, but was trying to do good by example. G. Wilson had not done altogether as he should. J. Matthews had been striving to fill the place he occupied. Priest H. N. Snively had not done much. Teacher N. Spicer had labored as a Teacher in Israel, and felt that he had kindled many gospel fires in the hearts of individuals. Officials present:—high priests, 2; seventies, 2; elders, 11; priests, 2; teachers, 2. Resolutions passed:—That all missions granted by previous Conference sessions of this district be recalled, and that all persons having said missions be released from them. That this conference grant each Elder of the district, who is not a presiding officer, a specific field of labor, and require at his hand a report of labor done in said field, or good and sufficient reasons for not laboring, and should there be a failure through neglect of said Elder or Elders, such neglect shall be considered grounds sufficient to justify the president of the district in recalling their license for the ensuing three months, or until their conduct shall entitle them to a commend to the President of their Quorum for a renewal of their license. That the president have the authority to choose two to enquire into the case of James Newberry, in company with himself. That R. Doty, B. Durfee, sr., and Duty Griffith, on account of infirmity, be excepted from fil-

ling missions from this conference. That the president be authorized to assign priest John Bowers a mission to labor among the German population in the District. That all the branches use the printed blanks at the next session, with a full representation of the entire names of the members in each branch, in order that the district may be correctly and faithfully entered on the General Church Record. That Br. J. H. Lake be released from acting as book agent of this district. That we sustain all the priesthood in righteousness. B. F. Durfee presented a bill of \$2,50 for stationery, furnished while clerk, a period of two and a half years. Missions given:—Richard Lambert and Daniel Lambert assigned to La Harp, Bear Creek, Oak Wood, and Sonora, Ill., with a privilege of extending their labors as opportunity shall offer into Apanoose Township, Webster, Fountain Green and vicinity, in Illinois. B. F. Durfee and S. Tripp to Nashville, Summitville, and Sandusky. O. P. Dunham, Wm. D. Morton, and Levi Lightfoot to Burlington and its vicinity, as a missionary field of labor. James McKiernan and F. Reynolds to Vincennes, Croton, and Farmington, Iowa, providing F. Reynolds does not receive a more special call as a Seventy. Wm. Anderson, A. Shearer, and F. Borley to Fort Madison, New Boston, Big Mound, and Sand Prairie. Eber Benedict and B. F. Shogg to Primrose, Warren, Bonaparte, and Bentonsport. Isaac Shupe and Ira Parish to St. Francisville, Best School-house, and vicinity. Thomas Revel and G. Wilson to Hamilton and vicinity. Resolved that O. P. Dunham assist Br. John Lambert as much as his circumstances will permit while he remains in the neighborhood, in visiting the saints in the String Prairie branch, and strive to bring them to a unity. Preaching by A. H. Smith, Daniel Lambert, and F. Reynolds, to large and attentive assemblies. At prayer, testimony, and sacrament meetings, the Lord blessed them with the power and gifts of the Spirit, and they were made to rejoice above measure. Through the outpouring of the Holy Ghost, the saints were confirmed and comforted. The veil was lifted, and the heavenly messengers appeared in open vision to some. Adjourned to meet at Farmington, Iowa, on the first Saturday and Sunday in December, 1871.

The FREMONT District Conference convened October 28th, at 10 a. m., 1871, at Farm Creek, Iowa. Wm. Redfield, pres.;

James R. Badham, clerk. President Wm. Redfield offered his resignation; not accepted. Resolved that no elder shall speak upon the same question more than once, and be limited to five minutes, until all have spoken, and this shall govern this district hereafter, until repealed. Branch reports. Manti: 3 high priests, 11 elders, 2 priests, 3 teachers, 57 members, five added by baptism, 1 by letter, 3 children blessed, one child died. James R. Badham, pres.; J. M. Fuller, clerk. Mill Creek: 1 elder, 1 priest, 2 teachers, 13 members. J. W. Calkins, president; W. R. Calkins, clerk. Glenwood: 4 elders, 1 deacon, 22 members. E. F. Hyde, president; J. F. Hyde, clerk. Farm Creek: 35 members, including 2 elders, 3 priests, 1 teacher, 1 deacon, 1 baptized, 1 received by vote, 1 removed by letter. D. Hougas, president; Amazon Badham, clerk. Plumb Creek: 1 high priest, 1 seventy, 9 elders, 1 priest, 1 teacher, 44 members. J. Leeka, president; E. B. Gaylord, clerk. Hamburg, Nephi, and Elm Creek not reported. Report of elders. E. C. Brand had preached eight times, and had been appointed to receive subscriptions for the *Herald* and *Hope*. W. Baldwin had preached five times. R. W. Briggs had preached two or three times. T. Nutt had preached nearly every Sabbath and some times in the week. J. R. Badham had been appointed president of the Fremont branch, and had preached some there. D. Hougas, J. Leeka, and E. F. Hyde had labored in their branches. Elder A. Sharer, from Lee Co., Iowa, had preached at Fort Madison, Montrose, Newton, Walnut Grove, and baptized one. J. Weeks, priest, had preached eight times; G. Shank, teacher, reported. Missions appointed. E. C. Brand and Moses Gaylord to Sidney, Clarinda, and Red Oak. T. Nutt, to Mill Creek, Hamburg, and Walnut Creek. Wm. Gaylord and J. Leeka, to Pleasant Grove. D. Hougas and J. Weeks, to Mud Creek and Indian Creek. D. B. Harrington and G. Kemp, to Wabonsy. W. Baldwin, to Mill Creek. Wm. Britton and Garret Wallen, to Glenwood and vicinity. Officials present: high priests 4, elders 10, priests 2, teachers 2, deacons 2. The spiritual authorities were sustained in righteousness. Resolved that we sustain the *Herald* and *Hope*. Resolved that in the opinion of this conference, no one is competent to represent the Latter Day Saints' faith, who does not believe in the standard books of the church, viz, the Book of Mormon, Doctrine and Covenants,

