

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.*

VOL. XIX.

PRINTED AT THE HERALD STEAM BOOK AND JOB OFFICE,
PLANO, KENDALL COUNTY, ILLINOIS.

1872.

www.LatterDayTruth.org

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THE TRUE LATTER DAY SAINTS' HERALD.

J. C. McIntyre 315370

"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. 19.

PLANO, ILL., JANUARY 1, 1872.

No. 1.

BIOGRAPHICAL SKETCH

OF

ELDER ZENOS H. GURLEY, SEN'R,

BY MARK H. FORSCUTT.

There could not well have fallen to my lot a task at once more pleasing, and yet more painful, than that now assumed in response to the wish of the estimable man whose life-history I purpose here to briefly sketch.

Elder Zenos H. Gurley, Senior, was widely and favorably known as a man; and his name will be honored with a place among the names of the worthies of the ages, even though no pen of earth should trace the outlines of his generous and earnest nature, as that of one who attained to the highest possible dignity,—a witness, an apostle of the Lord Jesus Christ.

I cannot add lustre to his character by the exercise of my feeble descriptive powers, as his biographer; I would not detract therefrom, if I could. It is only with the leading features that peculiarly distinguished him through life that I have to do; the general outlines only of his characteristics can be drawn.

Zenos H. Gurley was born in the town of Bridgewater, Oneida Co., New York, on the 29th day of May, A. D., 1801.

His father died before Zenos was born. The birth of our lamented brother was the occasion of added care to a widowed and heart-stricken mother. Providence wisely ordered it well for

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him in giving to him for a mother a pious and God-fearing woman, who, as years advanced, sought to instill into his youthful mind the principles of honor and integrity, and the love for Deity which subsequently made of him a suitable subject of those intuitive and spiritual influences without which true spiritual excellence is not attainable.

Under the fostering care and religious instructions given him by his mother, he very early developed a spiritualistic turn of mind which never forsook him to the day of his death. Often has the writer heard him describe, with tearful eyes and a voice tremulant with emotion, the testimonies of the goodness of God to him while he was yet a youth.

In some of these visitations, he was informed in an indirect manner of his future calling, and the purposes of God concerning him. I noted down the particulars of some of these visitations while they were being related by the good old man, and will give them in as plain and unadorned a manner as the one who received them gave them to me.

At one time, while a boy, he was very seriously afflicted, though his life was not despaired of. As he lay in a suffering condition, a temporary ease was granted him. He fell into a deep slumber and had the following manifestation.

He dreamed that the last time had been ushered in, and that the end of the

existing state of things was at hand. While pondering on this matter, some one told him that John the Baptist was preaching on the approaching end. Being an ardent admirer of the old prophet, he made diligent preparation, and went some six miles to the place where he heard that the prophet was preaching. On arriving there, he met with the old prophet, and held conversation with him. The prophet said to him, "You will now get better."—Br. Gurley responded, "I shall see you again," to which the prophet replied,—"Not here, but hereafter."

During this interview there was presented before the mind of Br. Gurley a strange and ominous vision, and he was made aware that this vision was an unfoldment to him of the fulfillment of the words of the Lord to Jeremiah, as found recorded in his 30th chapter, and from the 2nd to the 8th verses. The words are these:

"Thus speaketh the Lord God of Israel, saying, write thee all the words that I have spoken unto thee in a book. For lo, the days come, saith the Lord, that I will bring again the captivity of my people, Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it."

"And these are the words that the Lord spake concerning Israel, and concerning Judah. For thus saith the Lord; we have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him."

He remained there long enough to hear the word preached by John the Baptist and his companion; but he did not know who the latter was. He was very much blessed and comforted

by what he heard, and received the ministration of the Holy Ghost.

He was raised from his sickness, and lived to tell the writer and many others of the goodness of the Lord then shown to him.

Subsequently to this, he was favored with another dream, which troubled him for some time, but was made very clear to him in after life.

He saw a building that he felt very desirous to enter. He approached to within about eight feet from the door, when it was opened, and he essayed to enter. At this moment, a man attracted his attention who told him that a crazy man was in there, and he must not go in. His anxiety overcame the scruples occasioned by the warning given him, and he entered the building. He there saw a man dark in complexion and well-proportioned, and learned that he was a "fortune-teller."

The education of Br. Gurley had been like that of most of us who have been tutored by teachers of the current theology (!) to believe that there are no prophets upon the earth, and will not be any more; that all who claim to be prophets are but fortune-tellers, or impostors, irresponsible and unreliable persons, unworthy of confidence. Hence he accepted the testimony concerning this man,—that he was a fortune-teller. The thought then occurred to him to ask this man to foretell his future.—The fortune-teller did so, and truthfully too.

The dream troubled him for years. When he first learned of the latter day work, he discovered that the teachings of his earlier life respecting prophets were erroneous, and accepted with joy the message from heaven as presented to him by the elders. Long prior to this he had been "converted" by religious teachings. He had been educated in the Presbyterian faith, but subsequently sat under the Methodist ministry.

He joined the Wesleyan Methodist

Church when he was about twenty-seven years of age, and became an exhorter among that body.

It evidently was not the design of the Lord that Br. Gurley should remain long with this body—a greater calling than that of an exhorter among the Methodists was prepared for him. He, too, by the peculiar manifestations of which those given in this memoir are examples, was prepared for that calling.

Having removed to Williamsburgh, in Upper Canada, he was led to go and hear the theory preached by the Latter Day Saints, and his mind was soon absorbed by the wonderful but glorious news of communication being once more opened between the heavens and the earth; between the dwellers in the high and holy spheres of bliss, and the dwellers in mortality; between God and his prophet, Joseph Smith.

The remembrances of his earlier manifestations were brought vividly before him; and he earnestly sought for a testimony from God in relation to the message he had heard. Nor did he seek in vain. The same God who had revealed to him his will in the past, was not the God to forsake him now. He knew and loved his servant, and made known to him, sufficiently clearly to satisfy that servant, that the message he had heard was one of truth. Satisfied on this point, Br. Gurley applied for baptism, and on the 1st day of April, 1837, was baptized by Elder James Blakeslee; adopted into the family of God. His joy was like that many others have experienced, and with his very intense nature, so superlatively great, that his past religious experiences, good and happyifying though they had been, seemed but as the twilight's glimmer compared with the brilliancy of the noon-day's sun.

His fervor was such that his whole delight seemed to be in declaring the good news to those with whom he associated. His zeal attracted the at-

tention of the church, and in the June following his baptism, he was ordained by Elders John E. Page and H. G. Sherwood,* and commissioned as an elder to preach the sacred truths of the gospel of Christ. He then commenced that active effort for the cause which, with few exceptions, ever afterwards distinguished him.

After a few months of faithful labor in the Master's cause, he removed to Far West, Caldwell county, Missouri, where the headquarters of the church were then established, and was there in 1838, ordained into the Seventys' Quorum.

He shared in the sorrows that came upon the Church in Caldwell county, was expatriated by mob violence for the cause of Christ, with many others, a wanderer from his home traveling to seek a refuge in Illinois. But his faith in the ultimate triumph of right was unshaken; and his spirits were unbroken.

He visited Nauvoo, and became acquainted with the leading men of the church, by whom he was esteemed for his faithfulness and fidelity to the great work of the last days, of which he was a fearless and tolerably able advocate. He settled at La Harpe about twenty-two miles from Nauvoo, where he is still remembered with pleasant feelings by some of the old settlers.

At the time of the murder of Joseph and Hyrum Smith, at Carthage, in 1844, Br. Gurley was still a resident of La Harpe, and would have accompanied them to Carthage, but for a remark of Hyrum, that the presence of too many of the brethren might excite undue apprehension, which induced him to remain. He took dinner with them before they went, and ever afterwards dwelt upon that fact as an episode in

* In the Editorial of *Herald* announcing his death, Br. James Blakeslee is represented as having ordained him—the Church Record so states; but Elder Gurley informed the writer that this is a mistake. Br. Blakeslee baptized and confirmed him; but Elders Page and Sherwood ordained him.

his life; so intense was his love for these men of God.

Soon after the news of the terrible tragedy reached Nauvoo, he was informed of it by elder Jacob Gates, and at once assumed the sorry duty of traveling among the saints, informing them of the murder, in performing which duty he spent the whole night.

The next morning, on returning to his home at La Harpe, there was opened before him

A VISION OF THE THREE GLORIES.

The first of these glories seemed to "circle from sky to sky," using the narrator's own language. The second was above the first; the third above the second; but all were grand beyond the power of mortal expression. Looking earnestly again at the circle of the first glory, he perceived that it was draped in mourning. He noticed two men, one standing above the other, and the one who was above told the other that the inhabitants of the earth had slain the Lord's prophet.

This vision satisfied Br. Gurley that Joseph died in favor with God, and he has stated that in confirmation of the testimony he then received, he has since seen Joseph, in vision, in a glorified state.

When the twelve and a large number of the gathered portion of the church went west, not being satisfied with their movements, and refusing to accompany them, Br. Gurley moved to Joe Davis county, Illinois, where he resided a few years, mourning Zion's desolation.

He was subsequently wrought upon to preach the gospel, but did not know under whose administration he should labor. To go after the twelve, he could not. In this dilemma, he resolved to go to Voree, and investigate Mr. Strang's claims to the prophetic office and leadership of the church. This resolve he executed. He heard Mr. Strang preach on priesthood, and

told the writer that he still thought that sermon was the ablest discourse on that subject he had ever heard.

While with Mr. Strang, he states that he saw, in vision, the spirit of the Evil One upon him; but the arguments and doctrines of Mr. Strang seemed so good, that he condemned the vision as an effort of the Evil One to bias him against the truth. He had been troubled with the query, "How can there be a true living church of Christ on earth, and yet no inspired prophet?" and this query was still in his mind, when he was impressed with the idea of Mr. Strang's claims being correctly founded. That Mr. Strang was possessed of a wrong spirit, he could not submit to the thought of, and yet acknowledge his claims. He remained with the adherents of Mr. Strang for a few months, and accepted a mission to the East, which he filled.

TO BE CONTINUED.

"THE DYING THIEF."

Was he a Baptized Believer of the Gospel?

BY ELDER T. W. SMITH.

The case of the penitent thief, as he is often called, is brought forward very frequently by the opponents of the doctrine of the essentiality of baptism in securing remission of sins, and consequently salvation, as an irrefutable argument against that doctrine.

The opponents say, "The thief could not possibly comply with that ordinance, being then nailed to the cross, and remaining so nailed till he expired; and, further, as Jesus declares that he should be with him in Paradise that day, it is evident that he was forgiven, and accepted by the Savior as an heir of the Celestial Kingdom." To these positions I desire to offer no objection particularly; for I believe that the promise of the Savior was equivalent

to a declaration of the pardon of his sins, and his acceptance before God as a forgiven transgressor and an heir of salvation; and I also admit that it was physically impossible for the repentant criminal to attend to the requirements of the gospel law in the act of obedience, by baptism; yet I hold that the admission of these apparent truths, does not conflict with the doctrine of the essentiality of baptism to the procurement of remission of sins.

But hold, says one, "Here is a clear case where the ordinance was not performed, and a positive exception to the rule." This may be true, providing that it can be shown that the thief, so called, had *never been baptized*. And it appears to me that unless this point can be sustained, there is no force whatever in the assumption that this is an exception to the general rule.

Knowing from the history of the case and the arguments heretofore brought forward on the other side, that it cannot be shown that the thief never had obeyed the gospel, I shall endeavor in this article to present several reasons, or arguments, in favor of the opposite position, that the man had been, and was at the time of his crucifixion, an obedient believer in Christ, a baptized believer of the gospel. I offer as the first proposition,

His confession of faith. That there is found a genuine and intelligent acknowledgment of the great central truth of the gospel in his request, will be apparent when the character of the gospel is briefly inquired into, and understood.

That the "KINGDOM OF GOD" was the subject of gospel preaching by the Savior and his disciples, is evident from the following scriptures:

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom."—Mark 1: 14. See also Matt. 4: 23.

"And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent."—Luke 4: 43.

"And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him."—Luke 8: 1.

"And he sent them to preach the kingdom of God, and to heal the sick. * * * And they departed and went through the towns preaching the gospel and healing everywhere."—Luke 9: 2-6.

"Therefore they that were scattered abroad went everywhere preaching the word. Then Philip went down to Samaria and preached Christ unto them. * * * But 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."—Acts 8: 4-12.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more."—Acts 20: 25.

"And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified of the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. * * * And Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts 28: 23, 30, 31.

Compare these statements with Paul's 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 again, if any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1: 8, 9.

It is evident that as Paul preached "the kingdom of God," and the gospel is the "gospel of the kingdom of God," that there was but this one gospel preached by them all; by Christ—the twelve, the seventy, and all other gospel ministers in that day.

While I admit that in a certain sense the Church of Christ is called the kingdom of God, yet the main idea in preaching of the kingdom seems to

be the personal reign of Christ on earth, in the restored kingdom of Israel.

That *the restoration of the kingdom to Israel*, through a Messiah, or a Deliverer, was expected by the Jews, and taught by the prophets, and by Christ, and the apostles is evident from very many testimonies. But firstly, it would be of advantage to the argument to show the character of the kingdom of Israel, and the cause and manner of its overthrow before we attempt to establish the doctrine of its restoration.

About ten hundred and ninety-five years before the birth of Christ, the children of Israel, or descendants of the twelve sons of Jacob, grandson of Abraham, after having for several centuries been governed by Judges who ruled them according to the revealed will of God given to Moses, and subsequently by others who held the office of prophets, and seers, and revelators, they were yet not satisfied with the Lord's doings, and they desired a king, saying to Samuel the prophet and seer:

"Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them."—1 Samuel 8: 5-7

And although Samuel drew them a very dark picture of the results of having a king, yet they would not listen to his counsel, but said, "Nay we will have a king over us." So God gave them a king in his anger, and took him away in his wrath.—See Hosea 13: 9-11. Saul was anointed king, and reigned a number of years—but the Lord rejected him—because he "rejected the word of the Lord." David the Son of Jesse was then chosen—and after his death his son Solomon was chosen in his stead. Before this event took place, the Lord

spoke unto David by the prophet Nathan, and revealed to him several important truths, among which was this, that the kingdom over which he was reigning was his (God's) kingdom, and that in time that kingdom should be established forever; and that a descendant of David should be raised up to reign on that throne forever.

"And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me a house, and I will establish his throne forever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: but I will settle him in mine house and in my kingdom forever: and his throne shall be established forevermore."—1 Chron. 17: 11-14.

Further evidence that this kingdom is the kingdom of God was seen by this statement:

"Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him."—1 Chronicles 29: 23.

Observe that David's throne is called the "throne of the Lord," and that it was over "all Israel."

Thus far the "twelve tribes" formed but one kingdom. Their remaining thus united, and the continuation of the kingdom of Israel depended upon the faithfulness of the king and the people. Said the Lord to Solomon when he accepted the offering of the temple which Solomon had built:

"And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments: then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, there shall not fail thee a man to be ruler in Israel. But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them: then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanc-

tified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations."—2 Chronicles 7:17-20.

But Solomon failed to keep the commandments of the Lord. His polygamous wives led him into sin, causing him to commit idolatry. This act of Solomon having many wives and concubines was abominable before God. See Book of Mormon, page 28. "For it came to pass when Solomon was old, that his wives turned away his heart after other gods," so because he kept not the Lord's covenant and his statutes, the Lord said to him:

"Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."—1 Kings 11:11-13.

After reigning over all Israel for forty years, Solomon died, and Rehoboam his son reigned in his stead. In his day, through a failure to listen to the counsel of the old men who had advised him to make the burdens of the people lighter than they were, and by hearkening to the advise of his young companions, to afflict the people with still more grievous burdens, they revolted and made Jeroboam, Solomon's servant, their king—the tribe of Judah and what was left of Benjamin, only remaining loyal to Rehoboam. And from that day, which was about nine hundred and seventy-five years before Christ, the kingdom of Israel has been divided into two kingdoms, called respectively the "Kingdom of Israel," and the "Kingdom of Judah." They remained in this divided state in the land of Canaan, alternately at war with each other, and allied in a common cause against their mutual enemies, until "the ten tribes," as they are

called, were carried away captive by Shalmaneser, king of Assyria, about the year seven hundred and twenty-one before Christ.

"In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."—2 Kings 18:6.

After the removal of the "kingdom of Israel," various kings reigned over Judah until the rule of Jehoiachin, about six hundred and seven years before the birth of Christ, when Nebuchadnezzar, king of Babylon, captured Jerusalem, and carried the king and principal men of the kingdom captives to Babylon, and placed Mattaniah, his father's brother, as king in Jerusalem, and changed his name to Zedekiah. But Zedekiah rebelled against the king, and he in turn, about five hundred and ninety years before Christ, came against the city of Jerusalem which he besieged and took, and destroyed the temple, and the king's house, and all the houses of Jerusalem, and broke down the walls of the city.

TO BE CONTINUED.

THE ALL-SEEING EYE.

BY SR. LOU BURNAM.

It is a great mistake for the guilty to conclude that they can escape punishment in this world. They are punished here as well as hereafter. The outward show of wealth and prosperity may deceive mankind; but remorse sinks deep into the recesses of the heart, and drives both happiness and contentment before its relentless power. The guilty live in fear and misery. There may be no witnesses of their crimes except the eye of the All-Seeing. They may often escape the lawful punishment which should be meted out to them. A long life of wickedness may have stilled the voice of conscience,

and rendered detection more improbable, yet there is one who knows every thought, whether good or evil; who can, at any time, unfold the great secret that has so long been a mystery, and which has defied all the efforts of man to fathom. The consciousness of this power ever haunts the imagination of the guilty. The bitterness unseen by mortal eye, and unsuspected by all except the guilty one, and his God, is at all times preying upon his mind, and making life a burden. To such death would be a relief. We cannot look into the secrets of others. Judging from the outward appearance, we often wonder why happiness is so unequally divided among God's creatures. We should rely upon the justice of God, who can read the secrets of all, and not set ourselves up in opposition to his will.

“THE SEVENTH DAY IS THE
SABBATH.”

BY ELDER I. SHEEN.

The above caption is a part of the *word of the Lord* concerning which the Lord has said:

“To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”—Isaiah 66: 2.

It is a part of the law of the Lord concerning which the Lord has said:

“The children of Israel shall keep the Sabbath, to observe the Sabbath *throughout their generation for a perpetual covenant*, It is a sign between me and the children of Israel *for ever*; for in six days the Lord made heaven and earth, and on the *seventh day* he rested and was refreshed.”—Ex. 31: 16, 17.

The observance of the *seventh day* as the Sabbath, is therefore an *unrepealed law*, for the “generations” of Israel have continued in succession to this day. Israel now exists on the earth, therefore Israel is now commanded to keep the Sabbath as a “perpetual covenant.” “It is a sign between me and

the children of Israel forever,” saith the Lord. It is so because “in six days the Lord made heaven and earth, and on the seventh day he rested.” How then can the Sabbath be changed from the seventh to the first day? Did God say, you shall observe the *seventh day* as the Sabbath until the resurrection of Christ, and then you shall observe the *first day*? Did God say, although the seventh day Sabbath is a perpetual covenant throughout your generations, yet I have changed the day because my son was resurrected on the first day of the week? Did the Lord say, although I have commanded you to keep the seventh day as the Sabbath *throughout your generations for a perpetual covenant*, yet I have abolished the seventh day Sabbath and now command you to keep the first day Sabbath throughout your generations? Is the first “perpetual covenant” abolished, and has the Lord established another instead? Can a perpetual covenant be abolished in this way? If God abolishes his perpetual covenants in this manner, how can we rely on any of his promises? Did God speak *the truth* in saying that the *seventh day* shall be the Sabbath throughout all the generations of Israel?

“Who changed the truth of God into a lie?”—Rom. 1: 25.

Was it not the “truth of God” that the weekly Sabbath spoken of by Moses should be the *seventh day* of the week? Was it not the truth of God that that Sabbath should be observed “*throughout their generations for a perpetual covenant*”? Was it not the truth of God that that Sabbath should be a sign between the Lord and the children of Israel *for ever*? Who has changed this truth of God into a lie? Did God change this truth? Did he change this *perpetual covenant*? If he did so, may he not change all his covenants and all his promises? Could Christ and his apostles change the Sabbath

from the *seventh* to the *first* day without changing the truth of God into a lie? If Christ was resurrected on the first day of the week would that event abolish the "*perpetual covenant*" concerning the Sabbath and institute another perpetual covenant by which the day was changed? Did Christ, or his apostles, at any time say that the day was thereby changed? Is there better authority for this change than there is for making the day of Christ's birth or the day of his death the weekly Sabbath of the Lord for a perpetual covenant. Shall we reject the testimony of Matthew who said that it was "*in the end of the Sabbath-day, as it began to dawn towards the first day of the week,*" that the discovery was made that Jesus had risen?—See Mat. 28 : 1. Shall we reject the testimony of Mark who says that "*when the Sabbath was passed, Mary Magdalene*" and others "*very early in the morning, the first day of the week,*" discovered that Jesus had risen?—See Mark 16 : 1, 2. Shall we reject the testimony of Luke who says that the women "*beheld the sepulchre and how his body was laid, and they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment,*" and that after this "*upon the first day of the week, very early in the morning, the woman came unto the sepulchre, bringing the spices which they had prepared,*" and that they then learned that Jesus had risen?—See Luke 23 : 56, 57, and 24 : 1-5. Shall we say that the "*first day of the week*" is the Sabbath although Matthew, Mark, and Luke wrote their testimonies many years after Christ's resurrection, and therein testified that the Sabbath day preceded the first day of the week? Shall we say that the first day of the week is the Sabbath, although Matthew, Mark, Luke, John, and Paul always spoke of it *only* as the first day of the week? Shall we repudiate the example and teach-

ings of Christ and the New Testament writers and say that they set apart the first day as the Sabbath, although there is no evidence of such a change?