and New Translation. That all the branches be requested to have a branch business meeting once each month, and to attend to branch business. David Leeka was recommended to be ordained a priest, and referred to his branch. The word was preached by Elder E. C. Brand. Adjourned to meet at Manti, on the last Saturday in January, at 11 o'clock, 1872.

The Semi-Annual Conference of the PACIFIC SLOPE mission was held at San Francisco, in the "Grand Army of the Republic Hall," October 7th, 1871. D. S. Mills was chosen president, Henry Green, vice president; P. Canavan, clerk. Resolved that all resolutions coming before this conference be presented in writing signed by the person presenting them. Resolved that all reports be considered accepted unless objected to; in which case they shall be handled in their order. Reports of missions. Elder Hervey Green had traveled about 3,000 miles since last conference in sun and dust, had not baptized many, but a number had been baptized where he had been traveling. Had been, like Paul, planting, while others did the watering. Had been assisted in his labors by Elders D. P. Young and D. S. Mills. He reports the work in the San Francisco District to be in a favorable condition. Elder M. B. Oliver was sent by the last conference to labor and preside in the Sacramento District, to be assisted in his labors by R. R. Dana. He went forth alone without purse or scrip, occasionally assisted in his labors by Priest N. Stam. Depended solely on the promises of God, and was always blessed in their administrations. Desires to work for the Lord. Returned from his field of labor to make preparation for his family going East. Elder George Adams was appointed to labor in Watsonville District, had labored to the best of his ability, but had not devoted his whole time to the ministry for various reasons; one reason was he had to provide for his household, another his lack of faith in the people to hear. Br. Blair and himself had preached in his neighborhood, the result of which was to break in upon the arrangements of the Campbellites there who were baptizing many. Cannot get a hearing only on special occasions, such as at a funeral service. Had baptized but one or two since last conference. Elder D. P. Young was appointed to labor in connection with Elder D. S. Mills; but was not able to go out until after the 30th of July, since

which time he had labored sometimes in connection with D. S. Mills, and sometimes with H. Green. Elder John Roberts said he had done all he could. Was no preacher; but had baptized several into the church. Elder Joel Edmonds had no mission assigned him, but had done the best he could. Resolved that a committee of three be appointed to hear complaints that may come before this conference. D. P. Young, John Parkins, and M. B. Oliver were appointed. The cases of Brn. J. M. Newman and Peter C. Briggs were given to the committee. Minutes of the Annual Conference held at Washington Corners, April 6th, 1871, read. Reports of Missions. Elder Glaud Rodger reported by letter. The work was prospering in Humboldt Co. Had more calls for preaching than could be filled. The Lord was working with them in gifts of healing, and other manifestations. Elder Thomas Dungan reported by letter—a lively interest being manifested in Humboldt County, in favor of the Latter Day Work. Thought it unwise to withdraw to attend conference, as the rainy season was near, when travel will be impeded. Held a Two Days' meeting on the 16th and 17th of September at Eureka, had a good time, three were added by baptism, and several children blessed. Invitations to preach from all parts of the county were frequent. Minutes of the Oregon Conference read, Elders J. W. Gillen and J. C. Clapp presiding. The minutes report one branch, viz, Sweet Home, as consisting of thirty-six members, including six elders. Wm. Ames, pres.; Alonzo Ames, clerk. Elders Jacob Adamson, John Parkin, Earl Marshall, George Oman, Peter Cauavan, W. Hart, Thos. J. Andrews, David Bona, and D. S. Mills reported in person. Priests R. W. McLane, John Bona, B. H. Stone, and A. R. P. Baker reported. Teachers A. C. Bryan and Job Hall reported. Branch reports. Island: 11 members, including 1 high Priest, 1 elder, and 1 priest. Thomas Dungan president and clerk. Alameda Creek: 80 members, including 1 seventy, 8 elders, 2 priests, 3 teachers, 1 deacon, 13 added by baptism, 5 removed, 7 children blessed since last report. E. Marshall, pres.; D. S. Mills, clerk. Centreville: 8 members, including 1 priest, 1 teacher, 2 scattered, 1 removed by letter, 1 cut off. A. K. P. Baker, presiding priest. San Francisco: 47 members, including 7 elders, 2 priests, 1 teacher, 3 deacons, 1 received, 1 removed. John Parkins, pres.; Wm. Hart, clerk. Petaluma: 40 members,

including 2 elders, 1 priest and 1 deacon. Jacob Adamson, president and clerk. Watsonville: 51 members, including 6 elders, 1 priest, 2 teachers, 2 baptized, 2 disfellowshipped, 1 died, since last report. D. Brown, president; J. Brown, clerk. Br. Thomas J. Andrews, as one of the committee to obtain a record for the Pacific Slope Mission, stated that the committee had gone as far as they had power; they understood that the church was preparing to do this kind of work, and as they desired that the church should have the benefit, they ordered the book from the church publishing house. The committee have since been informed by President J. Smith that the church is not in a condition to do that kind of work at present. The committee therefore would like to be released and have the conference assume the responsibility of getting the book themselves. Br. Andrews said he had seventeen dollars and ten cents on hand; but thought it would take considerable more to purchase such a book as they wanted. The conference wanted the book, and the same brethren to obtain it, promising that the necessary means should be forthcoming. It was therefore Resolved that this conference hereby sustain and continue Brn. T. J. Andrews and Peter Canavan as the committee on Church Records. Resolved that a collection be taken up at this conference to purchase a suitable book for a Church Record, and whatever is deficient, shall be taken up among all the branches on the Pacific Slope, and forwarded to the committee appointed. A collection was then taken up for the record book. The amount collected was \$14 50; amount on hand \$17 10; total amount \$31 60. Since conference, \$3 makes the total \$34 60. Official numerical strength in conference 25; as follows: 17 elders, 5 priests, 2 teachers, 1 deacon. Resolved that this conference uphold by their faith, prayers, and means all the constituted authorities of the Church of Jesus Christ of Latter Day Saints in righteousness. The committee of investigation presented the following report: "We your committee of investigation beg leave to report in the case of Elder J. M. Newman, that according to the best evidence we can obtain, we do not deem it wisdom to restore his license at present." "We your committee in the case of Elder Peter C. Briggs beg leave to report, that he appeared before us and manifested his feelings toward the church, and his faith in the Latter Day Work. He said if his license was restored, he

would labor as best he could. Under these circumstances, feeling that Br. P. C. Briggs has a right spirit, and that he could do a good work, we recommend that his license be restored to him." Both reports were signed M. B. Oliver, D. P. Young, John Parkin. Resolved that we exonerate Br. J. M. Newman from all blame on the account of the sale of his farm and the indictment arising therefrom. Sunday, October 8th. Preaching morning and evening. Elders Geo. Adams and D. S. Mills officiated. Afternoon; sacrament and testimony meeting, exercising the gifts, speaking in tongues, &c. The administration of the healing ordinance was attended to after the evening sermon. Some branch reports came in, and were accepted. Sacramento: 47 members, including 4 elders, 2 priests, 1 teacher, 1 deacon, 3 baptized, 1 child blessed, since last April conference. Richard Amer, President; Henry P. Robbins, clerk. Stockton: 47 members, including 4 elders, 2 priests, 1 teacher, 1 deacon, 3 baptized, 1 child blessed, since last April conference, Richard Amer, pres.; H. P. Robbins, clerk. Monte Diablo: 18 members, including 3 elders, 1 teacher, 2 cut off. Thomas R. Davis, president and clerk. Report of committee in the case of John R. Cook: "We your committee of investigation have enquired into the case of John R. Cook; and in default of his non-appearance, we recommend that his license be demanded of him. Resolved that Elder Hervey Green be authorized to demand the license of Br. John R. Cook, and to report to the Annual Conference; and that Br. Cook be cited to appear at said conference. Resolved that the committee of investigation be released from their duty as a committee, and that a vote of thanks be tendered them for their efficient labors. Resolved that we act upon the recommendation of the committee in the case of Elder Peter C. Briggs, and restore him his license. As many of the elders in this mission do not report either in person or by letter, through the various districts of this mission to this conference, and apparently do not notice resolutions passed in conference to that effect, it was resolved that all elders in the Pacific Slope Mission, excepting those who may be laboring under the direction of the General Conference of the Church in the East, are hereby called upon to report either in person or by letter to the Annual Conference of the Pacific Slope Mission, in default thereof their license may be demanded of them.