Paul said:

"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 : 2.

If they were to each "*lay by him in store*" upon every first day of the week, would they not thereby have a store by them? How could each "*lay by him in store,*" if they made a weekly contribution on the first day of the week at the assemblies of the saints? would not that practice prevent them from laying by them in store? Was the performing of this *financial "work"* on the first day of the week, an evidence that that day was their Sabbath, or day of rest in which the Lord said, "*thou shalt not do any work?*"

Acts 20 : 7 is quoted by W. W. B., and the claim is made that Paul did then preach on the first day of the week and that "*the disciples came together to break bread*" because it was the Sabbath, but does not the text represent that "*Paul preached unto them, ready to depart on the morrow?*" May we not therefore more reasonably conclude that he had been preaching to them on the seventh day, and resumed his labors again after sunset, (which was the first day of the week according to the Bible teaching), that he might depart on the following morning, the morning of the first day? Did Christ and his apostles preach only on the first day of the week? Does W. W. B. preach only on the first day of the week? Did Paul ever preach at any other time on that day? Where is the evidence that he did? On what days did Paul preach in a synagogue of the Jews, in Thessalonica, a Gentile city, and what was Paul's "*manner*" or practice?

"Paul as his manner was went into them, and three Sabbath days, reasoned with them out of the scriptures."—Acts 17 : 2.

Does not this text show that Paul's manner was to preach on the same days that the Jews worshiped? Does not Acts 16:13 show that Paul preached "on the Sabbath" "by a riverside where the people resorted to for prayer to be made?"

Jesus appeared to his disciples, after his resurrection, on the first day of the week, but

"After eight days again his disciples were within, and Thomas with them; then came Jesus."—John 21:26.

After eight days was the ninth day. What day of the week did he "honor" where he appeared after eight days? Could nine days be crowded into one week so that Jesus might again "honor" the first day? How many days was Jesus seen of his disciples after his resurrection? Do we not read of him "being seen of them forty days?" Was not the fortieth day, on the sixth day of the week, and did not Jesus finish his work on that day and ascend to his Father, as the work of creation was finished on that day of the week?

"When the disciples came together to break bread" on the first day of the week, did they honor *that day* any more than the disciples honored *every day* when they were "continuing daily with one accord in the temple, and breaking bread from house to house?"

Is there any more evidence in one case than in the other that the breaking of bread was partaking of the sacrament, or that in one case it was done to honor the day, and in the other case it was not done to honor those days on which it was done?

TO BE CONTINUED.

FRENCH PUBLISHERS are beginning to feel the heavy pressure of taxation in France. M. Michel Levy announces his intention of raising the price of all his publications, and many other firms are taking similar measures.

FIRMNESS of character should ever be blended with suavity of manners.

WISDOM.

BY ELDER JAMES J. STAFFORD.

"A man's wisdom maketh his face to shine, and the boldness of his face shall be changed."—Ecc 8:1

In *Herald* of August 15th, 1869, in an article on Education, signed J. W. B., I find these words, "But yet we must repudiate that open-your-mouth and-the-Lord-will-fill-it theory." All hail to you Brother J. W. B., all hail! I strike hands with you in spirit, and some of these nights I will visit you in spirit, and have sweet converse with you. Most happy am I to find that at least one of the brethren has the boldness to utter such a sentiment, and to take his stand against that idea which is doing more to keep the benches of our meeting houses empty than any other thing in the church.

I suppose that some of the "Unco' gude and rigidly righteous" will exclaim, "Why this is advocating the learning of the world, in order that we may preach the gospel." Certainly it is advising the saints to learn of the world, in order that they may know how to preach the gospel.

I have often been pained when sitting in the saints' meetings, to hear a long rambling discourse preached by an elder who professed to be speaking by the Spirit of God, and after the speaking was over, and I came to examine it, I found that he had been traveling in a circle all the time, and arrived at just the same point from which he set out.

Why was this? Simply because that he had forgotten that "God helps those only who help themselves." This man perhaps never had sought to know how to preach by studying at home. He had never sought to master even the first principles of elocution. Why should he? Is he not a priest of God, and will not God give him exactly that which is needed, at the moment that he is called upon by the president

of the branch to preach, without his studying, or striving to make himself a master workman? O, ye elders in Israel! think ye that the Lord is pleased that you should remain in ignorance? If he is, why then has he given commands that little children should receive instruction? Aye, and say that it is "well pleasing" unto him.—D. & C. sec. 55 : 2; 59 : 4; 85 : 36. "Seek ye out of the best books words of wisdom; *seek learning even by study.*"

Some of our elders may by and by have to stand before kings and potentates of nations. Suppose that a letter should come to the president of the church, requesting that one of the elders might be sent to one of these. who do you think would be sent, a man entirely ignorant of the learning of the world, or one that was well qualified by his learning to hold converse with the learned? You may say that God would give the unlearned wisdom sufficient for this purpose. Certainly, my dear brother, if there was no other man to go, and if this one had never had any opportunities of acquiring knowledge.

God has placed us here to dwell, and he has placed everything around us so that by our own exertion we may dwell in comfort. But our comfort, our wealth, our all is acquired by a patient perseverance in our exertions. If then we want to make ourselves champions of the truth, we can only do so by studying both the plan of salvation, and the best books put forth by the learned of the world. Rhetorical and elocutionary works, to enable us to speak properly; geological and astronomical works, to enable us to maintain the divinity of the Bible, also the history of the nations spoken of in the Bible, and the prophecies connected with them and with the gospel.

Some may say does not the Savior say, "Seek ye first the kingdom of God and its righteousness, and all these

things shall be added unto you?" No; not *in this sense*. If I understand this scripture, it means that those who are sent forth without purse or scrip, are not to trouble themselves as to how they will get food and raiment. They are sent forth penniless to do their Master's will; and hence Christ tells them, seek to establish my kingdom in righteousness, and these things will be provided for you. They go forth, relying on God, to establish his kingdom; they are seeking—in righteousness—to build up his kingdom; they shall want for nothing. But they are nowhere told not to study and seek for wisdom.

Why, think you, was Paul chosen as the apostle to the Gentiles? You that can read his epistles in the original tongue, can answer that there is as much difference between his writings, and those of the others, as there is between those of a person of common education, and a graduate of Oxford college.

I have been often pained when words like these have been told me: "Really, sir, we would go very often to your church, but when we do go there, it is always the same thing. There are three or four elders that preach, but we know just as well what they are going to say before they begin, as we do after they have done; there is never anything new; never anything else but the same old threadbare arguments. It puts me in mind of an old horse grinding clay; it is grind, grind, day in and day out, treading in the same old circle, and after all producing nothing but raw clay, which has to be moulded and baked ere it is fit for use. When we go to the other churches, we hear at least good, logical arguments, and good, forcible speaking." I am not an advocate for ear-tickling preachers, with fine, rounded pauses, and strictly constructed sentences. But I do advocate a good lawyer-like sermon. I say lawyer advisedly. I mean an honest, legal adviser; not a pettifogger.

Have any of you been in a court of justice when some great trial is going on? If so, have you noticed how the lawyer will produce statement by statement, and back up each one by the strongest evidence they can produce, after a careful selection; and have you observed how carefully the judge sums up all that evidence, and places it before the jury, leaving them to bring in a verdict on the strength of that evidence? No traveling in a circle there; no arriving at the place started from. The case is carefully, and thoughtfully taken up; the evidence is carefully, and thoughtfully selected; and the case is worked up straight onward, until the last link in the chain of evidence is forged; then, but not before, it is left to the jury.

Now a minister of God's word should be a theological lawyer; and it behoves him when preaching any point of our doctrine whatever, to carefully gather all the evidence he can, place it before the congregation, who are the jury, and leave them to find a verdict. The audience is to the theological lawyer, both judge and jury; and his books are firstly the Inspired Books; secondly, the works on history and the sciences, published by the world. From these he must produce his evidences, and from these his jury will return a verdict in accordance with the evidence he has produced.

And now, my young brethren in the priesthood, if you want to become able speakers, or debaters, abide by this rule. And at the same time, study! study!! study!!! Study words of wisdom both in and out of the church. Some of our brethren may say, "Why we might just as well study law right away." Certainly, begin right away. Study theological laws. But does it not say, "Take no thought how or what ye shall speak: for it shall be given to you in that same hour what ye shall speak?" Certainly it does.

But pray under what circumstances

is it that you are to take no thought what to say? "And ye shall be brought before governors and kings for my namesake; but *when they deliver you up*, take no thought how or what ye shall speak." In other words do not employ counsel, "For what civil lawyer can defend my doctrine, I will give you in that same hour what ye shall speak." How will it be given? "It will lead you and guide you into all truth, bring all things whatsoever I have told you to your remembrance." Suppose we read, "And bring all things, *whatsoever ye have read or studied, to your remembrance*. Can you doubt this? Read Paul's defence before Agrippa, and see how the Holy Ghost brought what he had read to his remembrance; for remember he had never been instructed by Christ while he was on earth.

And now my brethren of the 'Open-your-mouth-and-it-shall-be-filled theory.' A word with you. Pray, what is the difference between one elder who takes no trouble to make himself a master workman, but just trusts to—well I suppose I must say God, though I would rather think it memory, for I have never yet heard one of these elders advance a new idea, but simply a repetition of what they have heard others say, and another elder, who knowing that he will have to preach on Sunday, asks God in prayer to impress upon his mind what subject he should preach on, and having received the impression, then again asks his Father to bring the evidences for his subject to his mind, at the same time searching earnestly to find those evidences wherever they are to be found, and finding them, remembers or notes them down.

The difference is this. One makes a long, rambling sermon, assisted by a perhaps defective memory, bringing in texts and quotations by the head and ears; and finally, after having circumnavigated his subject, he arrives at the point he started from; while the

other has with prayerful and careful study arranged his subject and its evidences, and places it before the people in a logical and able manner; taking up his theme from its starting point, and carrying it on to the end, carrying conviction to the minds of the congregation.

HOW SHALL I KNOW MY SAVIOR.

BY ELDER JOHN C. FOSS.

Many, yea many in this world are crying out, "Come with us, and we will do you good, for we know the Lord."

Christ tells us:

"I am the good shepherd, and know my sheep, and am known of mine."—John 10: 14.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

Dear readers, please trace with us through the scripture to find out how you may know your Savior.

"All things are delivered to me of my Father. No man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal him."

This shows us that revelation is needful in order to have the Father reveal his Son, that we might know him, it is life eternal to know him.

We must obey his commandments, in order that we may know him; for he says to his disciples:

"If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him, for he dwelleth with you, and shall be in you."—John 14: 15-17.

This Comforter, or the Holy Spirit, is the very thing that gives you a knowledge of God and Christ, and it is

given by the laying on of the hands of those whom God calls to the ministry. Why do we receive it in this way? Because this is the way the Savior appointed to give the Spirit, although men and women think they can receive God's Spirit, simply by asking, by prayer, without being baptized. Let us see if Christ ordained this as the way in his law to give his Spirit. Paul was called of God to preach his gospel, and what Paul preached must be true. He said concerning his doctrine:

"I neither received it of man, neither was I taught it but by the revelations of Jesus Christ."—Galatians 1: 12.

If Paul received his doctrine by revelation, he must have taught that which Jesus told him. Paul laid on hands to give the Holy Spirit. Others did likewise. He wrote to Timothy:

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."—1 Tim. 4: 14.

Timothy had a gift promised him by the Spirit, which gift came by the laying on of hands. Again Paul writes to Timothy:

"Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee by the putting on of my hands."—2 Tim. 1: 6.

This is the way the Spirit was given to Timothy. Speaking of Philip preaching down in Samaria, when the people there believed Philip's preaching,

"They were baptized, both men and women. * * * Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)"—Acts 8: 12, 14 & 15.

And the 17th verse informs us,—
"Then laid they their hands on them, and they received the Holy Ghost."

Paul practiced this same principle at

Ephesus. He baptized twelve people there, and.

“When Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied.”—Acts 19: 6.

This Spirit is to take of the things of the Father, and shew unto us. It is to testify of Jesus, and that testifying of him gives the knowledge of the Son by revelation.

“What man knoweth the things of a 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: 11.

It is the Spirit of man that reveals the things of man, and the Spirit of God that reveals the things of God. The body knows nothing of itself; but by the Spirit of inspiration.

“But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.”—Job. 32: 8.

The knowledge of God or his Son comes by the Holy Spirit that proceeds from the Father, for a Comforter to those who obey the gospel and keep his commandments.

“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.”—1 Cor. 12: 3.

The knowledge of the Savior comes by the Holy Spirit of God, the Spirit is a revealer; if therefore the church is without revelation, it must be without the power of eternal life; for it is life eternal to know him.

“When Jesus came into the coasts 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. He saith unto them but whom say ye that I am? And Simon Peter answered and said, thou art the Christ the Son of the living God. And Jesus answered and said unto him, blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will

build my church; and the gates of hell shall not prevail against it.”

Here we learn that Peter had a revelation from God, from on high, testifying that Jesus was the Christ, the Son of the living God. Christ built his church on revelation, and the church that has no revelation is not the church of Christ, but is a church of men, and not in possession of eternal life.

And now, dear readers, seek to find the church, if you have not found it yet, that has new revelation, and obey the gospel; then you can secure eternal life, and if you will endure to the end, you will be saved in Christ's kingdom.

THE ORDER OF PERFECTION.

As Paul declared, the gospel of Christ is the power of God to salvation to as many as believe, and, as the Savior showed, to all who believe, are baptized and endure to the end, shall salvation in his kingdom be given.

I have proved for one that this doctrine set forth by the True Latter Day Saints, is surely the doctrine of Christ as taught in the New Testament, the power of God unto salvation to as many as believe in God, obey his law, and do as the law teaches, and endure in faith till the end of mortal life.

I can bear this testimony, that since obedience to the law I have been enabled to add to my degree of faith, a degree of virtue, that is, more virtue than I before possessed, and to my virtue a degree of knowledge, and my determination is, thank God, to strive on while mortal life endures with me, and endeavor to make as much headway to perfection as I can; and as I believe in God, have obeyed his law, and kept the faith, I am forgiven, and have been made the means of doing good. Then if I continue so till death, I will gain an admittance into a higher

school of perfection, to last for a thousand years, when the Lord himself will be the chief teacher, and when no evil power will tempt and destroy, and when no poverty, sickness, or death will hinder our progress to perfection.

HOPEFUL.

WITHHOLD JUDGMENT.

Having read with considerable interest the current articles of "Plane Facts," it occurs to me that the strictures upon them by writers in late *Heralds* is premature and profitless, seeing that the arguments are not concluded on the "Plane" theory side of the question.

I am not disposed to pass judgment upon a question, in any case, until the evidence is all in, and I hope Mr. Plane Facts will go on with his theory, (for other views of the question are but theories as yet), until his "web is woven;" then let it be dissected, or torn to pieces if it can be by facts and arguments that sustain the globular theory.

But I protest against the swallowing of the "Globe Theory" as a *necessary duty*, because it is generally believed, or because it was taught by Sir Isaac Newton. It seems to me a fair presumption, that to form an adequate conception of the works of God, a corresponding notion of God must be antecedently entertained.

I will here transcribe what Bishop Watson calls "An admirable passage of Sir Isaac Newton," describing God.

"From such true dominion it follows that the true God is living, intelligent and powerful; and from his other perfections that he is supreme, or supremely perfect. He is eternal and infinite; omnipotent and omniscient; that is he endures from eternity to eternity, and is present from infinity to infinity. He governs all things that exist, and knows all things that are to be known. He endures always, and is

present everywhere. He is omnipresent, not only virtually, but substantially; for form without substance cannot subsist. All things are *contained* and move in him, but without any mutual passion. He suffers nothing from the motions of bodies; nor do they undergo any resistance from his omnipotence. It is confessed that God exists necessarily, by the same necessity he exists always and everywhere. Hence also he must be perfectly similar; *all eye, all ear, all arm, all the form of perceiving, understanding, and acting*; but *after a manner not at all corporal*; after a manner not like that of man; after a manner to us wholly unknown. He is *destitute of all body, or bodily shape*, and therefore *cannot be seen, heard, or touched*."—Watson's Bible Dictionary, page 414.

Could such a being, (were it possible he could exist, which I think is not), create such a world as the Newtonian Philosophy recognizes? A being destitute of all body, creating bodies. A being all eye creating ears for others! A being all ear creating eyes! To me, this description of God is crude, contradictory and impossible; decidedly anti-scriptural and unscientific!

Is it probable that with such an idea of God, which is decidedly mythical, that the idea of his works should be less so?

I would suggest to the writers of the *Herald*, who may feel opposed to the investigation of the globe and plane theories, that the intelligence of Latter Day Saints need not suffer from reasonings on or objections to the assertions and assumptions of Sir Isaac Newton.

"Mormonia" deploras diversity of opinion among brethren, and counsels kindness in their expressions; yet allows that some good may grow out of it, if "conducted with due courtesy." (Why not extend this same courtesy to the sectarian world, instead of impeaching them *en masse* by railing against them, or charging them with wrong upon points left at large?)

"Mormonia" states dogmatically, it seems to me, *what* the Bible was intended to teach, and *what not*. Science

is not to be proved by the Bible—"men *always* err when they attempt to prove *any art or science* by the Bible." Yet some believe religion to be a science.

It will be difficult to adjust any system of cosmogony to any particular religious faith. The "Plane" and the "Globe" theories have both been held by Christendom. It requires but slight reflection to be satisfied that both systems, as taught, contain huge discre-

pancies, not to say absurdities. These considerations imply very clearly to my mind that the whole question is unsettled, and theories, therefore, are quite in order, until one shall be proposed that will embrace all the consistencies, and reject all the inconsistencies of those now in vogue, assertions and quotations with dogmatical or forced constructions to the contrary, notwithstanding.

FAIR PLAY.

True Latter Day Saints' Herald.

PLANO, ILL., JANUARY 1ST, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

NEW YEAR'S GREETING.

We greet our patrons with a "Hail, Happy, New Year," and we hope that a more benign dispensation of Providence may be ours this year, than last.

The evidences of a hastening period of commotion in the world are every day accumulating, and those who hail each other as brothers in the New Year of to-day, should strive that they do not become strangers in the Old Year of to-morrow.

We hope to see a marked progress in spiritual growth and stability this year. The past has done what it could—the present must do what it can—let the future do what it may. Well will it be for us all, if, as each old year passes away to the rear and each new one crowds to the front, we are prepared in deed, and in thought, to hail the new with gladness, and to part with the old in rest and peace.

Let us take courage, brothers. Press on, for the calling is high, and the reward sure.

Let the New Year be a benizen of gladness to us all.

FROM Br. Z. H. Gurley, writing from Fayette Township, Iowa, we learn that he had been spending several days at Allenville, Missouri, and had spoken there on the nights of the 18th and 20th of November 1871; the last evening the house was full. Prejudice is waning there, though there is still strong

opposition to be met. An invitation was given for preaching at Mount Ayr, the county seat of Ringgold county, Iowa. The use of the court house was offered to the elders.

BR. ELLS writes from Boston, December 7th, 1871: "I had the privilege of baptizing three at Indian River, Maine, on Sunday, the third of December. Others would have been, but for their too late arrival at the place of meeting." These were a part of the colony that G. J. Adams took to Jaffa, Palestine, and who returned from there.

WE SEND the first number of the present volume of HERALD and HOPE to those whose subscription expired December 15th, in hopes that they will renew their subscription at once. Hurry up your subscriptions.

ERRATUM.—In *Herald* of December 15th, 1871, page 744, ninth line from top of page read "this power is not denied" instead of "this power is not derived."

THE SITUATION.

[CONTINUED FROM PAGE 744, VOL. 18.]

As an adjunct to, and necessary consequence of the gathering, the building of a Temple has been attempted as a measure calculated to intensify the worship of the people; to foster their spirit of devotion, and to develop their love of God, their industry, patience, faithfulness, and their ability. One was begun and completed at Kirtland, Ohio; but was abandoned, we suppose, for sufficient reasons. What the causes were that superinduced the abandonment of Kirtland and the stake there, it is not now our purpose to allege. It is sufficient for the present object to know that the abandonment was effected. A corner stone was laid in Jackson County, Missouri; but no building was erected. A site for a city was chosen; various public edifices were projected; some were erected, others left to the future. The genius of disruption again wrought a dispersion, and the site and temple there were abandoned. The causes conspiring to effect this second abandonment of a measure to be so replete with good to the people, may be more easily traced than those of the first, but we let them pass without further consideration, as foreign to our object in this article.

The Temple at Nauvoo was by far the most important of any in its conception and progress, and the interest clustering round the history of its building, although the one at Jackson County was supposed to be the one most likely to be accepted when completed. This temple at Nauvoo, was begun under circumstances of adversity; its erection was continued during the period of the greatest activity in the promulgation of the gospel abroad, and the

gathering to the west, as the states of Illinois, Missouri, and Iowa were then designated. It was during the building of this edifice that Nauvoo became, by charter, the "City of the Saints;" it was also during this period that other public measures were adopted, and culminated, as we shall trace further on in our article.