Resolved that all licensed elders in the various districts be requested to labor faithfully under the direction of their respective presidents, as their circumstances will admit. On a call for laborers in the vineyard, there was only one who could devote all his time to the ministry, Br. Hervey Green. Resolved that Elders D. S. Mills and D. P. Young have roving missions to preach as their circumstances will admit. Resolved that Elder Wm. Potter be assigned a mission to labor as his circumstances may permit, under the direction of his district president, Br. Jacob Adamson. Resolved that Br. M. B. Oliver be released from the presidency of the Sacramento district at his own request, and that a vote of thanks be tendered to him for his efficient services. Resolved that Elder George Adams be continued in the presidency of the Santa Cruz district. Resolved that Elder Jacob Adamson be continued in the presidency of the Petaluma district. Resolved that the San Francisco district be extended so as to embrace the Sacramento district, and that Br. H. Green be appointed to preside over the same. Resolved that all district conferences in this mission failing to report statistically to the next annual conference of the Pacific Slope Mission, shall be subject to a censure of said conference. Resolved that we recommend Br. Peter Canavan to the proper authorities of the Church in the East for a license as clerk of the Pacific Slope Mission. Minutes of the Conference read and approved. Adjourned to meet in San Francisco, on the 6th day of April, 1872, at ten a. m. D. S. Mills, president; Peter Canavan, clerk.

Miscellaneous.

From England.

Dear Brother Joseph:—I have thought my experience in the church would be an additional link in the chain of evidence, to prove the departure in these last days from the true order of the church; and at the same time by adding my testimony to God's condescension in revealing his secrets to his servants the prophets, in this last dispensation of the fullness of times.

I was born A. D. 1829, in London, England, the year before the happy era when commenced the campaign against the powers of darkness, and the dissemination of

the good news of God's willingness to reconcile mankind unto himself, through their obedience to the gospel ordinances, made known through his servants.

My parents, like many other folks, had a sense of religion, so I was taught to look upon the doctrines of John Wesley as the Alpha and Omega of gospel truth; but when reason began to assert its place in my mind, I soon began to perceive all was not right in that quarter, yet I still trod in my father's steps, until my ears were saluted with the gospel truths.

I will now relate a circumstance that happened to me when quite a little boy, although at the time of its happening, I could not comprehend why it should happen; but since that time I have been given to understand its import. In the year 1840, I was employed by a pianoforte manufacturer, in Cardigan Street, Hampstead Road, London, England. My duty was to wait upon the men, and answer the factory gate at the bell summons. Being one day in a little office place by myself, it being dinner time, all at once I was seized by an uncontrollable power, forced upon my knees, and never shall I forget the words forced from me upon that memorable day. They were, "O, Lord God, I thank thee! Father of all mercies, I thank thee."

The thought often crossed my mind, what did I thank God so earnestly for? Was it for my conversion at the time? No! at least not to Wesleyanism,—but it was for the following blessing, as the sequel proves, namely, thankfulness that the true gospel of peace and salvation was to be made known and spread in England. After many vain attempts made by my relatives, through the years that intervened between the above related circumstance and my obedience to the gospel ordinances, to influence me to become a recognized member of the Wesleyan communion, and to accept a standing in what is called an experience class, I heard from one Br. Wm. Howell, now I believe in Utah, the saving truths of salvation, to which I immediately drew, and which I obeyed in the town of Birmingham, England, in May, 1852, this proving to me that my thanking our God was in prospective, something like the mother of Samuel, who prayed that she might have a man-child, to dedicate to God's service; so also did my prayer or thanks ascend up to the Lord God of Sabaoth, for the safe delivery of the man-child which was driven into the wilderness by wicked men, or in other words the restoration of the priesthood with all its attend-

and powers and blessings, in this last dispensation of the fullness of times.

My obedience made me happy, because my Father in answer to my prayer, gave unto me the knowledge I sought for concerning the seer. I was content and happy until, through the bad conduct of man, causing clouds of darkness to overspread and to obscure the sunshine of happiness. I was compelled to listen to and see with regret an increase of corruption in the *Brighamite Church*. Still I held on, hoping for better times to come; but it was hoping against hope, as circumstances proved, for the doctrines sent became worse and worse, directly opposing the Bible, Joseph's teachings, and the various works of the church, and I was compelled to give up. Leaving as I supposed the church entirely, which was a severe trial to me, causing me many a weary night and day.

But I thank God that I have again tasted of the only spiritual food on earth, true happiness, through the Reorganization, or the true Church of Jesus Christ of Latter Day Saints.

But when I contemplate the difference in treatment in the true Church of Jesus Christ of Latter Day Saints, I am led to rejoice. It might appear surprising how I know the difference of treatment. Goodness will travel, and gratitude will by one means or other give vent in thankfulness for benefits received. I well remember one of the brethren from England, writing from the States, back to the old country, stating, that he had been laid up and unable to do any work for quite a length of time. "I dare say you wonder," he said, "how I manage, being unable to work in a strange country; well I will tell you. The sisters out here have a godly way in doing their deeds of love; for they walked into our home with a smile and a kind word, placed upon the table what they brought, necessaries, and with a pleasant bow and good morrow left us to thank God for his care." Contrast the "Lion" of Salt Lake who told the strangers and pilgrims to "shift for themselves," with those who had the spirit of light, truth, and love, which led them to do unto others as they would like others to do unto them.

I was baptized into Christ by Elder Geo. Hatt, a good and faithful man I believe, on April 3rd, 1867, and on May 5th, 1867, was, under his hands, assisted by another true son of Zion, Elder Thomas Taylor, ordained to the office of an elder, after having wandered about for something like eight years. I will now relate my Father's

goodness to me, to him glory, honor, and praise is due both now and forever.

I thought after my baptism that I should like some definite understanding in regard to the practices of Utah, and the Lord gave me the following. One night, in the latter part of the month of July, 1867, after praying for the knowledge spoken of, I retired to rest, but could not sleep, and seemed to be perfectly conscious of all that was going on, for the deep breathing of my children was audible to me. All of a sudden opened up before me a large edifice which I knew to be the meeting place of the followers of Brigham Young. I entered and walked quickly up one of the aisles, upon the extreme right from the entrance. When commencing to pace the aisle, a man came out of a niche in the wall, and asked me if I held the priesthood, to which I answered affirmatively, he then told me to pass on,—I did so,—when a door opened at the end of the aisle, and I went up two steps into a passage which was extremely dark. Another man stood there who asked me if I was an elder, to which I answered as before, he then took hold of my hands and said, Come along with me. He took me some considerable distance along this passage, and then up a flight of stairs, and along another passage. I began to feel fidgety, but the man stopped on a sudden and pulled aside some tapestry. A flood of brilliant light burst upon me, and I remember my thoughts, they were concerning my coming through so much darkness makes this light so overpowering. After standing some time, the light seemed to settle down to an ordinary gas light. I then observed that I was at the back of the stand, or preaching platform, from which position I could see the congregation. Yet they could not see me. I thought the people began to make such a din, by clapping their hands, stamping their feet, and placing their fingers to their mouths and whistling like an impatient audience would do in some play-house. Just at this time a door opened on my left hand side, and never shall I forget the sight that met my gaze. The door opened into a room in which I recognized C— J— and C— M—, both now in Utah, M—, an emissary of Brigham's, and several others. The room was stored with wine and beer bottles. As I entered, I saw that which made me draw back, for upon the floor sat uncouth women in the presence of these men. When I drew back C— M— jumped up and ran, and seized hold on me, and tried to drag me into the room, saying

Come along Harry, brother, but I still drew back. Just at this critical moment, a voice, loud as thunder, and which seemed to shake the whole place said, This is polygamy. Fly. I immediately forced myself from C— M—'s hands, and fled down the passages, through the congregation, into the street. I then fell upon my knees and thanked my God for my escape.

To me this was decisive. This together with my wife's recovery from severe sudden illness, gave to me the certainty of the power being in the church. One night, after retiring for the night, my wife awoke me with her groaning. I immediately arose and struck a light, when to my horror, my wife was black in the face and her breath almost gone. What to do I scarcely knew; but in a moment, as it were, my mind was made up. I laid hands on her head, and prayed earnestly to our Father, who heard my prayers. She dozed off to sleep, and awoke well. To God I give the glory for the blessing.

From that time, I have had cause to rejoice in my Redeemer, for his goodness to me, which I trust will ever be my lot, for through his blood and my observance of his law shall I obtain eternal life.

I may perhaps be allowed to say that the Birmingham branch of the Reorganized Church is in first-rate condition. May God bless the saints in this branch; may they ever be faithful to their covenants, and be saved in God's kingdom. Amen.

HOPEFUL.

Notice.

The President and Clerk of each branch of the church, throughout the world, are hereby notified that a *Statistical Report* for the year commencing January 1st and ending December 31st 1871, will be required by the Secretary of the church. These reports should be made out on the Statistical Report Forms published and for sale at the *Herald* office at five cents each, and should be made out in duplicate, one copy to be retained by the Clerk of the branch, and one copy to be forwarded to the Secretary of the church *within ten days after the 31st of December, 1871.* Please remember that a **YEARLY REPORT** is desired, embracing all changes within the year, and the *status* of each branch at the close of the year. Address

MARK H. FORSCUTT,
Church Secretary, Plano, Illinois.

"Friends in Need are Friends Indeed."

We take pleasure in acknowledging the following from the California Saints. The \$50 enclosed will be a help to us, and we can well appreciate the kind and liberal spirit that prompted the saints, to whom we tender our thanks.

SAN BERNARDINO, Cal.,
November 11th, 1871.

Whereas the entire edition of the small-sized Hymn Book was destroyed in the great fire of Chicago, therefore,

Resolved, that we feel it our duty, as saints, to help bear this loss.

Resolved, that we subscribe, for the benefit of the Publishing Department at Plano, the amounts set opposite our respective names.

Resolved, that these resolutions, together with the amount herewith subscribed, be forwarded by the clerk, with as little delay as possible, to Br. Joseph Smith.

Henry Goodcell, Sen., . . .	5 00
Henry Goodcell, Jr., . . .	5 50
B. J. Grenell,	2 50
A. B. Wise,	2 50
J. E. Miller,	5 00
J. Ward,	5 00
A. D. Boren,	5 00
Sydney Mee,	2 50
R. Allen, Jr.,	0 50
Alma Whitlock,	5 00
John Davis,	0 50
Frank Sparkes,	0 50
Levi Sollenberger,	1 00
W. V. Whisler,	1 00
John Gaines, Sen.,	2 00
E. Ridley,	2 00
Ellis Ames,	1 50
Willie Goodcell,	0 50
Olive Ames,	0 50
Jacob Goble,	2 00

TOTAL, \$50 00

Wanted.