It has been stated by those whose *duty* it was to *know*, that the Temple at Nauvoo was finished, "completed as Joseph designed." *This statement is not true.* In no sense can it be said truthfully, that any part of the Temple at Nauvoo was completed, with the possible exception of the main assembly room into which the front doors opened. The basement, in which was the font, was incomplete; the stairway to the left of the front was not relieved of the rough boards laid on the risings, on which the workmen went up and down; the upper assembly room, was not accessible, the floor not being laid, neither the doors hung nor the walls plastered. Besides this, the inside ornamentation was by no means finished even in those parts called completed. There are plenty of persons now living who were frequent visitors to the Temple after the people who built it left Nauvoo, who will testify that the building was not completed; among them, David LeBaron, who had charge of it for some time; Major L. C. Bidamon, for years proprietor of the Mansion house; Dr. Weld, of Nauvoo; Amos Davis, living near the Big Mound, on the Nauvoo and La Harpe road; George Edmunds, of Sonora, and the writer, with a host of others.

It is further rumored, that after the death of Joseph Smith, the plans and specifications were altered; and that such parts as were nearly completed were not so completed in accordance with the original design. Of this we cannot testify, never having seen the original drawings, nor read the specifications. If the statements of various persons are to be relied on, there can be but little doubt that in one respect there was a *completion*; and that respect is the *desecration* and *defilement* of the Temple, by the holding of such revels and orgies therein as were not even thought of by the "money changers," who made the House of God at Jerusalem a "den of thieves," and against whom the righteous indignation of Jesus was so signally directed.

That there was cause for the abandonment of even this magnificent structure who can doubt. It was abandoned; and in little over four years after the death of Joseph and Hyrum Smith, malice, envy and hatred set fire to it, and it was burned. We think that the inscription stated that it was begun in 1841. If so, it was but a little over the supposed allotted seven years given for its completion that it fell, being burned about October 8th, 1848. The corner stone was laid April 6th, 1841, and the burning occurred October 8th, 1848. The saints, however, left Nauvoo in 1846, no work probably being done upon the Temple after the spring or summer of that year.

The only object we have in writing so explicitly in regard to the Temple at Nauvoo, is, that those who have been made to believe that it was completed

may be undeceived; and that those who have so industriously circulated the statement that it was completed may be shamed.

A temple, or its equivalent or representative, has had an existence in the general economy of nearly every important faction of the church since the abandonment of Nauvoo. The saints under the lead of James J. Strang, had a "Tower of Strength;" Baneemy had "The Secret Chamber;" Gladden Bishop a "Rock of Refuge;" Alpheus Cutler raised "An Ensign of Peace" and built a "Council House;" and there is a "Tabernacle" at Salt Lake City, and a temple in course of erection. It is then a measure considered as a feature necessary to the cause.

The establishment of schools we are most decidedly in favor of. What may have been the character of the school at Kirtland, so far as its personal conduct was concerned, we are not aware; but suppose it to have been for the purpose of receiving and imparting necessary instruction to those wishing to avail themselves of its advantages. Such was evidently the intention of the establishment of the school or schools at Nauvoo; and the only bad feature that we now remember in connection with any of the literary institutions at Nauvoo, is that the library belonging to the "Lyceum Association," was grossly robbed of its books, at or about the time of the breaking up there. If a people would be free, they must be intelligent, and intelligence other than the light of the spirit must be cultivated, and cultivation must be had in the schools; and these schools to be effective for the people, must be of and by the people.

The Kirtland bank was a failure. Whatever may have been the intention, so far as honesty of motive may be implied, we have not a word to write; but we may be pardoned if we do assume that the supposed effect was to be the easing up of monetary stringency, by the issue and circulation of an equivalent to the *hard facts* of currency, gold and silver coin. That the bank as a scheme failed, may be more attributable to a failure to comprehend and carry out its business details, than to absolute dishonesty in its projectors. It was an unfortunate measure, and entailed a portion of shame and disgrace upon all involved in it, either by direct or indirect implication. We cannot defend it, as we believe it to have been an error—a grave error. Whether some of the parties engaged in it were overpersuaded, or voluntarily lent the aid and sanction of their names to it, we do not know; but we are satisfied that it was a prostitution of spiritual character, prestige, and forecast, to improper uses, in the vain hope that the end would justify the means; its failure might have been easily predicted, and was inevitable. We have stated all that we need to state when we write it as our conviction that it was an error.

The organization and operation of joint stock companies was a favorite measure of the immediate past. We cannot write the history of them all, nor do we care to write the history of any; it is enough that they one by one perished, dwindled away by improvidence, waste and consumption. The usual

features of them one and all may be confidently told. They were almost invariably an attempt to make any given number of poor men rich, by the aggregation of their poverty; as suppose, one thousand men propose a stock company, and subscribe ten dollars each to the capital stock, there is the aggregate of the nice little sum of ten thousand dollars. This seems large, and it would be for one man; but when we reflect that there are one thousand persons holding interests, we can easily perceive that they are not individually richer, as they own but ten dollars each. Now, if five hundred stockholders draw out for daily consumption twenty dollars each, the whole sum is exhausted, and five hundred stockholders are defrauded out of their whole stock; if two hundred and fifty draw out forty dollars each, the stock is exhausted, and seven hundred and fifty stockholders are left minus their stock—the fact is, we believe that nine out of every ten joint-stock companies, organized among the saints, died of “home consumption.” Instead of being stockholders, the members of them became stock-consumers; and those organizations instead of being “fat and well favored,” were “lean and ill-favored.” The very means which should have made the people rich, an aggregation of labor and capital, was made a means of robbery and extortion, until to call an association a “joint stock” was to condemn it. This should have not been the case. We do not defend the men who were the founders of those schemes, we do not condemn them personally, for we do not know them, at least not many of them, but the principle of the association of labor and capital is a measure of policy and sound wisdom, we believe. Many instances may be cited of what may be done by unity of labor; the most striking one occurring to our memory of late occurrence is that of a beautiful stone church, standing not far from the south end of Grand Avenue, St. Louis, Missouri, built by an order of Catholic priests; and when it is stated that these men, although few in number, are prohibited from asking alms, and have done *all* the work on their building, quarrying, cutting, and laying the stone, together with doing the whole of the wood work, it will be conceded that a unity of purpose with energy of action will usually accomplish the most unlikely of human designs, and render those of great feasibility a thing of a day.

We are of the opinion that many of the past associations have been destroyed through the lack of a proper understanding and appreciation of their working details. If so, then is the lesson necessary to be learned pointed out.

The building of cities; a favorite theory, the measure of every age. How anxiously has the saint longed for the power to build up, and how constantly have his feet been turned from the ways of the great city of the greater King. Who shall tell how the subtle influence, the hope of one day entering into the gates and walking the streets of a city of God, a Salem, a City of Peace, has cheered the stricken heart and elated the soul of the laborer in Zion at his daily toil; the hardy artizan as he sang to the stroke of his sounding hammer;

the scholar as he strove to "show himself a workman that needeth not to be ashamed;" the wise man as he sat beneath the skies of a distant clime, and sighed for the day when the "tribes" might return.

Where are the cities of the saints! Kirtland lies upon the hills a "deserted village;" "Far West," "Adam-on-di-ahman," and the City of Cities, lie wasted and dead; "Nauvoo," on fairer site than which the sun does not shine, is a city of less than one-tenth of her former inhabitants. Her hills are covered with the vine, and her vallies bear the peach and the plum; while the beer-drinking, wine-growing Teuton has built his "wine vaults," and garnished his "wine gardens" with the stones quarried by the saints of God, and by their patient hands laid in the walls of "the temple that crowned the hill."

A sad comment upon the unfaithfulness of man, is found in the fact that of all the host that once held sacred worship within the "City of the Saints," few have an inheritance there. Of those few, the family of "Joseph the martyr" form a part, and these are sedulously striving to sow the "word;" and some of them are combatting, step by step, for the ground lost in the battle where their father and uncle went down, and endeavoring to build upon the ruins of a past spiritual hierarchy the pure theocracy of a "Risen Redeemer." Where! O, where are the cities of the saints!

Mills, workshops, manufactories, are but concomitant accessories to cities and villages, and must follow in their train. The opening of new lands is necessary to proper outgrowth, and the extension of the borders of Zion; who shall say the measure is not a wise one? We believe in it, and it is one of those of the past that commends itself to us.

TO BE CONTINUED.

Correspondence.

COTTAGE, Floyd Co., Ind.,
October 14, 1871.

Bro. Joseph Smith.

I have just returned from Crawford county, having spent several days there with the Low Gap branch, in company with my brother, D. Scott. I found the saints in moderate condition; preached once at Low Gap house, then sent an appointment to Maryetta, a town close by, and preached there three times in a cooper shop. Good turn out, good attention; and we hope good may be the result. From there we went into Parry county,

preached once at a place called Sodom, where we met with some little trouble in getting the house to speak in, but the Lord raised up a standard, and all was a success. From there we went to the southern part of the county, to hunt up some old Latter Day Saints, found two by the name of Maymon, and heard of several others down on the Ohio river, in the vicinity of Canalton. They joined the church in England some thirty-five years ago, and are now like sheep without a shepherd; but I trust they will be brought into the fold. While I was in the Low Gap part of the country, I was permitted to view with wonder and delight some of the wonderful works of God, as living wit-

nesses to the truth of the resurrection of Jesus Christ. I saw some rocks as large as a common house standing erect, some forty feet from the bluff from where it was broken off, like the rose blown from its parent stem, with large trees growing on those standing monuments. There are some places in this county that look as though wildness itself had run wild, and all on a sudden become affrighted and stopped.

I distributed all of the tracts you sent me, and could have distributed more if I had had them. I have some of the Epitomes and Gospels yet.

We had a season of rejoicing in our branch, some time ago, at a prayer meeting, all the saints seemed to be blest with the Spirit, while it rested with power upon the teacher of the branch, as he bore a powerful testimony to the truth of the great and glorious Latter Day Work of God, in which the saints are engaged. It is truly a "marvellous work and a wonder;" and our prayer is that God may bless all the elders in their labors, both those in the field and those in the printing department. I think if Br. Blair could take up winter quarters in Southern Indiana, a glorious and a good work would be accomplished. Yours truly,

HARBERT SCOTT.

GARTSIDES, St. Clair Co., Ill.,
October 26, 1871.

Mr. Joseph Smith; Dear Brother:

The saints around here are generally well, and send their kind love to you and Br. Mark, and all the saints. I have the pleasure of informing you that eight precious souls have been added to the church by baptism, since I wrote to you last, and I think there will be some more soon, if all things go on right; for there are many asking after the truth. The good spirit is felt in all the branches in our sub-district, and they feel well, and are trying to do their duty in the church of God. There is such enquiry in this

district after the truth, as never was known before since it has been made into a district; and it is my candid opinion, that many will be added to the church, if the saints will try and do right, and keep the good Spirit of God with them all the time in their branches. May God bless one and all, is the prayer of your brother in the bonds of love and peace,

GEORGE HICKLIN.

FLORENCE, IOWA,

Dec. 5, 1871

Mr. Joseph Smith:

The *Herald* is the only preaching or reading that I have of the church, and think much of it. I never heard anything of the gospel for twenty years; but as I know it to be the true gospel, I have talked about it all the time. I would be very glad to see an elder this way, as I have not seen one these twenty years. If an elder should come this way, I hope he will give me a call. I live about half way between Norway and Marengo, on the Cedar Rapids road. I will make any one welcome to stop with me. There are four or five more here besides me, that used to belong to the church. If you should know of any one coming this way, please give them my address. It is Thomas Crouch, Florence Post Office, Benton Co., Iowa.

DELOIT, Crawford Co., Iowa,

Nov. 24, 1871.

Br. Joseph:

While my heart is yet bleeding over the spoil that death hath won, I desire to drop a few lines to our dear *Herald*, to let the readers thereof know of the goodness of God toward us. Although we have been bereft and cast down we have not been forsaken. Although we have been afflicted, we have not been alone; for that Comforter that Christ promised to send into the world, has been our support through our great trials, and has bid us cast our eyes on him who is able to save us, and rid our souls of every dark blot; whose

blood can cleanse each spot. Oh! blessed be his holy name. I will give thanks unto the Lord of Hosts and King of Kings, who hath remembered us in our low estate, and to him that doeth great wonders; for he hath wonderfully comforted me, when I have thought that this earth was no resting place. Sometimes when with tearful eyes I look around our family circle, and see that our dear little blue-eyed Excelsior is gone, then life seems a dark and stormy sea, yet amidst all this gloom and sorrow, the still small voice says, "Let thy fears be still, for all like him must fall and die, either prepared or unprepared. Therefore take heed, lest in thy conflict and grief thou art overcome."

Yours in Christ,

MINERVA ROUNDS.

WATERVILLE, Marshall Co., Kan.,

Nov. 22, 1871.

Br. Joseph Smith:

I have been for some time wishing to draw your attention to Northern Kansas, which I will now do, hoping you will know of some saints wishing such a home, and will advise them to come here. It is an exceedingly beautiful country, and very healthy, excepting some ague near the rivers.

The land is generally high, rolling prairie, interspersed here and there with a ravine, which serves as an excellent drain to the land, and saves us from standing miasmatic waters, leaving the roads in a dry and good condition. The soil is rich. As a specimen, our boys have raised on one quarter section, and with not very thorough tillage, this year, twelve hundred bushels of corn, and almost seven hundred bushels of small grain, such as wheat, oats and barley. Melons were raised weighing twenty-six pounds. Some of the drawbacks are, scarcity of timber in some places, small price for grain, money scarce, and an occasional year of drouth, although good wheat is raised every such year. There are also some severe storms with high winds. There is

not much, if any, homestead land near us, but some good chances to buy partly improved claims. It seems to me that this is especially the Lord's own favored land, and is just right for the saints to occupy, and with his blessings and their diligence, it will rejoice and blossom as the rose. The neighbors are very kind, and I hope if the fullness of the gospel is preached here, there will be some, at least, will obey it, and also that what little infidelity is in my family, may be cast aside, and all of us rejoice together. Br. Lanphear thinks there may be some saints settle here from Alabama; I hope so, indeed.

We should have been much pleased to have had Br. Forscutt call on us here. We should be glad to see any of the preachers at any time. In gospel bonds,

MRS. L. SMITH.

COTTAGE CORNERS, KANSAS,
Dec. 9, 1871.

Br. Joseph:

I go to Jacksonville to-day. Baptized three since I wrote last, one of them a member of the Campbellite church, who attended my discussion with the Reverend Murray. To God be all the glory. Yours,

B. V. SPRINGER.

Conferences.

Pottawattamie District.

The Quarterly Conference of the Pottawattamie District was held at Crescent City, Iowa, on November 25th, 1871. J. M. Putney, pres.; J. H. Hanson, clerk.

Minutes of last conference read.

Branch Reports.—Council Bluffs: seventies 1, elders 13, priests 2, teachers 3, deacons 2, lay members 91, total 112; scattered 12, received by baptism 5, by letter 6, removed 3, cut off 2. C. A. Beebe, president; F. Hanson, clerk.

Union Branch: elders 4, lay members 6, total 10. Rasmus Campbell, president; J. M. Putney, clerk.

Crescent City: seventies 2, elders 7, priests 1, teachers 2, lay members 45, total 57; received by baptism 4, by vote 1.

D. M. Williams, pres; E. Hoskins, clerk.

Resolved that E. C. Brand take a part in the proceedings of this conference.

Reports of Missions.—Br. Hanson reported his mission favorable.

Br. Brand had baptized a Campbellite minister.

Br. Longbottom had labored in Guthrie County.

C. McIntosh had preached a little.

J. M. Putney had labored some in the northern part of district.

Branch Presidents' Reports.—Crescent City as improving.

Eight Mile Grove, good.

Casey, unfavorable.

North Pigeon, favorable, but some are careless.

Casey Branch was disorganized.

Council Bluffs, good.

Brethren McIntosh, Bybee, and Hanson, were released from their mission.

P. Gallup and P. W. Davis were continued.

Resolved that elders having special missions shall report at the next Quarterly Conference, either in person or by letter.

A general mission was given to all the elders to labor under the direction of the president.

Br. Longbottom was given a special mission.

Resolved that Br. J. H. Hanson be ordained to the office of priest. He was so ordained by J. Caffall.

Resolved that we sustain the authorities of the church in righteousness.

Resolved that we pledge ourselves to sustain the *Herald* and *Hope*.

Preaching by E. C. Brand.

Official Members present.—Seventies 2, elders 12, teachers 2.

Maine and New Brunswick.

The Semi-Annual Conference of the Eastern District of Maine and New Brunswick, was held at Little Kennebeck, October the 28th and 29th, 1871. Elder J. Lakeman chosen president; A. Graham, clerk.

Minutes of last conference read.

Acts of the Kennebeck Branch discussed, adjusted, and accepted.

Officials present.—One of the twelve, 5 elders, 5 priests, 2 teachers, 1 deacon.

Reports of elders, priests, teachers, and deacons, accepted.

Branch Reports.—Campobello reported in a disorganized state.

Preaching in the evening by Elder Josiah Ells.

29th. Resolved that the publications of the church be sustained by all the saints as far as possible.

Resolved that all officers report either in person or by letter to each conference, and in case of failure, their license shall be withheld.

Resolved that all future reports be made out on printed forms.

Resolved that Br. J. Lakeman be sustained by the conference as president, and A. Graham as clerk of the district.

Resolved that the district furnish the clerk with a proper book to keep a record of the district.

Resolved that the president of the district procure all licenses necessary for the branches.

All the officers were sustained by vote of the conference.

Preaching by Elders J. Lakeman and J. Ells. In the evening a short address was delivered by Elder J. Lakeman, followed by a fellowship meeting.

Central Nebraska District.

The Central Nebraska District Conference was held in Omaha, November 4th and 5th, 1871. T. J. Smith, president; J. Hodges, clerk.

4th. The following officers reported.—Elders J. Hodges, M. Fyrando, S. Butler, J. Broadbent, W. Ballinger, J. J. Stafford, T. J. Smith. Priests: J. Avondet and J. Christenson.

On being recommended by his branch, J. Christensen was ordained to the office of an elder by Bros. G. Hatt and M. Fyrando.

Resolved that M. Lundwall receive an elder's license.

Br. J. Avondet was recommended as being worthy of an ordination to the office of an elder.

The following elders gave in their names as being willing to labor in the district, the next quarter, G. Hatt, W. Ballinger, J. Broadbent, M. Fyrando.

The Conference requested all persons holding the authority, to labor whenever and wherever opportunity presented.

Br. T. J. Smith, expecting to leave the district, offered his resignation as its president, which was unanimously accepted.

S. Butler was chosen district clerk.

5th. Resolved that the district clerk issue licenses to all elders recommended as being worthy at the May Conference.

Br. G. Hatt was chosen to succeed Br. T. J. Smith in the presidency of the Central Nebraska District.

Resolved that each branch clerk furnish the district clerk by mail a record of each branch from its organization, giving name of each member, date of birth, baptism, confirmation, &c., that he may make out a correct District Record.

Afternoon was occupied in a prayer and testimony meeting.

Evening. Preaching by T. J. Smith.

All the spiritual authorities of the church were sustained.

Number of Officials present.—1 of the seventy, 12 elders, 2 priests, 2 teachers, 4 deacons.

Reports of Branches.—DeSoto: 4 elders, 1 elder acting as priest, 1 teacher, 29 members in all; 16 members present; 2 removed by letter.

Omaha: 1 of the seventy, 4 elders, 2 priests, 3 teachers, 4 deacons, lay members 58, total 77; 2 baptized, 1 admitted by vote, 1 removed by letter, 1 ordination, 1 marriage.

Columbus: 1 high priest, 10 elders, 2 priests, 1 teacher, 1 deacon, 46 lay members, total 61; absent 9, residence unknown 9.

Omaha Scandinavian: 29 members, 5 elders, 1 priest, 1 teacher, 2 deacons; 4 baptized; 1 child blessed; 1 ordination.

Bell Creek not reported.

Adjourned to meet at Omaha on the 4th day of February, 1872, at 12 o'clock.

Canada District.

The Conference of the Canada District was held at the Lindsey Branch, Township of Chatham, Ontario, October 14th and 15th, 1871. J. H. Lake, president; G. Robinson, clerk; D. Campbell, assistant clerk.

Minutes of last conference read, corrected, and accepted.

Officers present.—Seventies 2, elders 12, priests 6, teachers 4, deacon 1.

Report of Officers.—Elders J. H. Lake, J. Snively, A. Vickery, R. Davis, D. Campbell, J. McKensy, Joseph Shippy, R. Gawley, J. Meadows, and G. Robinson. Priests: M. Haskins, W. Carnes, J. Blackmore, and J. Traxler, reported.

Moved that Br. John Shippy be allowed to present to the Conference any documents he may have received from the authorities of the church.

Br. Shippy then presented a letter he had received restoring his Elder's License, which was read by the clerk.

Reports of Branches.—Buckhorn: 41 members, including 2 elders, 1 priest, 2

teachers, 1 deacon; 2 added by letter, 2 by baptism, 2 removed by letter.

Lindsey: 29 members, including 1 seventy, 1 elder, 2 priests, and 1 teacher; 1 cut off, 2 received by letter.