Notice is hereby given, that Sr. Annie Cox, formerly from the Cape of Good Hope, South Africa, is a member of the San Francisco Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, and is requested to appear before said Branch, or answer by letter, on or before the 15th day of February, 1872, to give an account of her conduct as a member of said branch

from February, 1869, to the present time, or she will be dealt with according to the laws of the Church.

JOHN PARKIN, *President.*
WILLIAM HART, *Clerk.*

In the following case, the brother expelled had left the branch without asking for a Certificate of Removal, he is said not to have met with the branch while among them, and has left in debt—on these grounds a charge was preferred for unchristian-like conduct, and he was expelled.

Expelled.

Notice is hereby given to all it may concern, that Reuben W. Strong was cut off the Church of Jesus Christ of Latter Day Saints, by the Galland's Grove Branch of the Church, November 5th, 1871.

J. HANSON, *President.*
R. JENKINS, *Clerk.*

Requested to Appear.

Notice is hereby given that Francis Crane, formerly from Illinois, is a member of the San Francisco Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, and is requested to appear before said branch, or answer by letter on or before the 15th day of February, 1872, to give an account of his conduct as a member of said branch from November, 1866, to the present time, or he will be dealt with according to the laws of the church.

JOHN PARKIN, *President;*
WILLIAM HART, *Clerk.*

Address of Elders.

Davis H. Bays, Elm Grove, Holt Co., Mo.
Joseph Smith,
William Marks,
Isaac Sheen,
Mark H. Forscutt } *box 50 Plano, Kendall Co., Ill.*
D. Griffith, No. 11, Glamorgan-st., Aberaman, Nr
Aberdare, Wales.
A. H. & D. H. Smith, Nauvoo, Hancock Co., Ill.
R. C. Elwin, Nebraska City, Neb.
C. C. McPherson, 96 Fourth-st. E. D., Brooklyn, N. Y.
Thomas Bradshaw, 16 John-st., Limehouse, London.
W. H. Kelly, Cannon Falls, Goodhue co., Minn.
Melvin Ross, Cherokee Station, Crawford co., Kan.
T. W. Smith, Brewton, Escambia Co., Alabama.
Joseph S. Lee, Independence, Jackson Co., Mo.
Jesse Broadbent, Secretary of Second Quorum of El-
ders, Omaha, Nebraska.
Senterlow Butler, Box 543, Waltham, Mass.

DIED.

At Union Ridge, Brown County, Ill., on Nov. 19th, 1871, Br. JOHN BROWERS, aged 78 years.

May peace attend his widow.

At the residence of Br. Wm. McBurney, Moingona, Boone Co., Iowa, October 20th, 1871, of dropsy, Sr. JANE MERRITT, aged 59 years.

In the Eight Mile Grove Branch, Pottawattamie County, Iowa, on the 3rd day of August, 1871, Sr. ANN MASON, aged 73 years, 7 months.

Our sister was born in Glamorganshire, South Wales, in January, 1798.

At Plano, Ill., November 25th, 1871, of consumption, Sr. MARY ANN SEVOIR, aged 51 years.

Services at the Saints' Chapel. "Precious in the sight of the Lord is the death of his saints.

At Manti, Iowa, August the 29th, 1871, ALTA L. only daughter of Asbury and Emma L. HALL, aged 3 years, 1 month, 5 days.

Funeral discourse by J. R. Badham.

Dear Alta! 'tis the sweetest name—
We, parents, here can tell;
No May, or Bell, or other name.
Sounds to our ears so well.

Our little one we've cherished long,
Her prattling tongue to keep;
But ere she learned to do a wrong,
Her body's called to sleep.

Although to sleep her body's called,
Her spirit does not mourn;
She rests with other little ones,
To Jesus' arms she's borne.

And while she rests in that bright land,
And we remain below,
We'll walk the paths of righteousness,
Until to her we go.

Her beauty and her goodness rare,
Her innocence complete,
Her form will be Angelic there,
Where parents do not weep.

In the Eight Mile Grove Branch, Pottawattamie County, Iowa, on November 1st, 1871, Sr. SARAH ANN, wife of Mr. Benjamin MINTON, aged 50 years and 2 days.

Sr. Minton was born on Prince Edward's Island in 1820, was married to Br. Wm. Maxfield in 1838, was baptized in 1846, came to Council Bluffs in 1850. In September, Bro. William died, and left her with four children to lament his loss. He died in full faith of the everlasting gospel. Our sister was subsequently married to Mr. Minton. She was a good wife, a kind mother, and one of the best of daughters. It was a happy day to her that her father, mother, brothers, and sisters, were all baptized into the true faith. Our dear sister has left her husband and eight children to mourn her loss. Funeral service by Br. James Caffal.

ERRATUM.—The new branch organized in South Western Iowa should read LAMONI instead of "Lamoine."