Zone: 14 members, including 1 elder, 1 priest, 1 deacon; 2 baptized, 2 removed by letter.

Puce River: 24 members, including 2 elders and 2 priests; 9 baptized since last Conference. This branch was not reported last Conference, so that we have to record a gain to the last report of 24.

Wilkesport; 21 members, including 1 elder, 2 priests, 1 teacher; 2 baptized since last Conference.

Olive: 26 members, including 4 elders, 2 priests, 1 teacher, and 1 deacon; 6 baptized since last Conference, 2 removed, and one disfellowshipped.

Botney not reported.

Totals of the Canada Conference, as reported: 155 members, 21 baptized, 2 disfellowshipped. 21 members reported.

Volunteers were then called for to take missions in the district, when the following Elders offered their services: John Shippy, Robert Davis, D. Campbell, and John McKensy.

Moved that the report of the committee appointed to build the Meeting-house be accepted, and that they now be released.

Resolved that we now proceed to select a committee of three to build a Meeting-house in the Lindsey Branch.

The following were chosen to be the building committee: Brn. John Traxler, George W. Shaw, and Robert Gawley.

Resolved that the committee have absolute power to build the house, to receive all moneys that have been or may be donated, and that they have power to call on the branches to help to collect moneys to complete the house.

The appointments to missions in the district were then given as follows:

Br. John Shippy on a roving mission, to preach the gospel in the district.

Br. John McKensy to assist Br. John Shippy, as circumstances may permit.

Moved that Bros. R. Davis and D. Campbell labor together in the district as circumstances and the Spirit of God may direct.

All the spiritual authorities of the C. of J. C. of L. D. S., from the President to the last appointed were sustained in righteousness.

Sunday. Prayer meeting. Good time. Many were filled with the Spirit. The gifts were richly bestowed in tongues, interpretations, and prophecies.

After the prayer meeting, Br. Jos. S. Snively preached an excellent sermon.

Sacrament in the afternoon, when seven who had been baptized during the recess by Br. J. S. Snively, were confirmed, Br. J. S. Snively and John Shippy officiating in the ordinance.

Br. J. H. Lake spoke for a short time most effectively to those who had been baptized that day.

In the evening Brn. James Meadows and John Shippy preached.

Conference adjourned to meet at the Lindsey Branch, June 8th and 9th, 1872.

Montana District.

The Montana Quarterly Conference was held at Gallatin Valley, Montana, October 28th and 29th, 1871. Jas. Bamber, president; John J. Reese, clerk; Wm. Bradshaw, deacon.

Conference was opened by a saints' meeting.

Priesthood present.—Elders 5, priest 1, teacher 1, deacon 1.

Elders' Reports.—E. M. Bowen had baptized one and blessed one child. Lewis Gaulter, C. B. Moore, James Bamber, John J. Reese, reported; also, priest John Prichard, teacher Thomas Reese, and deacon Wm. Bradshaw. Reports accepted.

Branch Reports.—Willow Creek: 33 members, 3 elders, 2 priests, 1 deacon. Lewis Gaulter, president and clerk.

Gallatin: 21 members, including 3 elders, 1 priest, 1 teacher, 1 deacon; 1 removed by letter, 1 baptized, 1 child died, 2 children blessed. E. M. Bowen, president; J. J. Reese, clerk.

Joseph Smith as president, James Bamber as district president, and John J. Reese as district clerk of the C. of J. C. of L. D. S. were sustained.

Resolved that two elders who are known to be in good standing, be appointed to investigate standing of the elders of this district, and report at next Conference.

Resolved that A. B. Moore and E. M. Bowen be appointed to investigate the standing of elders.

Resolved that a committee of two be appointed to raise funds for the erecting a place of worship in Salt Lake City, and hold the same subject to order.

Resolved that James Bamber and A. B. Moore be appointed as the committee.

On Sabbath morning met at the water's edge, and one, Ellen Mulvaney, was baptized; Br. E. M. Bowen officiating in the ordinance.

Testimony meeting. Sr. Mulvaney was confirmed under the hands of A. B. Moore and others. The gifts were manifest in the meeting.

Preaching during the Conference by Lewis Gaulter, A. B. Moore, and E. M. Bowen.

Adjourned to meet at Willow Creek, on the last Saturday and Sunday in Jan., 1872.

Michigan District.

The Conference of the Michigan District was held at Coldwater, Branch County, Mich., November 4th, 5th, and 6th, 1871. Henry C. Smith, president; Asa S. Cochran, clerk.

Minutes of June Conference were read and accepted.

Officials present.—Seventy's 1, elders 4, priests 3, teacher 1.

Branch Reports.—Hopkins: elders 4, priests 2, teacher 1, deacon 1, members 28, total 36. Horace Church, president; O. B. Thomas, clerk.

Sherman: teacher 1, members 27, total 28; 15 baptized, 14 children blessed, one member suspended. George H. Bailey, president; Daniel R. Baldwin, clerk.

Lawrence: elders 2, members 31, total 33; 7 baptized, 3 children blessed. H. C. Smith, president; W. L. Thompson, clerk.

Coldwater: seventy 1, elders 3, priest 1, teacher 1, members 21, total 26. Wm. H. Reynolds, president; Geo. Corless, clerk.

Galien: reported by Sr. Wheaton as in low condition. Number not given.

Officials' Reports.—H. C. Smith in the field 10 days: preached 8 discourses; baptized 7, blessed 2 children, traveled 115 miles, administered to sick 12 times.

Officials in Hopkins branch, as reported by a letter from O. B. Thomas. Horace Church traveled 50 miles, preached 1 discourse. S. I. Smith traveled 180 miles, preached 2 discourses. A. S. Cochran traveled 100 miles, preached 3 sermons. O. B. Thomas traveled 230 miles, preached 5 sermons. J. E. Hopper traveled 48 miles, associated with others, bearing testimony to the truth.

E. L. Kelley had preached 41 times, and had held 2 debates, since he had been in this district. He had been blessed with immediate answer to prayer.

Preaching in the evening by Br. E. L. Kelley.

Sunday. Preaching by Brn. A. S. Cochran and H. C. Smith.

Sacrament and testimony meeting at the house of Br. Bradford Corless.

Monday. Reports continued. Brn. I. A. Bogue, S. V. Bailey, W. H. Reynolds, George Corless, and Bradford Corless, reported having done what they could for the spread of truth.

Br. H. C. Smith reports that he and Br. S. I. Smith had not been able to visit Br. Henry Pierce, on account of poor health, were excused and requested to visit him before next conference, and then report.

Missions.—Elders S. V. Bailey, I. A. Bogue, W. H. Reynolds, promise to do all they can in their vicinity.

Br. E. L. Kelley places himself at the disposition of Conference for the coming winter.

Br. H. C. Smith wishes to be released from duties outside his own branch on account of poor health.

Resolved that in accordance with the wish of Br. H. C. Smith, he be released from labors except as he may be able in the vicinity of his home until next conference.

Resolved that Br. E. L. Kelley labor in the vicinity of Coldwater for a short time, and then be sustained by this district on a mission to Sanilac and Shiawassee Counties, and other places, as the Spirit may direct.

Resolved that we request Br. S. I. Smith to meet Br. Kelley in Shiawassee County, at the earliest convenience, and that they labor together.

Resolved that we sustain Br. E. C. Briggs as president of this district, and Br. A. S. Cochran as clerk.

Whereas, our district president, Br. E. C. Briggs, has through want of means, been a great part of the time called from his labors in the district, be it

Resolved that we relieve him to the extent of our circumstances of this difficulty, and ask for his return to labor immediately.

That each branch immediately take measures to carry out the above resolution.

That we sustain all the spiritual authorities of the church, and with our prayers and means the Bishoprick.

That we extend a hearty vote of thanks to Bros. H. S. Dille and E. L. Kelley for services rendered in this district since last conference.

That our thanks be extended to Br. H. C. Smith for presiding over this conference.

In prayer and testimony meeting the gifts were manifested in tongues, interpretations, and prophecies, to the joy of every heart.

Evening. Preaching by Br. Kelley.

Adjourned to meet at Hopkins, Allegan Co., Mich., June 1st, 1872.

Miscellaneous.

Annual Statistical Reports.

The presidents and clerks of branches are again reminded of the request before made to send to the Secretary of the Church by the 10th of January, a Statistical report from every branch in the church throughout the world; the reports to be made out for the entire year of 1871, including every item for the year,—but not one item more. We were out of the blanks for these reports,—but have a new lot now ready, and for the benefit of the clerks, have had instructions for making them out printed on the back of them. The cost has been greater for the work than before, and the price of the blanks will be 7½ cents, instead of five cents as formerly. Two blanks will be required for each branch once a year, or fifteen cents a year for each branch. One copy should be retained by the clerk to make out his next Annual Report from, and the other copy forwarded to the Secretary of the Church. In ordering them, ask for ANNUAL STATISTICAL REPORTS. *Use these blanks for no other purpose.*

Branch Statistical Reports.

We have now issued a neat and much smaller report than the Annual Statistical Reports, called "Branch Statistical Reports." These reports are designed for Branches to make out their Quarterly or Semi-Annual Reports to their District Conferences. They are printed on both sides. On one side is the Statistical Report, embracing all the items needed in a Statistical Report to a District Conference; and on the other side are columns for entering the names of all who have joined the branch, under the head of "Increase," and all who have been removed from the branch by any means, under the head of "Decrease." **THREE COPIES OF THESE SHOULD BE MADE OUT FOR EACH DISTRICT CONFERENCE, if there has been any change in the branch since it was last reported; one copy to be sent to the District Conference; one copy to be forwarded to Elder Isaac Sheen, box 50, Plano, Ill., to record in the Church Record, and one copy to be retained by the Branch Clerk to make out**

his next report of the same kind from. But if there has not been any change since the last report, a copy need not be sent to the Church Recorder, Elder Sheen, as there would be nothing to enter in his record.

The price of these reports is fifty cents per dozen. One dozen will last a branch a year.

One Who Knows.

JOHNSONVILLE, Ill., Nov. 5, 1871.

Br. Mark:

None but God knows how my heart mourns for Zion when I see the call for aid, and yet see how indifferent Latter Day Saints are about the great responsibility that rests on them in these last days. How can they expect to come up in the morning of the first resurrection? There are many who, if we judge from their actions, think if they are baptized, that is all they have to do except to dress, and primp, and go to meeting. It is true that many of the saints are poor, yet there are very few but what could, by making a little sacrifice, take the *Herald* and *Hope*, and I am satisfied that some of them would if they had the interest of the cause sufficiently at heart, as true saints should have. I know that some can build fine houses, and can buy fine clothing; but ask them to send for the *Herald* or the *Hope*, and they will tell you they have not one dollar to spare. We number forty-six or seven in our branch, and there is not one family but could take one of the papers if they would, and some of them both.

ONE WHO KNOWS.

EXPLANATION.—The John D. Jones, of Kewanee, Illinois, whose marriage to Sr. Salina Charles, of the same place, lately published in *Herald*, is not the John D. Jones, of Kewanee, who took the mission to England and Wales in company with Br. Joseph Boswell, but a young man of the same name and not related to him. Br. Jones and wife are distressed, that their friends suppose them to be the same.

Address of Elders.

I. I. Bear, Agency City, Buchanan Co., Mo.
 Josiah Ellis, No. 58 West Ohio-st., Alleghany City, Pa.
 Israel L. Rogers } Sandwich, De Kalb Co., Ill.
 Elijah Banta, }
 P. B. Cunn, box 99, Shelbyville, Shelby co., Ill.
 C. G. Lanphear, Milton, Santa Rosa co., Fla.
 H. A. Stebbins, Secretary of 1st Quorum of Elders,
 Plano, Ill.
 C. D. Norton, 17 Arthur Road, Walford Road, Stoke
 Newington, London.

MARRIED.

At the residence of John Watkins, Bevier, Macon County, Mo., October 2d, 1871, by Elder John Watkins, Br. JAMES WILLIAMS to MARGARET GREATHOUSE.

At the residence of the bride, at Bevier, Macon County, Mo., November 1st, 1871, by Elder John Watkins, Mr. JOHN FOSTER to Sr. JANE ANN STEPHENSON.

DIED.

At his residence, Plum Creek, Fremont Co., Iowa, November 12th, 1871, from disease of the heart, after a painful illness of ten days, Br. NOAH G. GREEN, aged 52 years, 8 months.

The sudden death of this worthy brother has cast a gloom of sadness of no ordinary character upon our church, and the general community. Br. Green was born in Wilton, Maine; was early identified with the church, having received the gospel under the preaching of Elder John Riggs, in the state of Ohio. During the perilous times incidental to the church in Ohio and Illinois, he was an active participator and common sufferer. On the 18th October, 1862, he united with the Reorganization; and was ordained an elder, under the ministration of Elder C. Derry. Religion, with him, was the result of conviction, in which intellect and affection united in pointing out and preserving in view the path of christian duty. Inordinate enthusiasm on the one hand, and stoical indifference on the other, were alike avoided. As a refugee for the gospel's sake, or a civil officer by the choice of the people, the victim of adversity, or the favorite of success, the same uniformity of devotion to right, characterized his life, and clustered around his tomb the tenderest recollections. God bless his memory, and may we be emulous to live as he lived, and die as he died, honored and loved by all. May the widow's and orphan's God be the protector of those objects of his love, who mourn the loss of a devoted husband and affectionate father.

At Mottsville, Douglas County, Nevada, November 10th, 1871, Sr. JANE SAUNDERS, aged 71 years, 2 months, 14 days.

Our sister was born in Liverpool, England, on August 27th, A.D. 1800, joined the church in Preston in 1840, went to Salt Lake about 1855, being dissatisfied, removed to Nevada in 1860, joined the Reorganized Church in 1865, and remained faithful, beloved by all who knew her, Jew and Gentile, to the day of her death. May the peace she lived for rest on her memory.

At Galesburg, Mo., September 9th, 1871, WILLIE, only son of Charles and Kate ROBERTSON, aged 6 years, 11 months, and 25 days.

Funeral service by B. V. Springer.
 "Thus one by one our little lambs
 Lie down to rest,
 Safe in the Paradise of God
 For ever blest."

Near Deloit, Crawford Co., Iowa, August the 18th, 1871, JAMES EXCELSIOR, son of John and Minerva ROUNDS, aged 1 year, 1 month, and 11 days.

He was blessed under the hands of Robert Montgomery.

When shall we meet those loved ones,
 Who were torn from our embrace;
 When see their fadeless beauty,
 And behold them face to face?

At Township No. 56, Buchanan County, Mo., JOHN JACOB, son of I. L. and Barbara BEAR, aged 4 years, 7 months, 23 days.

He was born at Soda Springs, Idaho, whither his parents removed after the attack of the Morrisites in Utah, and a short residence at Camp Douglas, under the protection of General P. Ed. Connor. Bro. Bear's first wife and child were murdered by a cannon ball from the Brighamite posse during the attack upon the Morrisites. Death has again visited his home, but we are glad to find our brother's trust is still in God.

"Weep not for him that's dead and gone,
Nor to despair be drivon,
Your child is saved through Jesus Christ,
And he is gone to heaven."

At Fall River, Mass., December 9, 1871, Sister HORR P. CHASE, aged 59 years, 6 months, and 27 days.

She was a faithful sister, always striving to do her duty. She fought a good fight, she finished her course, and there is laid up for her a crown of bright glory.

Near Earl, Ill., on December 18th, 1871, of membrane croup, MELVINA, daughter of George W. and Lydia A. ROGERS, aged 2 years, 7 months, 13 days.

This little one was a grandchild of our respected Bishop. Funeral service by Elder Forscutt on the 20th.

Selections.

The Princes of Wales.

[From Chicago Tribune, Dec. 12, 1871.]

The present extremity of the Prince of Wales recalls the history—the almost fatal history—of the various persons who have borne that title. It was first conferred on a member of the English Royal family in 1284, and during the six centuries that have since elapsed it has been borne by only eighteen individuals. These are not so numerous that their histories may not be stated without exhausting the reader's patience. The title is only conferred upon the eldest son, who is also heir of the King. This is the result of a compact made by Edward I. with the Welsh nobles. The Welsh had a monarchy dating back to Cadwan, the King of the ancient Britons, who retired to Wales upon the Saxon invasion, about 600. Nearly a century later the title of the monarchs was changed to that of Kings of Wales, and in 877 King Roderick divided his kingdom among his three sons, one taking North Wales, the second South Wales, and the third Powis Land. The last Prince of these several lines was Llewellyn III., who was slain in battle with the English in 1282. The English King for half a century had been in

almost constant war with the Welsh, and Edward I., in order to preserve his conquest, spent a large part of his time in that country. The death of their native Prince was deeply regretted by the people, and Edward sought every means to conciliate them. There was an ancient prophecy of Merlin that a Prince would be born in Wales who would be King of the entire island. Upon this prophecy the Welsh depended for eventual deliverance. Edward, perhaps with a view of fulfilling the prophecy, in the letter at least, caused his Queen, the fair Eleanor of Castile, to reside in Wales, where, in 1283, she gave birth to a daughter! In 1284, there was better success. She was conveyed to Caernarvon Castle, where in April was born a Prince, afterward Edward II. of England. Edward I. was absent at the time treating with the nobles. The King and the Welsh adjourned their session to Caernarvon, where the diplomacy was renewed. The Barons all made submission to the King, but they appealed to him that, in giving them a Prince he would appoint a native, whose tongue was neither Saxon nor French,—the latter being the language of the English Court. The King at once had the Royal babe brought in and presented to the astounded Barons as their Prince; the King saying "he was just born a native of their country, that his character was unimpeached, that he could not speak a word of English or of French, and, if they wished it, the first words he should speak would be Welsh." Thus was founded the title of the Prince of Wales. We give those who have held the title in their order:

1. Edward II. of England, the first Prince of Wales, succeeded his father as King in 1307, and married, soon after, Isabel of France, who is styled in English history the "She Wolf." She was the daughter of Philip le Bel, King of France, and of Jane, Queen of Navarre. Three of her brothers were, in succession, Kings of France. She was but 13 years of age when she married, and was exceedingly handsome. After many years of comparative happiness, she met Roger Mortimer, a prisoner in the Tower. She managed his escape to France, where she, a year later, joined him; and she had her son sent after her, and refused to return. living openly with Mortimer. The King was unpopular at home, owing to measures of certain favorites, and in 1326 the Queen and her son, accompanied by some Flemish volunteers, returned to

England, where the people all joined her. The King, attempting to escape to Ireland, was captured. Parliament declared the young Prince King, and deposed the King, his father. Edward II., after lingering a year in prison, was murdered at Berkley Castle in 1327, the Queen and Mortimer being the instigators.

2. Edward III., son of the preceding, and the second Prince of Wales, began his reign under the regency of his mother, in 1327. Three years later he assumed the government, confined his mother in a convent, and hanged Mortimer, who had been created Earl of March. He was happy in his domestic relations; claimed the French crown by right of his mother; fought the battle of Crecy, where his son took part; and in 1377 died, after a reign of over fifty years.

3. Edward, the Black Prince, son of the last King, was the third Prince of Wales. He was the great soldier of his age. He married his cousin, Joanna, who was older than he, and a widow with several children. Her reputation was much questioned. The last years of his life were saddened by protracted illness. He died in 1376, before his father. At the battle of Crecy, John of Luxemburg, then King of Bohemia, was killed, and Edward adopted his crest of three ostrich feathers and the motto "Ich Dien" (I serve). This crest and motto have been retained by all the subsequent Princes of Wales.

4. Henry V., "Prince Hal," son of Henry IV., was the next person bearing the title. He succeeded his father as King in 1413. His early life was one of riot and dissipation. He vainly sought to marry the widow of the late King, Richard II., and finally demanded Princess Katherine of France, with a dowry of 2,000,000 crowns. This being refused, he invaded and conquered nearly all France. He was offered the Princess without the dowry, but refused. He won the battle of Agincourt in 1415, held his French Court at Rouen in 1419, and finally married Katherine in 1820,—a succession to the French crown being substituted for the money demanded. He died in France two years later, leaving one child, a son.

5. Henry VI., the fifth Prince of Wales, son of the preceding, had a long reign and miserable life. He was 8 months old when his father died, in 1422; was proclaimed King in England and France the same year. When 8 years old was crowned in both countries. He married Margaret of Anjou; was for a time men-

tally incapacitated; in 1461 was defeated by the Yorkists, and a few years later was imprisoned in the Tower, where he remained until 1470. A year later he was murdered in the Tower.

6. Edward of Lancaster, "The child of Sorrow and Infelicity," son of Henry VI., shared the fate of his parents, during the War of the Roses. During his father's long imprisonment and deposition he was the constant companion of his heroic mother. He married Anne Neville, of Warwick, to procure the aid of the King-maker for his mother, but within a year fell in the last struggle at Tewksbury, in 1471, basely murdered by Edward of York, while a prisoner, thus dying before his father.

7. Edward V., infant son of Edward IV., born 1470, murdered in 1483, with his brother, the Duke of York, by their uncle, Richard III. He was 14 years old.

8. Edward, son of Richard III. and Anne Neville, widow of Edward, the sixth Prince of Wales. He died in 1484, before his father, and within a few months of the murder of his cousins, aged 10 years.

9. Arthur, ninth Prince of Wales, son of Henry VII, and elder brother of Henry VIII. Born September, 1486; in 1501 he was married to Catherine of Arragon, and five months later, in April, 1502, died, aged 16 years. His widow married his brother Henry.