Original Poetry.

THE REASON OF CHRISTIAN LOVE.

"We loved him because he first loved us."

BY M. R. COUSINS.

E'er the earth its orbit knew,
Or the heavens were stretched above,
Jesus knew and loved my soul
With an everlasting love.

Loved me in my ruined state,
Having naught his love to win;
Full of enmity to God,
Dead in trespasses and sin.

Stronger was his love than death,
Lo! its iron bands he breaks;
Victor over death and hell,
He the imprisoning tomb forsakes.

Lord, because thou hast loved me,
And with loving kindness drawn,
Has the grace of love to thee
In my soul began to dawn.

Oh! complete thy glorious work,
On my heart thy Spirit pour,
Consecrating all my powers
To thy service evermore.

Selections.

Copper in the Coloring of a Bird's Wing.

The *turaco* or *plantain eater* of the Cape of Good Hope is noted for the beauty of its plumage, and especially for the rich red upon its wings. This red coloring matter has been analyzed, and found to contain nearly six per cent of copper, which cannot be detected by the ordinary tests, nor removed from the red compound without destroying it. This coloring matter is in fact a natural organic compound, of which copper is an essential constituent. The name *turacine* has been given to this substance. Traces of copper had previously been found in animals, as in oysters, which, living in streams of water flowing from the neighborhood of copper mines, had assimilated certain salts of that metal. The copper apparently had no effect upon the health of the oyster, though it did upon the health of people who ate the bivalve.

But in this case, as in all others of the kind heretofore observed, the presence of the copper was clearly accidental; while

in the *turaco* the metal is a normal part of the coloring-matter of the bird's plumage. Of course it must be obtained in minute quantities with the food, and stored up in this singular way in the system of the animal. In the very same feather, partly red and partly black, the copper is found in the red parts, but not at all or the merest trace, in the black. If a few fibres from the red part be burned, the spectrum of copper is readily detected in the flame.

It is a curious fact this red in the wing of the *turaco* is not a fast color. A pair of fine birds which were kept in captivity washed it all out of their plumage in a few days by bathing in the water which was left them to drink, the *turacine* being soluble in water. Except for the loss of their beauty, the birds did not appear to be any the worse for the change. It would seem, therefore, that we have here an instance of the elaboration of a chemical substance perfectly unique in its nature and containing a metal whose salts are usually regarded as poisonons to animals; and yet the sole purpose which, so far as we know, it serves in the animal economy, is one of pure decoration. How will those who take an exclusively utilitarian view of the plan of creation explain this!—*Journal of Chemistry.*

Cost of Publishing Newspapers.

Under the above heading the *Christian Standard*, Cincinnati, Ohio, presents some interesting intelligence, starting with the confession that the *Standard* itself, with the utmost economy, had cost over \$20,000 more than its income, though having 12,000 subscribers. It gives the facts in the experience of three of its cotemporaries, as follows:

The *Advance*, of Chicago, with a larger list than ours, at \$2.50 a year, sunk about \$75,000 in four years, and had not become self-sustaining when the late fire occurred. Its subscription price is raised to \$3 a year.

The *Interior*, in less than two years, has used up a capital of nearly \$50,000.

The *Standard* (Baptist), with a list of 15,000, was not yet self-sustaining. Its publishers had to draw on the profits of other branches of business to make up deficiencies in the income of their paper.

To seek to soothe a ruffian by reason, is to attempt to bind a buffalo with a garland of flowers.

NOW AND THEN.—Dr. Franklin described the farmer's condition in 1776 as follows:

Farmers at the plow,
Wife milking cow;
Daughters spinning yarn,
Sons threshing in the barn—
All happy to a charm.

Another writer gives the account of 1871 as follows, applicable, at least, to some latitudes:

The farmer gone to see a show,
His daughters at the piano;
Madame gaily dressed in satin—
All the boys are learning Latin,
With a mortgage on the farm!

Gems of Thought.

Better deserve honor and not have it,
than have it and not deserve it.

If you would be a good judge, hear both sides.

Example teaches more than words.

It is well to know how to be silent till it is time to speak.

The art of being happy is to make other people so.

The tongue makes deeper wounds than the teeth.

Strive to elevate yourselves, but never by pulling down others.

Be rich,—but of your wealth make no parade.

Truth is simple, requiring neither study nor art.

The afflicted should heed good advice.

Practice strict virtue and temperance, pray often, your chief effort be to do good, be content with doing the best you know how, and all will be well in the end.

Society, like silk, must be viewed in all its situations, or its colors will deceive us.

Short reckonings make long friends.

It is always in your power to make a friend by smiles; what folly to make enemies by frowns.

He is poor whose expenses exceed his income.

The green turf is the poor man's carpet, and God weaves the colors.

The Atlantic cable laid in 1866 is said to be 1866 miles long.

It is easy to look down on others; to look down on ourselves is the difficulty.

Education is the apprenticeship of life.

He is a worthless being who lives only for himself.

After the Burial.

Yes, Faith is a goodly anchor;
When skies are sweet as a psalm,
At the bows it lolls so stalwart
In bluff broad-shouldered calm.

And when, over breakers to leeward
The tattered surges are hurled,
It may keep our head to the tempest,
With its grip on the base of the world.

But, after the shipwreck, tell me
What help in its iron thaws,
Still true to the broken hawsea,
Deep down among seaweed and ooze.

In the breaking gulfs of sorrow,
When the helpless feet stretch out,
And find in the deeps of darkness
No footing so solid as doubt.

Then better one spar of memory,
One broken plank of the past,
That our human heart may cling to,
Though hopeless of shore at last?

To the spirit its splendid conjectures,
To the flesh its sweet despair,
Its tears o'er the thin worn locket
With its heauty of deathless hair.

Immortal? I feel it and know it;
Who doubts it of such as she?
But that is the pang's very secret—
Immortal away from me!

There's a narrow ridge in the graveyard
Would scarce stay a child in his race;
But to me and my thought it is wider
Than the star sown vague of space.

Your logic, my friend, is perfect,
Your morals most dearly true,
But the earth that stops my darling's ears
Makes mine insensate too.

Console, if you will; I can hear it;
'Tis a well-meant alms of breath;
But not all the preaching since Adam
Has made Death other than Death.

Communion in spirit! Forgive me,
But I, who am earthy and weak,
Would give all my incomes for dreamland,
For her rose-leaf palm on my cheek!

That little shoe in the corner,
So worn, and wrinkled and brown—
Its motionless hollow confutes you,
And argues your wisdom down.

—James Russell Lowell in the *Atlantic Monthly*.

A VISIT.—The Queen of Holland recently went in state to the Vatican, where the Pope conversed with her for nearly two hours. After presenting her suite to the Holy Father, the Queen visited Cardinal Antonelli. At the Vatican they attach great importance to this visit of a Protestant Princess to the head of the Catholic Church.

Ambition sets one's life forward into the uncertain future; contentment makes him live in the present.

To find faults in abundance look out, to find them in great abundance look in.

Cost of Monarchs.

As the people in Europe learn more of the United States, they are beginning to think it costs more to keep kings than to support presidents. Gen. Grant, for his military exploits, is well known all over Europe; and the people think that the system of government which pays such a man only \$25,000 a year, is cheap compared with their own costly monarchies. The N. Y. *Evening Post* says:

They are beginning to discuss in Europe the question of the costliness of monarchies. Some statistics on this subject have been lately compiled, which may possibly set people to thinking.

His Holiness the Pope, who can look over the whole of his temporal dominions from the hall of St. Peter's is the cheapest monarch in Europe, and costs only \$200,000 per annum.

Wurttemberg spends \$220,000 on her august sovereign; Denmark, \$240,000; Norway and Sweden, \$260,000; Holland, \$500,000; and Portugal, \$665,000.

These thrones are among the comparatively inexpensive establishments. Bavaria sets apart a round million for royalty. England provides for her queen and royal family, \$2,350,000. Prussia maintains majesty at a cost of \$2,400,000. Italy charges her people, for the new monarch, the handsome sum of \$3,200,000, and Austria suffers for the support of the Hapsburgs to the extent of four millions a year.

These are among the moderately dear kings-folk and imperial people. When we come to the Grand Turk who wants sequins to keep up his seraglios and harems, we find him tolerably "high priced," \$6,600,000 being Abdul Assiz' allowance. The emperor of the French gets his \$7,000,000 for managing the affairs of the empire. Lastly, the Czar, who is the most expensive monarch to keep up of all, has \$8,500,000.

Taken all together, the sitters upon

European thrones cost their subjects about forty millions of dollars a year for their mere personal expenses. Perhaps one of these days it may be thought that this enormous expenditure can be made to better advantage than in the empty show of royal and imperial state.

Crooked Habits.

While shaking hands with an old man, the other day, we noticed that some of his fingers were quite bent inward, and he had not the power of straightening them. Alluding to this fact, he said:

"In these crooked fingers there is a good text for a talk to children. For over fifty years I used to drive a stage, and these bent fingers show the effects of holding the reins for so many years."

This is the text. Is it not a suggestive one? Does it not teach us how oft-repeated acts become a habit, and once acquired it remains generally through life.

The old man's crooked fingers are but an emblem of the crooked tempers, words, and actions, of men and women.

SUICIDES IN FRANCE.—The number of deaths from suicide in France during the year 1869 was 5,114, against 5,547 in 1868. Of the former number, 4,113, or about four-fifths, were males, and 1,101 females. With regard to age, 37 were under 16, and 1,430 over 60. Among the causes attributed were: Poverty, 474; family troubles, 571; love or jealousy, 222; crime, 26; insanity, 1,516; physical suffering, 591; intoxication, etc, 664.

Ice can be turned in a lathe and lenses easily formed through which the rays of the sun in passing will ignite a match. These ice lenses are so easily made and renewed that they have been recommended for astronomical purposes in countries where the temperature is below the freezing point for a portion of the year.

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