10. Edward VI, son of Henry VIII and Jane Seymour. Born October, 1537; King under regency 1547; died July, 1553, aged 16 years.

11. Henry Frederick, son of James I. (Stuart). Born February 19, 1594, while his father was King of Scotland; re-created Prince of Wales 1610; died of consumption November, 1612, aged 18 years.

12. Charles I., brother of the eleventh Prince, created Prince of Wales by his father. Became King in 1625; executed 1649.

13. Charles II. Born 1630. Fugitive until the Restoration in 1660; died childless 1685.

14. James Stuart, (Pretender), son of James II. Excluded from succession by parliament; died in exile in 1765.

15. George II., son of George I. Born in Hanover 1683; created Prince of Wales on his father's accession to the British crown in 1714; at enmity with his father; became King 1727; died 1760.

16. Frederick Louis, son of George II. Born 1707; quarreled with his father and was expelled by him from the palace 1736; father of George III.; died 1751.

17. George IV., son of George III. Born 1762; Regent 1811; King 1820; died June, 1830.

18. Albert Edward, son of Victoria I. Born November 9, 1841; married March 10, 1863, and has five children—two sons and three daughters—living.

From this it will be seen that, of the eighteen Princes, ten became Kings, and of these Edward II. and Henry VI. were murdered; Edward V. was murdered in his infancy and Charles I. was executed; Edward VI. died at 16 years of age; Charles II. was twenty years in exile; George II. was disgraced by his father, and in turn disgraced his own son. George IV. was the great reprobate. Edward III. and Henry V. were the only Kings who had borne the title of Prince of Wales who had a comparatively undisturbed reign, and of these Henry V. died young. Seven of the predecessors of the present Prince never became Kings. Of these Edward of Lancaster was murdered; four others died young; Edward the Black Prince, despite his military glory, had domestic misfortunes; one, James Stuart, was excluded from the succession; and Frederick Louis, father of George III., died in poverty and disgrace. Should the present Prince die before becoming King, it may be half a century before there will be another to bear the title.

Since the foregoing was published the Prince has so far recovered that no present fear is entertained of his early demise, but England has been profoundly moved by the prospect of the death of one who may become a monarch of a great nation in troublous times. When Queen Victoria lays down the scepter, we believe that revolutionary times will fall upon the British empire, and that she will be sadly shorn of her glory.

Another Mammoth Cave.

THIRTY MILES BENEATH THE EARTH—SUBTERRANEAN RIVER—ONE HUNDRED ACRES OF LAKE—WONDERFUL WATERFALL.

[From Kansas City (Mo) Times, Nov. 26, 1871.]

During the latter part of the war, a cave was discovered near Pineville, McDonald County, Missouri, but the times were so unsettled that beyond a careless,

superficial examination of the more accessible portion of it no general explorations have as yet been made.

Mr. C. C. Carpenter, a gentleman residing in Pineville, in company with one or two of his friends, gives the following as the result of an expedition made last week in search of the wonderful:

The location of this new subterranean wonder is sixteen miles southeast of Pineville, McDonald County; the entrance is on Sugar Creek, in a ravine bearing the suggestive title of "Bar Hollar." You make your entrance into the bowels of the earth through a volcanic fissure seven feet wide by twenty feet in length, you soon lose sight of daylight and find yourself in a long entrance hall fully one hundred yards in length, which terminates in the bat room, so named by the explorers from the thousands of bats that swarmed within its dark and hidden recesses; they flew about in swarms, making a terrible noise in the arched roof above. This room has three sides, each with an aperture opening into smaller caverns or side rooms. The dimensions of the room were taken by Mr. Carpenter, and found to be 50x130 feet, the ceiling about twenty feet from the floor. Passing from this room, a walk of about 400 yards, through a spacious hall, and we find ourselves in Barnum's Museum, so-called from the number of strangely-shaped stalactites found there. This room is in the shape of a horseshoe. Nature must certainly have intended this room for a church, since the roof is arched in purely gothic style, with dome and columns, and to finish off and make it complete, a pulpit near the centre. The walls of this magnificent cavern are 100 feet high, but one of the most remarkable features about it is a fountain of pure water four feet in diameter. Turning northward we find a room sixty feet wide, and filled almost full of glistening formations of stalactites, which hang in curiously formed pendants from the roof. To the south of this is a room which should be named the bottomless pit, since it apparently has neither bottom, sides, nor roof. The darkness within this place is appalling. Turning to the east the party walked a distance of about a quarter of a mile, when they came to a flight of natural steps, forty or fifty in number, terminating in a wide platform which formed the entrance to a mammoth hall, supported by Corinthian pillars of various thickness, and endless in number, all white as snow, and glistening as though studded with millions of diamonds. This

half is probably 200 feet in width and communicates with a number of passages leading off in various directions, none of which have been explored. Proceeding on their way, the explorers found a river of running water coming no one knows from where. It is about fifty feet wide and three feet deep. The party followed its course down stream to the falls, where the water goes roaring over a precipice into the darkness below. The party retraced their way to the Mammoth Hall, crossed the river, and proceeded on their way. They passed room after room of endless shapes, and full of natural curiosities.

Miles of caverns were passed through, each having outlets in others, and all dark, but all full of beauty when lighted up with torches or lamps. A lake of pure water was soon reached, which was at first supposed to be a river. Here a rude boat or dug-out had been brought by a fugitive during the late war. He had explored the lake during the war, and went northward until he thought he was coming to a waterfall, when he returned.

Further explorations on the lake developed the fact that the noise was made by a high waterfall, where the water came pouring in from above. The water falls a distance of 60 feet. The lake is circular in shape, and has no visible outlet for water. It is about one hundred acres in extent. There were eight or ten dark passages found upon the banks of the lake, leading in all directions, but the guide accompanying the exploring party lost his courage and refused to go further. The party were then about eight or ten miles from their starting point. They were in the cave forty-three hours. Mr. Carpenter says that there is another entrance to the cave thirty miles away, which old trappers and hunters say leads to the lake. Mr. C. C. Carpenter lives at Pineville, McDonald County, and will take pleasure in making further explorations with any party who may call upon and accompany him.

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.

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PLANO, KENDALL CO., ILL.



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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.

TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.

Correspondence, communications, remittances, or orders for the HERALD, ZION'S HOPE, or other Church Publications advertised in the Herald, must be addressed to JOSEPH SMITH, Box 50, Plano Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 19.

PLANO, ILL., JANUARY 15, 1872.

No. 2.

DEDICATION AT HENDERSON GROVE.

BY DR. E. STAFFORD.

The following is a brief synopsis of the sermon preached and the dedicatory prayer offered by President J. Smith in dedicating the house, built by the saints at Henderson Grove, to God, for his acceptance as a place of worship for his saints there. He read that memorable prayer offered by Solomon at the dedication of the temple built by him, as found in 1 Kings, eighth chapter. Opening prayer by Elder J. S. Patterson. Sang, "Guide us O thou great Jehovah." President J. Smith then proceeded to show, that the desire to worship, was a feeling universally planted in the human breast, although it might be ill-directed in many cases, and although offered to God, should it be done with a selfish, sordid, avaricious and sectarian motive, could not be acceptable to him, or produce the result desired; as in the case of Cain, who offered unto the Lord an offering upon an altar which he had erected to the worship of God, yet his offering was not accepted, he being governed by different motives to those of his brother Abel whose offering was accepted. He reviewed the history of the building of altars and the erecting of places of worship, from the first altars erected in the groves, God's natural Temples, to the erecting of the Tabernacle by Divine appoint-

ment, by the children of Israel, in their sojourn in the wilderness, and down to the time when Solomon built a temple unto the most high God, when the children of Israel had obtained rest from all their enemies. He contrasted the ornamenting of the Temple in Solomon's time, with the prejudices of Latter Day Saints, respecting the adorning of the houses built for the worship of God in these days. The great lesson deduced from his remarks as applicable to Latter Day Saints, in their sojourn in the wilderness, or in other words, from the place of their rest, was, that as ancient Israel worshiped in a temporary house, in their sojourns, and erected temporary altars, or Bethels for their offerings unto the Lord; even so Latter Day Israel might build temporary altars and houses of worship in their sojourn away from the land of their promised rest; but when by Divine appointment we should be commanded to gather to Zion and build one huge structure to the Lord, that adopted Israel might worship him under one roof, where the glory of the Lord will be revealed according as he through his servants hath predicted, that then the building of the Temple will be acceptable unto him, as when the children of Israel under Solomon did build the temple by Divine appointment, which was accepted when established in the land God had appointed.

It is fair to state that justice cannot be done to the effort made except a ver-

Whole No. 242.

batim report should be given, and then unless the same Spirit by which Br. Joseph spoke, should unfold to the understanding of the one that read the subject, they could not appreciate or understand as those who enjoyed the privilege to hear. The dedicatory prayer offered by Br. Joseph, should we attempt to give a description of it, would only mar it, suffice it to say it was solemn, impressive, sincere and fervent, full of and dictated by the Holy Ghost, which brooded perceptibly over speaker and hearer, begetting assurance in the hearts of the saints that the Lord heard and would answer the prayer accepting the house, would bless and sanctify the same for the purpose erected. The greatest comment we can give on it is in the language of those not belonging to the church, "I never shall forget that prayer." The congregation was tolerably large, and listened with profound attention, and many were heard to say they could endorse that preaching. In the afternoon Elder J. S. Patterson preached from these words contained in the prayer our Savior taught his disciples to pray, "Thy will be done on earth as it is in heaven." He showed very conclusively that the time had not yet arrived when the will of God was done on earth as in heaven, for whereas in heaven all was harmony, peace, love, and unity, each without a dissenting voice doing the will of God, that on earth even among those nations who professed to be christian nations, instead of doing the will of God as they in heaven do, they, upon sometimes very little provocation, would go to war and kill each other, and were at variance and strife in many ways, and peace and harmony were far from reigning on earth as in heaven. He preached to an attentive congregation.

Brother Joseph preached again in the evening to a crowded house, and with the exception of a few misbehaved young men who had to be rebuked a

few times, the congregation listened with fixed attention to a subject based partly upon the prayer heard so much among professing christians, "Give us old fashioned Holy Ghost religion," and partly from the words, "Sanctify them through thy truth, thy word is truth." At the close of his remarks men who had opposed the work came to shake hands with him, and said that they could endorse every word he had said throughout the day. A good feeling prevailed, a good impression was made. May it remain with them until they go forth into the waters of baptism, and become identified with the visible church of Christ on the earth, that they may eventually become identified with the church triumphant. We give glory to Almighty God for his great condescension to bless us with his Holy Spirit throughout the entire time spent in teaching the word, and may all honor, glory, power, majesty and dominion be ascribed to him that sitteth upon the throne, and to the Lamb forever.

THE EARTH NOT A GLOBE.

[Continued from page 717.]

"To follow foolish precedents, and wink with both our eyes, is easier than to think."—*Cowper*.

Immediately connected with the subject of winds, is that of oceanic movements, tides and currents. It is worthy of remark that many authors, when attempting to dispose of this important topic, speak in the most positive manner of the separate and combined attractive powers of the sun and moon, as though not even a doubt existed as to the true causes of these great oceanic movements.

To find the true cause for tides, under the Copernican theory, has ever been attended with difficulty; nor does it appear to be any more likely to be

solved to-day than it was three hundred years ago. The existence of the tides, their localities and directions, had so dampened the ardor of the globe theorists, that it was not until after the days of Newton, with his *attractive* theory, that even a ghost of a cause could be produced agreeable to the doctrine of rotundity, that would not be in downright opposition to reason, the evidences of the senses, and the laws of science.

But it must not be presumed that with the addition of the theory of attraction, the very exponent of its antecedent, the globe theory, the difficulties and absurdities vanish; quite the contrary, it is only the glimmer of a fictitious light to make the absolute darkness keenly visible: every complication in machinery is but the cover for a hidden flaw, or the fancied remedy for a false principle.

When studying the various school and college text books on this important subject, we are struck with the positive manner with which it is handled. Not an equivocation, not the shadow of a doubt is entertained; not even the misgivings of respectable writers on the subject are honored with a passing notice, so that their ideas, labors and difficulties, acknowledged and apparent, of this huge revolving cumbrous theory, to harmonize the plain facts of nature with their theories, are not to say lost sight of, but in reality never known, read, or heard tell of by the great mass of mankind. They imagine that philosophers and astronomers had nothing to do but to arrange and classify a series of self-evident facts; and their so-called collations from nature, with a host of bewildering phenomena, are the sciences with which they are burdening themselves. With the addition of this great theory of attraction, things grow worse; it only renders 'confusion worse confounded.'

Warren says, chapter 5, article 1,

that the movement of the tides is regular and periodical, and caused by the attractive influence of the moon, modified by that of the sun.

Sec. 8. "The connection between the tides and the place of the moon and sun was known to the ancients. To understand this influence, some knowledge of the laws of attraction is necessary. Attraction is that power which draws bodies toward each other. The moon and sun attract the earth; the moon by reason of its lesser distance, is estimated to exercise about three times that of the sun, in producing tides. Neither the attractive influence of the moon, however, nor of the sun and moon combined, is strong enough to disturb the solid matter of the land of the earth, but either is sufficiently powerful to raise the more easily lifted particles of the sea."

The writer here plainly sets it down without a peradventure, and in unequivocal terms, that the sole cause of tides is the attraction of the moon, modified by that of the sun.

Compassing these declarations with others by the same author, and other authors on the same subject, we may well doubt whether this, like many other fictions, has even its foundation based on fact: but a careful inspection will determine the whole matter. Astronomers tell us that,

"The existence of the tides has been noticed ever since time began, but a clear and well defined solution of the cause has ever been found attended with difficulties. It is not certain whether the true cause of tides is now fully understood. That they occur in obedience to fixed laws of nature—laws enacted by the Great Law Giver, there is no doubt. But there may be intricacies, complications and combinations at work, all arising from determinate and well established causes in the Divine mind, which at the same time finite minds might err in assigning to the true causes their due share of influence in the results witnessed."

Laplace pronounced the subject of the tides "one of the most difficult problems in the whole range of celestial mechanics."

It will be noticed from the above, that neither the attractive influence of the moon, nor of the sun and moon

combined, is strong enough to disturb the *solid matter of the land of the earth*, but either is sufficiently powerful to raise the more easily lifted particles of the sea." Yet according to the same author, page 34, we are informed that the *whole globe* is drawn from her place by the attractive power of the *moon alone*, so much so as to form a tide at the opposite side of the earth from the moon, upon the principle of inertia. The earth being suddenly drawn from her place, the masses of water stood fast at one extreme, while the water from the intermediate points flowed each way, agreeable to the laws of liquids to flow down a declivity, to the vacuum formed on the one side by the withdrawal of the earth from the water, and on the other, or nearest side to the moon, by the elevation of the surface water by the direct attraction of the moon; as will appear from the statement,

"The water is also raised at d. (the opposite side, as represented by the diagram), and this is caused by the *entire solid matter of the earth* being drawn from the water at d, thus producing the same effect as if it had been raised by the direct action of the sun and moon."

And we are informed that a knowledge of attraction is necessary to understand the subject of tides. But we have proven conclusively in a previous article, that attraction and repulsion, as applied to the bodies of the so-called solar system, exist only in the minds of philosophers, and not in fact; and the truthfulness of our statements we defy the scientific world to gainsay or successfully contradict.

With regard to aerolites or meteoric stones,

"Three theories have been advanced. First, that they are formed in the atmosphere, from materials there in a sublimated state. Second, that they are parts of an exploded planet. Third, that they are thrown from volcanoes in the moon. * *

* In favor of the third supposition, which refers them to a lunar region, it may be remarked that a body thrown seventy miles from the moon would escape from

the moon's attraction; and that a velocity of six times greater than a cannon ball would be sufficient to throw a body beyond the moon's attraction. As terrestrial volcanoes have thrown bodies with this velocity, it is not improbable that lunar volcanoes may do the same."

And if it were our lot to write on this department of science, we might, in all probability make a fourth supposition, viz, that if terrestrial volcanoes emit projectiles seventy miles, the probabilities are very great that these meteorites may have ascended from the bowels of our own earth, and from their angle of ejection, or from the influence of the upper currents of air, been carried to different localities.

But the importance of the comment on the third proposition must not be lost sight of. We are therefore informed twice, in unmistakable language, that at seventy miles, the moon's attraction ceases. Now if its influence upon projectiles from its surface ceases at seventy miles, how can it, when the projectile has advanced two hundred and forty thousand miles from its surface by the force of a superior attraction, then attract, not only the projectile, but displace the superior attracting body, and thus cause the superior attracting body, the earth, to "assume the form of a spheroid, elongating it in the direction of the moon."

Warren informs us,

"It has been ascertained that the only part of the sea, of sufficient depth and extent to admit of the formation of a tidal wave, is the great ocean south of Australia. When, therefore, by the revolution of the earth upon its axis, this part of the ocean is brought nearest to the moon a great tidal wave is created. The numerous islands and coral reefs of the Pacific, and the peculiar canal shape of the Atlantic, prevent the origination of tides in either of the great oceans. So also, the small extent of inland lakes and seas prevents all tidal movements in such bodies of water."

PLANE FACTS.

A wise man gets learning from those who have none themselves.

"THE DYING THIEF."

Was he a Baptized Believer of the Gospel?

BY ELDER T. W. SMITH.

[Continued from page 7.]

Having found the history of the rise and fall of the kingdoms of Israel and Judah, we will now examine the testimony of the prophets concerning the

RESTORATION OF THE KINGDOM TO DAVID.

About three years before the reign of Zedekiah, the prophet Ezekiel declared the following to him:

"And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it to him."—Ezekiel 21: 25-27.

Observe, the kingdom was then overturned, or had been in the carrying away captive of Jehoiakin, and the subjugation of the city by Nebuchadnezzar,—it was then overturned by Babylon. It was afterward overturned by the Medo-Persian empire, which succeeded that of Babylon in the government of the world, as a Universal Empire. It was next overturned by Grecia, which succeeded Medo-Persia; and again, or the third time, overturned by Rome in her conquest of Grecian territory, and ruled over by the Romans at the time of Christ's first advent.

The kingdom was to remain overturned "until he come whose right it is." And who is he? Let us see:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to

order it, and to establish it with judgment and with justice from henceforth and forever; the zeal of the Lord of hosts will perform this."—Isaiah 9: 6, 7.

Who is this child born and son given? Who is to sit on the throne of David and his kingdom? And the angel said unto her:

"Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end."—Luke 1: 30-33.

"Men and brethren, let me freely speak to you of the patriarch David. * * * Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."—Acts 2: 30, 31.

"And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."—Luke 22: 29, 30.

Where was this child to be born?

"But thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from old, from everlasting."—Micah 5: 2.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and the scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet. And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel."—Matt. 2: 1-6.

Having thus shown who the person is who should be raised up to reign on David's throne, and the place where he should be born, and that this fact was understood by the chief priests and scribes at the time of Christ's birth, and by Herod, who through fear of his own overthrow by the coming of this deliverer of Israel, sought to slay him, we will now examine a few more of the testimonies concerning the restoration of David's throne, and the kingdom of Israel.

"Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: **THE LORD OUR RIGHTEOUSNESS.** Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land."—Jer. 23: 5-8.

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the Lord our Righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel. * * * Thus saith the Lord God; if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them."—Jer. 33: 14-17, & 25, & 26.

"For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me:

there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet savor, when I bring you out from the people, and gather you of the countries wherein you have been scattered; and I will be sanctified in you before the heathen."—Ezekiel 20: 40 & 41.

"Thus saith the Lord God; behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ez. 37: 21 & 22.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in days of old."—Amos 9: 11.

Having thus shown, by a sufficiency of scripture evidences, that the throne of David shall be rebuilt, and the kingdom of Israel be restored, and the ten and the two tribes be reunited, and become one again, and all Israel be saved, we will now attempt to discover whether this doctrine was understood by the Jews in the days of Christ, and whether Christ gave them warrants for believing on him as the Redeemer or Deliverer of Israel.

Beside the fact that he "went through every city and village, preaching and showing the glad tidings of the kingdom of God," he showed them by fulfilling certain prophecies that he was their king; for instance, when he came into Jerusalem riding upon an ass—it was to fulfill the prophecy of Zech. in 9: 9.

"Tell ye the daughter of Zion, behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."—Matt. 21: 5.

"The multitudes that went before and that followed cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord: Hosanna in the highest."—9th verse.

"See also 15th and 16th.

The revelation of the angel of the Lord to the shepherds was, "For unto you is born this day in the city of David a Savior, which is Christ the Lord." To Simon, a just and devout man who was waiting for the "Consolation of Israel," it was revealed by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. Anna, a prophetess, in seeing Christ at the same time as did Simon, like him gave thanks to the Lord, "And spake of him to all them that looked for redemption in Jerusalem."—See Luke 2 : 11, 25, 26, & 28th verses.

Jesus represented himself to the Jews, (because they had thought that the kingdom of God should immediately appear), as a nobleman going off into a far country to receive for himself a kingdom, and to return. Giving them to understand that the kingdom of God would not come until he had gone from the earth and returned again.—See Luke 19. After Christ had been put to death, and had risen again, and appeared unto two of his disciples, although not recognized by them; in answer to a question concerning their sadness, they remarked among other things, "But we trusted that it had been he which should have redeemed Israel." This shows that they believed that Jesus was the Messiah, the Redeemer of Israel, and felt that his death would frustrate all their expectations. Jesus then showed them that the scriptures taught suffering should precede his reign and glory.

TO BE CONTINUED.

FANATIC.

BY ELDER THOS. J. ANDREWS.

This snappish sobriquet is often heard to pass the lips of individuals, to express their abhorrence of some particular religious view held by others. That the term may be consistently used in some cases, cannot be denied; that

it is sometimes used when it should not and ought not to be, is our candid opinion.

When a person thinks proper to use such a term towards another, it should be with an assurance that the views he desires to so denounce, are positively fallacious, after a due consideration of them, and the proper application of the only infallible standard, the only rule of evidence that can be applied to prove or disprove any person's religious views, the scriptures of Divine Truth. But how often is this seen to be disregarded, and instead, a blind prejudice becoming the arbitrary judge in its place, and simply because new but unknown truths are offered which appear strange, and not in harmony with popular existing views, is considered sufficient reason now, as it always has been, for the scorn and mockery implied in the word Fanatic.

That persons are sometimes stupidly ignorant in every particular of what they finally denounce as fanaticism, is very evident, if the biographies of the world's benefactors can be admitted in evidence.

The promoters of science and religion in every age, have had this ungenerous and unwarrantable reception to contend with, it seems really one of the inevitable and unchanging failings of the human character to oppose the most sublime truths in their incipient stages of development; and the nineteenth century, with all its progressive attainments, has proved itself to be no exception to this rule of error; for it, like all that have preceded it, will leave a page in history to tell all future generations that it also blindly opposed and ignorantly fought against the introduction of sublime truths, and denounced the persons through whom they came, as Crazy Fanatics, persons who will yet be considered as benefactors of their race.

The word Fanatic, is more generally applied in a religious connection, and

in this connection we desire more particularly to notice it here.

The Church of Jesus Christ of Latter Day Saints is now, it is hoped, coming more prominently before the world. Its members have not escaped the unpleasant charge of Fanatics; for in the very earliest days of its existence,—nay, even before it claimed an organized existence, the word Fanaticism rung out from one end of the land to the other, and has been sounding ever since, and ever will sound until men cease to allow a blind unbelief and prejudice to prevail over their better judgment, and thus hide its true merit from their gaze.

The maxim of an ancient sage was never more appropriate, to any past generation, and never could be used to better advantage than by the present generation. "He that answereth a matter before he heareth it, it is folly and a shame unto him." Yet this is what this generation is doing, and has been doing for forty years past. Bitterly has the world denounced the Latter Day Saints community, as an extremely dangerous and Fanatical one. Yet all its members feel persuaded that such a verdict passed upon them, is a hasty and biased one; and furthermore, that from the public, yet shallow criticisms made upon their views and intentions by prominent characters, and especially in the writing of those who have made the church of Latter Day Saints "a speciality," there is manifest an almost unaccountable ignorance of the true doctrines of its faith.

There is exhibited in all these opponents, without an exception I believe, ignorantly in some cases I am inclined to admit, a desire to arraign it and condemn it by a rule of evidence that is, as will eventually be proven, unjust and inadmissible; and in consequence of this, false and absurd conclusions have been arrived at; such too as are adapted to inspire men with

feelings of bitter anger, and some minds with a foul loathing towards it, as a church.

A problem in any of the sciences can only be solved accurately by applying the known standard rules by which the science is founded, reared, and maintained, or by collateral sciences bearing upon it; nor can the worth and benefit of any civic or religious society, or body, be known except by a direct application of the fundamental laws which govern them, or the law of evidence, to condemn them as fanatical; their merits and demerits must be known. It will not do to declare them to be demerits, inimical to good order and the public welfare, without first giving them a proper consideration; to do so would be an act of folly and great injustice.

The great error into which the attempted exposers of "mormonism" have fallen, is to march away to Utah, and there probe the mysteries of that strange and seemingly irrepressible community, and parade the results of their investigations before the world in the shape of a book of some three or four hundred pages, and style it "Mormonism as it is, the whole system exposed," &c., and pronounce "mormonism" in its entirety as a wicked heresy, and a shame.

What a fatal error these writers have committed! That which they have seen in Utah is not "mormonism" at all. Why not call what they discovered and saw there "Brigham Youngism exposed." Then they would strike home to the truth. Instead of this, they prefer to call it by a name that has far holier associations than that represented by the vile practice of Utah. Why then associate them, and thus slander an innocent people, and compel them to bear an opprobrium and shame, which is an oppressive burden to them? "Mormonism" divested of its extraneous surroundings, and the moral turpitude of Utah, we

can recommend to all who are spiritually minded or otherwise, as having a foundation in truth, and are always anxious and willing that the infallible standard, the scripture rule of evidence shall be applied to it. If this rule were applied, and it be found that we are entertaining extravagant notions of religion then would these writers be at liberty to term it Fanaticism, and its followers Fanatics. But to be thus called, because parties look at us through Brigham Young's spectacles, we do not admire nor approve.

The foregoing suggestions were forced upon the writer's mind, while in attendance upon a meeting of the "Seventh Day Adventists," held in San Francisco, when the gentlemanly speaker thought proper, I presume because that he knew that a number of the saints were present, to allude to "mormonism" with the most bitter sarcasm; and use the term "Crazy Fanatic" unsparingly in connection with the martyr's name. I imagine the gentleman at some time has been made to feel the force and logic of "mormon" doctrines in some way, which follows like a weird phantom in his pathway. If Mr. McConnel desires to strengthen himself and church here by declaring "mormonism" to be a fanaticism, we have no objection; but would ask him to be a christian in the effort, and prove it fallacious by the scriptures. And if he can prove by them that it is an extravagant notion of religion, he can then with more consistency, if not with some propriety, declare Joseph Smith and his followers to be Crazy Fanatics.

"THE SEVENTH DAY IS THE SABBATH."

BY ELDER I. SHEEN.

[Continued from page 10.]

W. W. B. says that Christ honored the first day of the week, "by breaking

upon that day the icy chains of death." This is an assertion, but where is the proof to sustain it? Is it in the testimony of the angels to the women who went to the sepulchre? Did they say *how long* he had been risen when the women came there? Did they say that he arose on the *first* day of the week? Did they not say, "He is not here; for he has risen," without saying how long he had been risen?—See Matt. 28 : 5; Mark 16 : 4; and Luke 24 : 5. If Jesus honored the first day of the week by rising from the dead on that day, did he not also "honor" another day of the week by making an atonement for sin on that day? If he honored the *first* day by *not resting* on that day, but by performing the "work" of rising from his "rest" in the tomb and resuming his "work" on earth, did he not more abundantly honor the preceding *seventh* day by making it a day of rest in the tomb? As the *seventh* day was a day of *rest* to God from the *work* of giving life to all flesh, how could Jesus abolish that Sabbath or *rest* day by giving *immortal* life to his own flesh on another day, and how could he by that work, on that day, make that day the day of rest, the Sabbath of the Lord, "the Christian Sabbath?" How could one Sabbath or rest day be established by a rest from the work of creation and another Sabbath be a substitute for it, if Jesus performed (as it is claimed) a greater "work" of creation, even "the new creation" of himself and the many saints who rose from the dead on that day? If Jesus "honored" the first day by appearing to his disciples on that day, did he not also *honor* the *second* day by appearing unto the Nephites on that day?—See Book of Nephi 8 : 1; and 9 : 2.

It is claimed that Jesus honored the first day of the week by "pouring out upon the one hundred and twenty disciples the Holy Ghost," but where is the proof that this assertion is true?

It is claimed that, as John said, "I was in the Spirit on the *Lord's day*," he meant that he was in the Spirit on the *first day of the week*, but where is the proof that this assertion is true? Does John say anything about the first day of the week in his revelations? It is claimed that John wrote his Revelations in A. D. 94, and that two years after that, he wrote what is called his gospel, and in it he did not say that the *first day of the week* was the Lord's day or the Sabbath, but he uniformly describes it only as "the first day of the week." If he had ever believed that the first day of the week was the Lord's day more than other days, or that it was the Sabbath, would he not have said so when he wrote concerning that day? Do not the scriptures contain a multitude of affirmations both of God and his prophets that the seventh day is the Sabbath, and not ONE affirmation from either God, or Christ, or John, or Paul, or any other inspired man that the first day is the Sabbath, or Lord's day? By a multitude of commandments from God, the observance of the seventh day as the Sabbath was made obligatory. Where is there *one* commandment for the observance of the *first day*, or repeal of the *seventh day Sabbath*?

Moshien says that the observance of the first day "was founded upon the express appointment of the apostles." If that assertion is true, why did he not point out the record of "the express appointment?" If that appointment was made by them, would it not have been recorded in their writings? Are we under obligation to receive an appointment, or commandment from God on the testimony of uninspired men *alone*? Must we receive the testimony of the (so called) ancient fathers concerning the commandments of God, when that testimony was not sustained by the New Testament? Does not Ecclesiastical History represent that

the "fathers" disagreed extensively with each other concerning many of the commandments and doctrines of Christ and his apostles? Does not Moshien contradict himself in reference to the observance of the first day of the week? He says: "*All Christians were unanimous* in setting apart the first day of the week, * * * for the solemn celebration of public worship. This pious custom which was derived from the church at Jerusalem, * * * and was observed *universally* throughout the christian churches." But in the next sentence he says: "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." If all were *unanimous* in the observance of the first day, and if that practise was derived from the church of Jerusalem which was principally "composed of Jewish converts," how could the seventh day be observed by them also? Did they have two Sabbaths in each week? If the church of Jerusalem was not "principally composed of Jewish converts," where was there such a church? If such churches observed the *seventh day*, did not the church at Jerusalem observe it? and if *they* observed it, would it be reasonable to infer that they observed the *first day* as a Sabbath also?

W. W. B. quotes Moshien's *contradictory* statements concerning the observance of the first day in the first century, and introduces it by saying: "Moshien, whose extensive researches in church history enables him to write *accurately*," &c.

If Moshien wrote "accurately," why did not W. W. B. extend his quotation to the end of the paragraph, and advocate those observances there spoken of. Moshien there says:

"It appears, moreover that all the Christian Churches observed two great anniversary festivals, one in memory of Christ's glorious resurrection, and the

other to commemorate the descent of the Holy Ghost upon the apostles. To these we may add the days on which the blessed martyrs laid down their lives."

Now if W. W. B. believes that Moshieim did "write accurately," why does he not advocate the observance of all those days, two weekly Sabbaths, Easter, Whitsuntide, *and all the saints' days*? Will W. W. B. affirm that Moshieim did "write accurately" in making all these statements, or does he believe that he wrote accurately on the observance of one day and *inaccurately* in reference to the observance of all other days? Wherein consists the reasonableness of relying upon Moshieim's *assertions on one point only*, and rejecting them on all other points?

Moshieim says that Christ "Left it to the free and prudential choice of Christians to establish such rites as the circumstances of the times, or the exigencies of the church might require. There are several circumstances, however, which incline us to think, that the friends and apostles of our blessed Lord either tolerated through necessity, or appointed for wise reasons, many other external rites in various places."

The foregoing statement is in the same chapter that W. W. B. quoted from. Is it an additional evidence that Moshieim did "write accurately," or is it an unwarranted excuse for the multiplication of rites and the innovations of ritualists and high-churchmen?

In the same chapter Mosheim says: "The prayers which formed a considerable part of the public worship, were introduced at the conclusion of these discourses, and *were repeated after the bishop or presbyter.*"

Is this another evidence that Moshieim did "write accurately," or is it an evidence that he wrote under the influence of prejudice, an excuse for churches that use printed prayers?

Concerning the bread and wine which was used in the Lord's supper,

Mosheim, in the same chapter says: "This was consecrated by certain prayers pronounced by the bishop *alone.*"

Is this another evidence that Moshieim did "write accurately," or is it another evidence to the contrary, and that he wrote so *inaccurately* that his assertions concerning the observance of the first day are *entirely worthless*.

In the next sentence Mosheim also says: "The holy supper was distributed by the deacons."

If that assertion is true, why do the Latter Day Saints denounce the practice and refuse to adhere to this (alleged) apostolic example?

In the same chapter Mosheim says:

"The sacrament of baptism was administered in this century, [first century], without the public assemblies, in places appointed and prepared for that purpose, * * * *in the baptismal font.*"

If Mosheim wrote so accurately that his assertions are reliable concerning the first day, why should baptismal fonts be discarded in our day inasmuch as he says that they were used in the first century?

In the same paragraph Mosheim says: "When the churches were well established and governed by a system of fixed laws, then the right of baptizing was left with the bishops alone." Who believes that assertion except those who believe in the usurpation of power by the bishops? Is not this another evidence that Mosheim did *not* write accurately concerning the church of the *first* century?

In connection, Mosheim also says that the bishops reserved to *themselves* the confirmation of that baptism." If this assertion is another evidence that Mosheim did write accurately, does not the practise of the church in our day show a great apostasy from the apostolic order?

Mosheim says, "We are too much exposed to the illusion which arises from confounding the customs of the primitive times with those of succeed-

ing ages." Is it not made plain by this confession that he might not write accurately, and that no reliance can be placed on any of his assertions concerning the first day, or any other observances in the first century, especially those which are not plainly and unequivocally described in the New Testament?

Mosheim says in the same chapter:

"Those, however, who affirm, that in the times of the apostles, or soon after, the fourth and sixth days of the week were observed as fasts, are not, it must be acknowledged, destitute of specious arguments in favor of their opinion."

Does not this confession also indicate in connection with the preceding, that nothing but conjecture, unreliability, and uncertainty characterizes all ancient histories concerning the apostolic church, excepting the New Testament?

Do not the contradictions in those histories show that many of them contain many willful misrepresentations, so that no reliance can consistently be placed on any of them? Does not Mosheim also contradict many of his own assertions concerning the assertions of the (so called) fathers?

Mosheim says, (as W. W. B. quotes), that the first day "was observed *universally* throughout the Christian churches, as appears from the united testimony of the most credible writers." Does not Mosheim contradict this assertion in forthwith saying that "The *seventh* day of the week was also observed as a festival?" Mosheim does not tell us who "the most credible writers" are. Who are they? Are they not the New Testament writers, and have I not shown that they uniformly described the first day by that name alone, and uniformly represented it as the day after the Sabbath, and *not the Sabbath*? Are not these "the united testimonies of the most credible writers," or should we give the preference to Apocryphal writings and contradictory records whose authorship is altogether an un-

certainly, and which were not written by divine authority? Have I not shown by numerous quotations from *one chapter only*, of Mosheim's History, that nearly all his assertions in what I have quoted are diametrically opposed to the faith of the church which contends for the faith once delivered to the saints?

TO BE CONTINUED.

BIOGRAPHICAL SKETCH

OF

ELDER ZENOS H. GURLEY, SEN'R,

BY MARK H. FORSCUTT.

[Continued from page 4.]

After his return from his mission, he removed to Wisconsin, where he commenced and continued his preaching with such success that he raised up a church, Elder Hiram P. Brown being associated with him. This branch numbered twenty-three members, and was named Zarahemla. The Spirit was manifested in vision to him here, showing him that the Spiritual Gifts would be given to the branch. In his vision he saw and heard Reuben Newkirk speaking in tongues, and as a result of this vision and his faith in its source, he ventured a prophecy that the gifts would be received, and that Br. Reuben Newkirk would be the first elder to receive them, which was subsequently fulfilled.

When these gifts commenced to be manifested, the faith of Br. Gurley in Mr. Strang, which had been somewhat shaken before, began to decline.

In the meantime, Jason W. Briggs, who had been with a number of others a believer in the claims of Wm. Smith to the presidency of the church, had been shown in vision the error of Mr. Smith's claims, and the purpose of the Lord to raise up a prophet from the seed of Joseph the martyr. Elder Briggs had made this known to some

others, among them Br. David Powell, who went to Zarahemla, especially to visit Br. Gurley, and represent what the Lord had revealed to Br. Jason. Br. Gurley, though in a measure dissatisfied with Mr. Strang, defended his claim for some time; but ultimately submitted to the more convincing arguments Br. Powell was enabled to bring to bear on the question.

During the time of the controversy, Br. Gurley made it a subject of prayer, and received help that contributed in no small degree to settle his mind into a conviction favorable to Elder Powell's mission.

Subsequently to this, as he was reading the second chapter of Isaiah, there yet lingering a fear behind that Mr. Strang might have some foundation for his claims, the last verse, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" was very forcibly impressed upon his mind, and the voice of the Spirit to him was, "Arise and preach the gospel, and the Lord will raise up a prophet to finish his work."

At receiving this manifestation, Reuben Newkirk and he counselled together, and agreed to renounce all who then claimed to be prophets, and take the Bible, Book of Mormon, Book of Covenants, and the Holy Spirit for their guide.

The "gifts" were given to the church at Zarahemla, where Br. Gurley continued to preach with all the ardor and energy peculiar to his nature. Among the testimonies received by these gifts, was one that "The Lord in his own due time would raise up and bring forth a son of Joseph the martyr to lead the church."

The heart of our beloved brother was made glad, (and while I write this the image of the dear old man is before me, as I saw the tears roll down his furrowed cheeks, and listened to his broken utterances as he related this circumstance to me), glad beyond his

power to describe, on learning that his daughter Julia was at a neighbor's house, speaking in tongues. He at once started with almost feverish anxiety to arrive at the spot ere she should be through. He reached the house, and there he heard her little tongue uttering the praises of God, and prophesying in an unknown tongue. Can we wonder that his emotions almost overpowered him? Such a circumstance would have created strange sensations in a father's heart less impassional and emotional than his. But while he listened, her speaking ceased; and then came forth from her childish voice the melody of song in such sweetness, that though she sung in a tongue she had not learned, and one that he could not understand, he entered the house with feelings too deep for my humble pen to describe. I sacredly draw the veil, and leave him there, with the pleasing thought that "Verily out of the mouths of babes and sucklings God hath perfected praise."

When the music of inspiration ceased, the worthy servant of the Lord requested that all should bow in reverential prayer to Deity. They did so, and his surcharged heart gave utterance to such richness and fullness of sentiment as such hearts only can express.

Most of the little branch believed this testimony, but a few seemed to doubt it, and thought it improbable, as there seemed to be no indications, from what they had learned, of it being fulfilled; yet even those who doubted the testimony desired to believe it, desired to see it sustained by the fulfillment of its promise, and said that if it came to pass, they would never again doubt the Latter Day work—how faithfully each of these has exemplified an undoubting trust, and unwavering confidence in that work, each alone can tell, or must be judged by him who knoweth all things.

The history of Spiritual manifestations in earlier days of the church was

repeated at Zarahemla. "When the sons of God came together, Satan came also" is written in one of the oldest of books, and whenever the Spirit has manifested its presence by gifts among the saints, to any great degree, the opposite influence has simulated his gifts, and sought to impose false manifestations upon the people. Zarahemla was no exception in this regard. Before however the saints were left to be preyed upon by the deceptive influence of simulated gifts, and pretended revelations, they were warned by the true gifts of the Spirit that false influences would come to deceive them, and if possible lead them astray.

Among the rest came a transmigrator, who claimed to be several of the old prophets. He had been Joseph and the Savior of the nations from famine; he then came as Moses and delivered Israel; he subsequently came in other characters, and finally as Christ. He was now again on earth, as Christ, to lead the church out of trial and darkness into conquest and light. This strange being wore a coat of many colors, and was no doubt a prey to his own hallucinations, as well as to the spirits of darkness. Being forewarned against these manifest errors, the saints were preserved from the snares laid by the enemy of souls to ensnare them. During these manifestations, Br. Gurley was among the most earnest of those who sought to guard the little flock against imposture; whatever he saw to be wrong he opposed with great zeal, and with equal zeal defended and advocated what he saw to be right. If he erred in respect to spiritual manifestations, he erred in judgment, not from design.

Long before the Reorganization was thought of; yes, even while the old organization was existing under the presidency of the "First Joseph," Br. Gurley had a very pertinent intimation of the part he would be required to perform in the preparation of this later work.

In Joseph's day, he filled a mission at La Harpe, in which such success attended his ministry that he went to the water every morning to baptize those who might come to demand baptism at his hands, and during this mission he baptized fifty-two saints in one week. As he was going to the water one morning, he had

A VISION OF JOHN THE BAPTIST PREACHING IN THE LAND OF JUDEA.

He saw the old prophet standing addressing the people, and listened to his inspiring address. While enwrapped in vision, and absorbed with what he saw, and with what he heard from the prophet, these words were spoken to him, "Your calling is like his, to prepare the way." Br. Gurley was astonished, and replied, "There is no way to be prepared." The language was repeated to him, until he had heard the message three times, "Your calling is like his to prepare the way;" but it was a mystery to our brother, and remained so for many years.

The vision departed, and he went on to the water, where he baptized seventeen persons.

After the prophet Joseph's death, and during the days of darkness that came upon the church, Br. Gurley was very much exercised in mind; and at one time agreed with Br. M. Higbee and some others, to have a day of fasting and prayer, that they might learn what the mind of the Lord was concerning his work, and their duty in connection therewith. The day appointed came, and was sacredly observed. They met, and earnestly prayed to the Lord to show them their duty; and their hearts were gladdened by the gift of tongues through Sister Moore. In the interpretation given, Br. Gurley was told that he was "Ordained of God to do a special work." This testimony, in connection with the vision he had in La Harpe, was not understood by him until the

commencement of the great work of the Reorganization of the Church of Christ.

After the visit of Elder David Powell, Elder Gurley appointed a day for the Zarahemla branch to meet, and acknowledge the testimony of the Spirit concerning the seed of Joseph the martyr.

To Latter Day Saints, one portion of his prayer, which it had been agreed upon by those present should be offered, was, and still is; and will be of paramount interest; and that was that Deity should be importuned to make known to them satisfactorily, whom he had selected to be the successor of Joseph Smith, the martyr, in the prophetic office and presidency of the church. That he should be selected from the seed of the martyr, they had learned from the revelation to Jason W. Briggs, and from other testimonies; but which of his sons should be the one selected, they knew not.

Their prayer was heard and answered, and the voice of the Spirit declared "*The successor of Joseph Smith is Joseph Smith, the son of Joseph Smith the prophet. It is his right by lineage, saith the Lord your God.*"

Julia, the daughter of our good brother was the first to receive the gift of tongues in the Reorganized Church, and Sister Emma Newkirk, who received the gift the same evening, was the second.

When the day appointed for the Zarahemla branch to meet and acknowledge the seed of the martyr arrived, Joseph Smith was acknowledged the legal heir to the Presidency of the church. James J. Strang, to whose organization the Zarahemla branch had before this belonged, was formally rejected, and with him all living aspirants to the Presidency, except Joseph Smith.

This step was not taken hastily, nor without previous thought and earnest prayer, and the confidence of those who

had met for the purpose of inaugurating it, was very materially strengthened at the very opening of the services. While singing the opening hymn, the Holy Spirit was very sensibly felt, and when they bowed in prayer the very presence of the Holy One of Israel seemed to be with them.

When the opening services were over, the congregation was addressed by Elder Gurley, who called upon all who were willing to renounce J. J. Strang and all other aspirants to the presidency of the church of Jesus Christ of Latter Day Saints, and to acknowledge the seed of Joseph Smith to be raised and brought forth in the due time of the Lord to lead Israel, to arise, *and the entire congregation arose.*

Nor was this action unsustained. The gifts of the Spirit were for the first time poured out in that branch in public meeting. The branch had existed nearly a year under Mr. Strang's administration; but no endorsement had been given by the Lord to them by spiritual manifestations. No sooner did they acknowledge the proposed new organization, and reject those existing, than God acknowledged the act. Some sung in tongues, and all were made happy.

Thus under our lamented brother, was established publicly and acknowledged providentially the principles on which the Reorganized Church was founded, and on which it still exists—the inspired records its law, the Holy Spirit its guide, the eldest son of the seed of its first president its earthly head.

The news spread to other parts, and the hearts of Brn. Jason, Powell, and many others, were made glad that God was indeed preparing the way for the redemption of afflicted Zion.

The following June the Brn. met in Conference at Newark, Rock County, Wisconsin, and recognized themselves as a body acknowledging the First Organization, rejecting all subsequent

leaders since the first Joseph, and looking for the Lord to raise up from his seed the future president of the church.

No special organization of the church was effected till April, 1853, at which time a conference was held at Blanchardsville, Wisconsin, at the Zarahemla branch. Seven apostles were then chosen, among whom was Elder Gurley. At this conference, there came to our brother's memory the vision of the two men whom he saw preaching the gospel, before named in

this sketch, one of whom he learned was John the Baptist; but the other he did not then know. But as the vision recurred to him, he recognized as the other man whom he had *then* seen, as the man whom he *now* saw presiding over the conference, and who was destined to represent the legal heir in that capacity, until he should come forth at the bidding of the Lord;—this man was Brother Jason W. Briggs, the present president, of the quorum of apostles.

True Latter Day Saints' Herald.

PLANO, ILL., JANUARY 15TH, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

THE SITUATION.

[CONTINUED FROM PAGE 21.]

The setting up and running of printing presses, and the issuing of newspapers, periodicals and books. What can we write in reference to these measures, which really form but one, for the setting up of printing presses comprises all the rest; newspapers, periodicals and books being children of the brain and the press.

The church deemed it advisable at a very early day to purchase a press; and it was made a powerful auxiliary to the preaching of the word. It was insisted upon that there should be freedom of the press. Persecution arose, the causes of which we do not care to enquire as we have before stated, and people and press were successively driven from Kirtland, and from Missouri. At Nauvoo the aid of the press was again invoked; the "Times and Seasons," "Nauvoo Neighbor," and "Gospel Reflector" succeeded the "Evening and Morning Star," the "Messenger and Advocate," and the "Elders' Journal." The "Millennial Star" was begun in England, and still continues, we believe. This bringing into the service of the church, the labor and the results of the "types" and "printers' ink," was a correct and judicious measure; and while legitimately employed, these agents were powerful for good. There came a time when these agents were not used for the promulgation of the "gospel of peace;" but for the purposes of a wordy defence against attack from offensive

neighbors near and remote, and some issues of the church organ are sadly soiled by the bandying of unclean and vituperative epithets, from the pens of men whom we now think might have spent their time and talent in a better labor, one of love. The measure of employing the press we endorse; but some of the uses to which the church press was put we can not do otherwise than deprecate, we cannot endorse, much less defend them.

There is a page written in the history of the church that we have always regarded as a sad one; and as the circumstances of its occurring have a sort of connection with the subject now being considered, we write of it here. The grounds upon which it was deemed advisable to employ the press as an agent in the dissemination of the tenets of the church were, the rapidity with which copies of important and useful information could be created; the facility of retaining the land marks of doctrine and teaching, and the freedom guaranteed to the press by the law of the land, and the peculiar political organization of our country.

At what time the church turned its face upon these considerations, more particularly the last one, we are not advised; but of the fact there seems to be clear evidence, that not content with the exhibition of lawless, and legal violence illegally used, which had sent the presses from Ohio and Missouri, the church did give a practical denial to the doctrine of the freedom of the press by the destruction of the office of the "Nauvoo Expositor," a newspaper published and to be issued ostensibly for the exposure of iniquity in the church.

We wish to be properly understood upon this matter, and for this reason, that it has been charged upon the writer of this article that he was "hand in glove" with the murderers of Joseph and Hyrum Smith; and one of the chief reasons why this statement of complicity with murderers has been made, is the fact, that he has declared it to be his opinion that the destruction of the presses and types of the "Expositor" was an "unwise, impolitic and illegal measure." We have no reason to love those who took the lives of men held to answer to the bar of justice whom the law would have released; nor do we see how that the expression of an honestly held opinion, formed after years of trial, forced upon us as consequences partially due to that act, can rightfully subject us to so grave a charge. We have met none of the men engaged in the publication of that paper, with the exception of Mr. Wilson Law, and we have only rumor to assert for our supposition of his connection with it; and Mr. Law we met but for a moment in an eating house in Nauvoo, and had no conversation with him in reference to that affair. Whether the opinion that the destruction of that press and its fixtures was an "unwise, impolitic and illegal measure," subjects us to so unkind a judgment or otherwise, such is our conviction. We believe it to have been an error, and a signal infraction of the "liberty of the press."

That political influence was fostered by municipal charter, the history of

the procuring of the charter of the city of Nauvoo, and its extraordinary provisions, no legal mind can doubt. Where the idea of incorporation first originated, we are not prepared to say; but one of the prime movers in it, and the delegate to Springfield to urge the passage of the incorporating bill appointed by the conference, was John C. Bennett. We believe that the incorporation of the city of Nauvoo as a municipal city, with its extraordinary privileges, including its municipal court, was an error fraught with dangerous consequences, one of which we believe to have been the passage of a resolution declaring the "Expositor" office a "nuisance," and ordering it "abated." That the municipal court of the city may have done a good deed when it took cognizance of the arrest of Joseph Smith by H. T. Wilson, and insured him a trial, we admit; but the possession of the power by which such a thing could be done was a dangerous possession; and though right uses of such a power might always be made, it was possible, as we have seen, for one branch of that municipal government to err.

We implicate no one else in this statement of our belief respecting these measures being errors. We write only our own sentiments, and we have a purpose in so doing.

As a natural result of the adoption of the city charter, a mayor of the city was elected. This was a necessary feature of a city government; but it was not essential that high spiritual authorities should be made chief municipal officers, to the loss of spiritual prestige and power. We have been told, and we believe it to be partly true, that after a certain time, political partizanship ran to so sad an extreme, that one of the chief officers of the city was hemmed in by a cordon of office-seekers, and political spoliation appropriators, to the exclusion of good and true men who loved the cause of Zion, and were alarmed at the drifting tide of events. So officious and so zealous were these political hucksters, that it soon became a matter of difficulty for an honest, out spoken man to get the ear of the highest spiritual authority in the church, so closely were such men watched and their efforts forestalled. Such is the legitimate result in every society of modern times, when politics become a trade, and when political wire-workers obtain preferment in the church in the place of honest, religious minded men; and we may well be pardoned if we see some traces of such state of affairs in the later years of Joseph and Hyrum Smith.

It would have been difficult, when once the restraining influence of a spiritual life had relaxed, to take up the broken threads and knit them into so perfect and so strong a cord as it should have been originally; and for this reason, if for no other, the men upon whom the burden of the great spiritual work of the last days rested, should have held themselves aloof from active participation in political strife. It was not a crime to aspire to high political station in itself; but the influences by which preferment is obtained, and which too frequently accompany it, give rise to undue ambition, and are too easily

prostituted from right uses to base and ignoble ends. We believe that when men lost sight of the dignity of the title of "elder in the Church of Christ," it was an error, and when this was followed by a love for political power to the lessening of the love for spiritual advancement, it was a graver error still.

We class the cultivation of the spirit of war with the error spoken of above, but do not regard it as one of such dangerous character, from the fact that a real necessity for bloodshed might never have arisen after the year 1840, if right counsel had prevailed. We do not say that there was any real necessity for the shedding of blood prior to the year 1840; but from the tenor of commandments given during and subsequently to the exodus from Missouri, we are persuaded that none would have arisen after that year.

The raising of a standard of peace was one of the duties devolving upon the saints. Military organizations among them should have been the result of *State law direct*, not the result of domestic primary action. The military organizations of the state were sufficient for the practical purposes of defence against invasion from without; but would have been powerless against dissension from within.

There were three evils connected with the existence of military organizations among the saints. One of these evils was the appearance of hostility which it gave to the saints, as a religious body, crying peace unto all people. Another was, that there was an unnecessary expenditure of time and money in keeping up drill, parade, dress, equipage, and arms. But the worst evil of the three, as it appears to us, looking at it from our chosen stand-point, was the dependence upon the arm of flesh in warlike demonstration, rather than in God and the practice of holiness; and we may add another, closely connected with the last, military titles and appellations usurped the place of the plainer callings, and the higher dignities of "elders in Israel," "ministers of the gospel." Some of the publications of the church show an unmistakable tendency to foster the love of distinctive titles, and "Captain," "Colonel," and "General," are prefixes; where to our democratic taste, "Mr." and "Elder," would have looked far better, and would have served more palpably to enhance the value of church distinctive titles.

We blame no one for this,—we cannot say where it first began, nor that any absolute wickedness was wrought; but we regard it as an error.

We have noted heretofore, the introduction of secret orders as a measure which obtained in the church. We have introduced it not for the purpose of finding fault with those brethren who belong to them now, nor for the purpose of railing against them all, or any one of them. Let this be borne in mind, and the brethren will be relieved of any necessity for writing in reply to us, or in defence of what is not attacked. All we wish to write about them is this. We know of nothing in the gospel making them necessary; nor do we know of any authorized by the church. There is nothing enjoined in any of them that

is noble, kind, and good, that is not enjoined in the gospel covenant. As a writer on the subject, who is by the way a member of one of them, tritely remarks, "They begun in time, and will end in time, while the gospel begun in eternity and will end in eternity."

We have now taken up one by one the principal measures of the men of the immediate past, and propose to view them with regard to

OUR RELATION TO THEM.

That some, if not all of these measures which we have been considering are as much an essential part of the policy of the Reorganization, as they were a part of the policy of the men of the past, is not a question for controversy,—hence our relation to them is one of careful measurement and adjustment. Whatever is conducive to our advancement as a people, as a church, as individuals, will demand and should have, our earnest, cordial endorsement, and our active and energetic support.

THE DIFFERENT FACTIONS OF THE CHURCH.

Disguise it as we may to ourselves, the many organizations that have succeeded what is sometimes called "the old church," may be regarded as factions; nor do we intend any disrespect to persons now living, either in or out of the Reorganization, in using this term; and with the dead we have no quarrel. Hence, when this article is read by any one who takes issue with us, we wish them to understand, that we have never had, nor can we now have, any but the kindest feelings towards the seekers after truth, no matter what may be their denominational name.

Since the death of Joseph and Hyrum Smith, there has sprung into existence the following parties, associations, nearly all claiming some kind of authority or sanction from the "old church." An organization under Sidney Rigdon, in Pennsylvania, and one in Iowa; one under Lyman Wight, in Texas; one under Wm. Smith, in Kentucky, and one in Illinois; one under James J. Strang, in Wisconsin and Michigan; one under Alpheus Cutler, in Iowa; one under Wm. Bickerton, in Pennsylvania; one under Z. Brooks, in Illinois, and Ohio; one under Joseph Morris, in Utah; one under Granville Hedrick, in Illinois, and Missouri, and the Reorganization. There has been a number of lesser note than any of these, that we do not notice.

The organization existing in Utah under Brigham Young, although considered by us as coming into existence subsequently to the death of Joseph and Hyrum Smith, we did not name for the following reasons. Of all these organizations there are now left but three of any considerable importance; these are, the church in Utah under Brigham Young; the organization under Granville Hedrick, and the Reorganization. There is, it is true, a few with Wm. Bickerton; a few with Stephen Post, as Sidney Rigdon's representative, at Attica, Iowa; a few of Father Cutler's adherents in Minnesota; and a few

yet holding to the claims of James J. Strang, and a few to Joseph Morris' successors.

Each one of all these organizations advance reasons why theirs should be considered the true branch of the church; and we have not a doubt as to the honesty of many of the men engaged in so stating their reasons. If we doubt the honesty of any of them, we do so, only because as individuals they have failed to sustain such character.

That measures of public polity were introduced by some of these organizations that we consider to have been erroneous, and some wicked, we believe; but that there were many who innocently received and believed those measures to be right ones, we also believe; and we are willing to believe further, that many who still hold to some of those measures are doing so conscientiously. This is not an admission that the measures referred to are righteous.

WHAT IS OUR RELATION TO THESE FACTIONS OF THE CHURCH?

We are striving to secure a unity of belief among the one time Latter Day Saints, our only intention towards them being for their good. To make this intention apparent to them is our duty; and to present the good in such form that they are attracted to it rather than repulsed from it, is also our duty. Our relation to them then is one of friendship to the men composing them; though there may and ought to be no compromise upon our part with those measures of either or all of them that we believe to be erroneous or wicked.

The men composing these various organizations, have been at one time, if they are not now, lovers of the principles of the gospel as taught by Christ; they were honest in the convictions which resulted in their obeying it, and they have taught the necessity of obedience to it as strenuously as do we. We in this respect stand upon common ground, and so far should meet as brothers. If they advocate and practice what is to our understanding wrong; we, to them, occupy a similar position, because we teach and practice what is to their understanding erroneous. With the three or four of them that are left we are now at variance on points of doctrine; but that variance is rather upon matters of comparatively later origin, and does not involve, what all agree in calling the fundamental principles of the gospel of Christ, however that gospel may to us be affected by the teaching of those things to which we do not agree.

At present but one of these organizations, the one in Utah, outnumbers the Reorganization; and from all the indications seen now, the latter is rapidly increasing, while the former is losing, or at best but remaining the same. As a natural result, judging from past history, the increase of numbers, and the growing importance which the increase of numbers gives, there will be a strong tendency to become conservative; and arrogant conservatism is but another name for intolerance. Our labor should be to secure our relations with these factions from assuming the intolerant form.

Our relation to the different churches throughout the land is of a somewhat similar character, with the exception that they have not, as we understand it, received the gospel. They do, however, exercise a faith in God and in Christ, and are honest in their convictions; that is to say we believe the great mass of them to be. If the spirit of love to those who have known the truth binds us to a forbearance and kindness towards them, does not the same spirit of love bind us to a more comprehensive forbearance and kindness towards those whom we think have not so known the truth. We think so; and therefore we feel assured that harshness and severity exercised towards them will inevitably return upon the head of him exhibiting them.

To the world at large, our relation should be that of teachers, exemplars; holding the truth in righteousness, and practicing virtue for the love of the commandment to be virtuous, and for the peace that virtue brings. Anything less than this is a violation of our relations with the world, the different churches, the factions of the church, and the men of the past.

TO BE CONTINUED.

Correspondence.

NEW HAVEN, Franklin Co., Mo.,
Nov. 20, 1871.

Br. Joseph and Uncle Mark:

I was sorry to learn that the dear children's paper would have to stop, if not better supported. I hope and pray that the Lord will bless His saints with means, and with a will to come forward to the support of a paper that is so welcome a visitor to the dear children who have been accustomed to read its beautiful pages, since its commencement.

If all the brethren that could spare one dollar besides their regular subscription feel as I do about the matter, I think the paper can be supported.

I hope and pray that all we who profess to be saints will bestir ourselves and throw in our mite for so good a purpose, and not suffer ourselves to become a laughing stock to the world, and give them a chance to say, "Mormonism is on the decline."

I will send one dollar for you to send the *Hope* to two children whom you may select, praying our Heavenly Father to

bless Bro. Joseph and Bro. Mark, with all who labor for the good of Zion.

Your brother in the gospel of peace.

HENRY SCOFIELD.

DENNISPORT, Cape Cod, Mass.,
Dec. 15, 1871.

Br. Mark H. Forscutt:

I believe I am under promise to write you at some point of my mission, which with pleasure I now essay to fulfill. And as we alike feel a deep interest in the progress of the latter day work, I will in this case gratify my own feelings towards you as a brother and heir together of the sonship of the redeemed, and also, through you, address the sons and daughters of the household of faith, spread abroad upon all the face of this and other lands, for the *Herald* and the *Hope*, I am aware, visit all lands whereunto they can find access.

I know by experience the cheering and refreshing influence which those messengers of Zion impart in other lands than this, (mute though they be).

Br. Mark, you can scarce know how glad I am to write that the work of the Lord in these eastern lands is upward and onward, and spreading far abroad.

I am pleased to record that the saints in general are growing in grace, and in steadfastness in the truth. My mission in consequence thus far has been not only agreeable; but I trust profitable to us all.

The extreme point of my journeying eastward this year was Little Kennebec, Maine. Here I met by appointment, Br. Joseph Lakeman, who together with his wife, his own brother, Webster Lakeman, Br. and Sister Griffin, others from the Island of Grand Manan, and several saints and others in the region of Little Kennebec, we held a Conference for the Eastern District of Maine. We had not only a pleasant time; but also a "time of refreshing from the presence of the Lord," a time of closing up of the ranks, and strengthening of the hands ready to droop. Two were added to the kingdom spiritual, —I mean the kingdom which will never be destroyed, but which will break in pieces all others, and stand forever.

Br. Lakeman is a good minister of Christ, a man of experience in the religious world, persuasive in his manner of address, and acceptable with the people, as a man, citizen, and minister of the gospel. This being the land of his birth, his whole history is known, and this fact I doubt not will obviate many objections urged against strangers.

Br. John C. Foss was also of our company, he likewise "is to the manor born," studious, prayerful, and earnest in work, and if he continues (as I believe he will), he will make an acceptable minister of the truth. He has devoted himself to the Lord and His work, as a reaper of life's harvest—the Lord grant that his sheaves may be many.

The trio visited Jonesport, and preached several times. Indian River was likewise visited, and the door opened for the whole of the truth partially declared by G. J. Adams. The stone of stumbling, and the rock of offence, (the modern Seer and Book of Mormon), upon which this generation are broken, being by him kept out of sight.

In doing so you know he virtually de-

nied the faith of the great latter day kingdom, and thereby, (if not before), wrought a forfeiture of his authority as a minister and servant of the Most High. Like some of the Elders whom Paul warned, he "spake perverse things to draw away disciples after him." He "exalted himself," and all such must and will be abased. He was an eloquent and attractive speaker, but alas, he has fallen, he has fallen, who was once a son of the morning.

The morning before I left Jonesport, I had the pleasure of baptizing three persons into the body of Christ, the church of the living God. May they ever abide in the covenant there made. Others I learned afterward are ready to put on Christ Jesus the Lord; but my engagements westward precluded the possibility of lengthening my visit.

Two of the brethren I baptized belonged to the Jaffa colony which went to Palestine; one of them I ordained a priest, the other will be ordained also. The intention was forgotten—for the time; but will be carried out, as I trust to return in the spring, the Lord willing, and finish that which is lacking. The brethren will continue their labor, and keep the fire burning, and I shall be most happy to learn they have reaped all that is sown, and more too. I believe I am justified in saying that many in that region will obey the gospel.

The Eastern district of Maine, as a whole, is prosperous. Five have been added by baptism, and other works of reformation have been accomplished within a few weeks.

In company with brethren Foss and Walker, I next visited the Western Maine district to a Conference appointment, but owing to the weather or other causes, the officers of the district were not in attendance as hoped for; nevertheless we had a good and profitable season, thank the Lord.

A case of healing here is worthy of note, as are all the manifestations of the power of God among His people.

A sister named Brown, who had suffered for years with a complication of diseases, causing her to be nearly blind, as well as having to endure weakness of body to the extent of confining her to her bed, was, upon being baptized, partially restored; but not sufficiently to enable her to attend to her avocations as a teacher. Her pains continuing, at times severe, and making it necessary for her to shade her eyes, a nervous pain in them causing distress. In the evening, after the close of the Sabbath exercises, she lamented that she had not been administered to by the Elders, being at that time in great pain. At the close of family worship, the Spirit said to the Elder visiting, "Lay your hands upon her, that she may obtain relief." He arose from his knees, and did so; and before he closed his invocation to the Father of mercies, she sprang up saying, "Glory to God, I am well. All well, praise the Lord."

Truly her joy was great, and the next morning *she read to us for family worship*. Praise the Lord; for his goodness and mercy endureth for ever; yea, for ever and ever.

I believe I just mentioned in one of my notes to the office a case of healing which the Lord manifested in Providence, R. I., of a woman who feared the Lord, but had not yet fully come to a knowledge of the fulness of the gospel. She had a cancer upon her shoulder, and another in her stomach, in consequence of which her stomach refused to retain food. But *the Lord healed her instantly*. Her case is patent in the city of Providence; but of the particulars you will be advised. Praise the Lord.

In Boston also "the power of the Lord is present to heal."

From Brookville, Maine, I journeyed westward to Massachusetts, to attend by appointment the Quarterly Conference of the Boston District, held this time in Dennisport. At this place last year, several unpleasant matters occurred, and by commandment the branch was dissolved, and

reorganized. By some, this was deemed an usurpation of authority, and gave offence; but the authority was certain as to their instruction, and they carried it out, though by doing so, it caused a division in the branch, and the withdrawal of some. But the Lord "Moves in a mysterious way." Out of that of which was predicted that it would bring destruction, the Lord brought salvation and peace. The business of the conference was passed through harmoniously, and on Monday morning the saints held a testimony meeting, and it was one long to be remembered. Here the hardness gave way; hence the breach was healed. Such a time of confession and acknowledgment, I never before witnessed. For three hours, the greater part of the congregation were bathed in tears. May the good Father continue unto this people His kindness and tender mercy, for they are kind-hearted and free, and may He forgive them as they forgave one another.

The cause of the difficulty in their case was the lack of understanding in the law of the kingdom. Their influential men had never acquainted themselves as Latter Day Saints with those truths by which they alone can be sanctified. Like many others, they did not realize that while the Scriptures declare that the Lord will bring again Zion, and her watchmen would then "see eye to eye," they knew not that those very Scriptures simply declare the fact, without making manifest the means whereby those objects can be attained. Therefore the necessity of revealing the law, and the order of the Priesthood for the "dispensation of the fulness of times," which in our own day has begun to be manifest. It is pleasant, however, to record that the fault will be rectified.

The reports in this conference show the work to be healthy. Since last report, eight have been added to the Providence branch, and an equal number to the Fall River branch, and some to other branches,

also. A wide field is opening for the preaching of the word. Let us pray the Lord of the harvest to send forth more laborers into the field.

I design to visit and labor in Boston, Waltham, Fall River, Providence, Wille-mantic, Brooklyn, Philadelphia, and Har-risburg. When I shall reach home, if at all this season, at present I cannot con-jecture.

May mercy and peace abide with you, and with all the Israel of God.

Your fellow laborer in the kingdom and patience of Jesus Christ,

JOSIAH ELLS.

SEBASTOPOL, Sonoma Co., Cal.,
November 4, 1871.

Br. Joseph:

It is nearly a month since our Semi-Annual Conference at San Francisco. Since that time I have visited the Norton-ville branch, at Mount Diablo, and preach-ed several times to the Saints there, and to some who were not Saints. But few, however, of the latter class attend; one had moral courage enough to hear, was convinced of the truth of the Latter Day work, and was baptized. He was previ-ously a member of the Campbellite church, and recently from the Island of New Zea-land.

Since then, I have visited the Petaluma saints, or at least some of them, for they are in a scattered condition, some living in Lake county, eighty miles off, others in Santa Rosa, and Healdsburg, and inter-mediate places, so that the Petaluma branch can hardly be called an organiza-tion; still there are many good faithful saints among them, but they are so scattered that they cannot meet together. I have an appointment at Santa Rosa to-morrow, where some of the saints live. I have preached also at Healdsburg, where Bro. Peter Briggs lives. I think there will soon be a branch organized there. Quite an interest is manifested in the region about here, to hear preaching and to in-vestigate the Latter Day work.

I obtained another subscriber for the *Herald* this morning, viz, Alexander Wiley, he wishes it to be sent from the first of October, 1871, directed to Sebastopol, So-noma Co., California. I expect to get an-other subscriber on my way to San Fran-cisco, and will then forward the money.

Love to all the Saints. I remain as ever your brother in Christ, and fellow-laborer in the Kingdom of God,

HARVEY GREEN.

STOKE-ON-TRENT, England,
Nov. 23, 1871.

Br. Joseph:

I write to inform you of the Lord's work here, as you like to hear or see the news from every clime.

It is about two years since the Lord "snatched me as a brand from the burn-ing," and set me in the narrow way which leads unto life eternal. Since then, I have seen some of the weakness of man, not only in myself, but also in others; and I have seen some of the power of God. Thrice I have seen my own child healed. Thrice have I had visitations of angels, and many times I have had lovely and in-structive dreams and visions. I feel truly thankful to God my Eternal Father for all His goodness to me and my family.

I have nothing in particular of this worlds' goods to boast of;—not even as much as an honest days' wages for an honest days' work—nor do I wish for any but that which will enable me to rear my family in health and strength, and in the fear of the Lord.

I admire Br. Thomas Taylor, of Bir-mingham, for his patient, wise, and perse-vering zeal. I have had much to do with him, and find him a truly good man, and he has a truly good woman for a help-mate; I wish there were many more like him. It is very unfortunate for us, that the saints here, in England, are for the most part poor, but hard working men. If we could support our own mission, I doubt not but what a good work might be done here, with Br. Thomas Taylor at our helm.

May God, the Father of our Lord and Savior Jesus Christ, bless him and all his household.

Br. John Seville, along with a Br. Henry Greenwood, who has lately been baptized, are sounding the Lord's message in Stafford. God bless and crown their labors with souls.

In Hanley, and the potteries generally, but little is being done. Sorry I am to say so; but such is the fact. No doubt you will hear better news by and by.

On every hand we hear the saints of latter days charging the public with prejudice, and with not giving the doctrine a fair consideration; and yet some of these same Latter Day Saints are passing judgment on their brethren daily, without giving the case any just consideration. It would be better for us, as saints, to first erase prejudice from our hearts, especially that prejudice which manifests itself against our brethren. As we sow, we shall reap. I am content to keep the camel from the door, by the grace of God, and by means of the spirit of truth and the word of God, avoid straining at the "gnat." At every evil I find, or think I find in my brother, I desire the wisdom to write on my heart a lesson, and ask my Heavenly Father to guide me past the rock of stumbling.

Praying God to bless all in the *Herald* office, and all His harvesters in the world, I conclude, with love.

Your brother in Christ,
CHARLES HENRY CATON.

17, Arthur Road,
STOKE NEWINGTON,
London, Eng.

Dear Br. Forscutt:

I dare say you wonder how we are getting on in London.

I think, if I remember right, in my last letter which was addressed to Br. Joseph, I said something about the Spirit moving me out of doors, and into the open air to preach the gospel with Br. Bradshaw.

This for a long time was a cross; but since I came into the Reorganization I have felt bold. When a Brighamite, before polygamy came, I was very bold, and always could command a congregation; so when the truth again came, without polygamy, I had nothing to fear, and that cross is done away with. I commenced with my brethren to stand forth and preach the gospel of Christ from the book, I mean the old Bible, of which I thank the good Lord he has given me knowledge. I have never been at a loss for a congregation this last summer, for I have had the pleasure to preach to thousands, among them ministers of various congregations. Many have cried out, "It is the truth," while others cried out, "Put him down." But seeing they could not legally accomplish the latter, the more religious (!) part sent their picked men to debate with me, and when they found that I could quote more Scripture than all of them put together, they then took a new tack, they said we had nothing to do with the Bible as we had the Book of Mormon for our Bible, and that I ought not to be allowed to preach except I preached the Book of Mormon.

This was just as agreeable to me, so I read to them the fifth chapter of Nephi, and preached from it. This was so much like the Bible, it would not do, so they took another tack.

They sent a special appointment for a great anti-Mormon of twenty or more years standing, to preach these Latter Day Saints down. Of course the Goliath came. He stood before me and looked down on me. His congregation was there. They did as their leader did. Of course I must have looked very small in their eyes. Here is a specimen of his manner, "Old Joe Smith wants me to believe the Book of Mormon, and he says I shall be damned if I do not, and I will be damned if I do."

This and other similar statements go down with the religious people most alarmingly. In his lecture, he stated that the

fathers of the red Indians came through the Red Sea to the land of Canaan in America.

As I was ignorant of his arrival and presence at my service that morning, I had a contest in my mind whether I should take the Book of Mormon with me or not. I concluded to take it, so having it there I asked for chapter and verse.

He declined giving them; but at last the congregation, which was large, demanded it of him. I found the references, but the people would not allow me to read them, lest I should not read correctly. One was appointed to read. The first reference was found, and no such account was there given. A second also was not there. A third was given, and not one word could be found. Here he seemed petrified, and looked right at me. Of course I too looked at him, and right in the face, when he declared that I was mesmerising him! I do not understand the science of Mesmerism, and was amused.

"My next quotation shall be correct," was his idea.

"The Book of Mormon says that Christ was born at Jerusalem; but the Scriptures say that he was born at Bethlehem." Here I asked to be allowed to contradict it. "Yes, yes," from the crowd. I then read from the first book of Nephi 3: 14, 15, and 16th paragraphs. The great Goliath was more perplexed than ever.

His name is Hepburn; Br. Ells knows him.

So you see that we have been sowing the seed, and expect to reap if we faint not. Two or three weeks ago I went to see our esteemed Br. Owens. He is striving hard in his neighborhood to spread the truth, and there I was introduced to a minister of the Christadelphian Church. He challenged me to discuss the subject announced on the bill enclosed.

"Paul as his manner was, went in unto them [the Jews] and three Sabbath days reasoned with them out of the Scriptures."—Acts 17: 1, 2.

A public discussion will take place at

St. James's hall, Crescent street, Notting Hill, on Sunday next, November 19th, 1871, commencing at seven o'clock. Subject: "Are the gifts of the Holy Spirit as given in Apostolic times necessary for salvation in the present day?" Mr. Charles Douglas Norton, (of the True Church of Jesus Christ), to affirm. Mr. John Leach, (of the Christadelphian Ecclesia), to deny. Admission free. No collection.

On arrival as per announcement, he proposed one and a half hours, I two hours. By vote of the congregation I gained one-fourth of an hour for each. We were to speak fifteen minutes each time. After my first fifteen minutes, I had plenty of time, as the gentleman had not thought of the evidence a Latter Day Saint could bring. At the close of two hours, I wanted two more. The congregation was willing. My opponent turned to his chairman and said he was tired; and in two minutes he was gone.

The chairman at the close told me he was not satisfied with his creed, and arranged to visit Br. and Sr. Owens.

This was the most gentlemanly discussion I was ever in.

If Br. Ells or Briggs are near you, give my love to them. Yours,

CHARLES DOUGLAS NORTON.

Conferences.

Kewanee District.

The Conference of this district met at Kewanee, Ill., December 2nd and 3rd., 1871. J. S. Patterson, president; E. Stafford, clerk.

Branch Reports.—Buffalo Prairie: 106 members, including 2 seventies, 5 elders, 3 priests, 2 teachers, 2 deacons; baptized 1, removed 1, children blessed 2. J. F. Adams, president; E. Bryant, clerk.—Sabbath School, 58 scholars, 5 teachers, D. S. Holmes, supt.; S. N. Adams, assistant supt.; Willie Doty, sec'y.

Princeville; 18 members, including 2 high priests, 2 elders, 1 teacher. Alonzo Benjamin ordained teacher by Phineas Bronson. H. C. Bronson, pres.; R. J. Benjamin, clerk.

Henderson Grove: 23 members, includ-

ing 8 officials; 1 removed, 3 children blessed. C. M. Brown, president and clerk.

Davenport: 26 members, including 2 elders, 1 priest, 2 teachers, 1 deacon; 1 removed, 1 marriage, 1 baptized. R. Rowley, president and clerk.

Butternut Grove, Iowa: 24 members, including 2 elders, 1 priest; 2 removed, 1 baptized, 2 died. Branch not in a flourishing condition. E. Larkey, president; N. C. White, clerk.

Wilton, Iowa: 15 members, including 2 seventies, 1 elder, 1 priest, 1 deacon; 2 removed. L. P. Russell, president; E. M. Wildermuth, clerk.

On account of the names of those having removed not being given, the propriety of receiving the report was discussed, when on motion of Pres. J. Smith, the report was accepted.

Jackson, Iowa: 11 members, including 1 elder, 1 priest; 1 disfellowshipped, J. D. Bennett by name. James Bradley, president and clerk.

It having been ascertained from the branch representative that the branch had simply withdrawn the hand of fellowship from said J. D. Bennett, without laboring with or preferring charges against him, because they could not sanction his acts, and that it was not the intention of the branch to cut him off from the Church, but simply to withdraw their immediate fellowship from him, it was

Resolved that the Jackson (Iowa) branch report be received, but that the name of the one disfellowshipped be not entered on the District Record as disfellowshipped.

[I would state that after searching the record, I find his name has never been forwarded by the Jackson (Iowa) Branch for recording, and I find that the record has twelve names as belonging to that branch, whereas the branch reports that there is only eleven total, and does not give any change with the exception of the aforesaid name, which has never been recorded as belonging to that branch.]—E. S.

Resolved that the branches of Butternut Grove and Wilton, Iowa, be requested to send to the district clerk, Br. Edwin Stafford, at Abingdon, Ill., a full report of the names of the members belonging to said branches, or those who have at any time belonged to them, and removed from it by death or otherwise.

Resolved that the clerk of the district be instructed to enroll the names of the Butternut Grove and Wilton, Iowa, branches on the District Record as belonging to the district.

Reports of Missions.—Elders H. C. Bron-

son, B. Rowley, and J. B. Harris, gave in a report of their labors in their various missions. Prospect for the preaching of the word good and cheering. Reports received, and on motion they were continued in their missions.

It was also resolved that Elder R. Rowley labor as circumstances permit in the vicinity of Colona, Ill.

At the suggestion of Br. R. Rowley it was resolved that the president be instructed to secure the services of a Welsh elder to preach in the vicinity of Perrysville.

Kewanee Branch: 117 members, including 17 elders, 8 priests, 4 teachers, 8 deacons; 2 marriages, 4 children blessed.—Sabbath School 83, including 4 male and 3 female teachers, 40 male and 43 female scholars. R. Holt, president; T. France, clerk.

The president called the attention of the Conference to a resolution passed at Henderson Grove, relative to elders in the district who were not identified with the Elders' Quorums, sending their names to the President of the District, at this Conference, for enrollment in a Quorum of Elders, and asked if any were prepared to respond. A misunderstanding of the nature of the resolution existed in the minds of some, which it was supposed produced a noncompliance with the same, and brought forth the following motion, viz.: "That the branches take the matter under their control." The president, according to previous appointment, secured the names of those of St. David's Branch (now disorganized) who had moved away out of the district, and presented them to the Conference.

According to a previous resolution calling for a consideration of the propriety of dividing the district, the subject was discussed at considerable length, and finally the district remains undivided.

The President tendered his resignation of the presidency of the district, which on motion was submitted to the house and rejected by a large majority.

It was then resolved that we sustain Elder J. S. Patterson as President of the Kewanee District,—motion prevailed.

Resolved that we sustain Br. E. Stafford as Secretary of the district.

Resolved that when this conference adjourns, it does so to meet at Princeville, on the first Saturday and Sunday in March, 1872.

Resolved that the President and Clerk of the District be authorized and directed to issue Certificates of Removal to those members of the church, heretofore belong-

ing to the St. David's branch, but now removed from said branch, beyond the limits of the District, and certify such giving of letters to the officials of the District to which they have removed.

Resolved that the consideration of the case of Br. W. Z. Curtis be laid over till he takes the proper steps, giving notice, at any conference subsequent to this, that he will appeal his case at the ensuing conference.

Resolved that the President and Clerk of the Kewanee branch be instructed to furnish the Clerk of the District with a transcript of the Record of the Kewanee branch, respecting any action of that branch had in the case of Br. W. Z. Curtis, lately expelled from that branch.

Resolved that we sustain President J. Smith in his official capacity in the church and also as editor of the *Herald* and *Hope*; also that we sustain M. H. Forscutt as assistant editor of the *Herald* and *Hope* by subscribing largely for those periodicals.

Resolved that we sustain all the church authorities in righteousness by our faith and prayers.

Br. C. M. Brown asked that the conference send a man once a month to preach at Henderson Grove.

President J. Smith volunteered to go for one month.

President J. S. Patterson and J. B. Harris likewise volunteered to go.

Br. C. C. Reynolds offered a request from Sr. Bullard, at Nekoma, for Elders to go there and preach.

Elder J. D. Jones and J. Chisnall volunteered.

Resolved that a committee of three be appointed to audit President Patterson's account, and report the same at the next conference.

Resolved that Elders B. Holt, C. C. Reynolds, and C. M. Brown be said committee.

It was ascertained that there were the following officials present: First presidency 1, seventys 1, Elders 21, priests 6, teachers 6, deacons 2.

President J. Smith addressed the conference on Saturday evening and on Sunday morning and again on Sunday evening. On Saturday evening he spoke on several topics which were interesting to the saints, and just the thing that many had desired him to speak upon, judging from their expressions dropped after the meeting. On Sunday morning he preached on the life, death and resurrection of Christ in a plain, clear, and forcible manner, carrying conviction to the hearts of

his hearers. On Sunday evening continued the forenoon's subject, dwelling chiefly on the object of Christ's death and resurrection, and the results flowing therefrom. He showed that to take the resurrection out of the gospel and it would be valueless, according to Paul's word, "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins."

We have not space to give even a brief synopsis of the discourses, were we able to do justice to the efforts of our brother, neither do we think you will have space in the "Digest of Conference Minutes," therefore we desist.

In the afternoon on Sunday, the Sacrament was administered, and afterwards the saints bore testimony to the work of the Lord in which they were engaged. The Lord through the gifts of tongues and interpretation, acknowledged His acceptance of the testimonies borne, but offered caution that should we be tried to see if we would bear the same testimony, even to the shedding of our blood, to stand firm and never deny. Altogether, we had a good time. The Spirit was with the Elders in their deliberations, and order, peace and good will seemed to rule.

Southern Nebraska District.

The conference of this district was held at Simpson's Hall, Nebraska City, Nov. 12th and 13th, 1871. James Kemp, president; R. M. Elvin, secretary.

12th: Morning and Evening Sessions. Preaching by Elder E. C. Brand, on legal succession and latter day judgments. Following the evening session, saints held a fellowship meeting till midnight.

13th: Minutes of last conference read and accepted.

Branch Reports. — Nebraska City: 10 elders, 1 priest, 1 teacher, 1 deacon, 78 lay members, total 91. Henry Kemp, acting priest; Robt. M. Elvin, secretary.

Camp Creek: No report. The president has moved out of the district, and the clerk has failed to act as an officer, no meetings had been held for six weeks or more.

Nemaha: Elder James Kemp reported that on September 27th, 1871, he organized the branch with 1 elder, 1 priest, 1 teacher, and 9 members, total 12, to be known as the Nemaha Branch, under the presidency of William Lane.

Elders' Reports. — Elder James Kemp had held 18 meetings, preached 13 times, spent

19 working days, traveled 270 miles, blessed one child; administered to six persons, some in the church and some not, all received the blessing; ordained Z. Meacham to the office of priest; organized one branch.

R. M. Elvin had preached 7 times, baptized one.

Henry Kemp and J. W. Waldsmith reported.

Resolved that William Lane have his license renewed.

Resolved that the president be authorized to call in the licenses of David A. Allen, Samuel Campbell, Sen., John Chapple, John Mathers, Elke Jasper, Knud Johnson, and priest Joseph B. Griffin.

Lengthy discussion on the laying on of hands and ordinations was indulged in, which was unprofitable.

The president read a letter charging Samuel Campbell, Jr., with committing adultery.

On motion the president was authorized to appoint two as an Elder's Court, to hear the case. The president appointed Elders Robert M. Elvin and Henry Kemp.

Authorities of the church and district sustained.

Resolved that we adjourn to meet at this place, Feb. 11th, 1872, at 11 a.m.

Pittsburgh District.

The Conference of this District was held in Pittsburgh, Pa., December 2nd and 3rd, 1871. Elder James Brown, president; priest Wm. H. Garrett, secretary.

The following branches reported and reports were accepted.

Pittsburgh, Pa., Jesse Price, president.

FINANCIAL.—INCOME.

Balance in hand last report	\$5,76
Received since	77,56
Elders' Fund	2,50
	<hr/>
	\$85,82

EXPENDITURE.

To the poor	\$2,00
Support of ministry	2,50
Branch expenses	72,00
	<hr/>
	\$76,50

Balance remaining on hand \$9,32

Statistical.—1 apostle, 2 high priests, 3 elders. 3 priests, 2 teachers, 1 deacon, 58 lay members, total 70. Alterations.—Gain: 4 baptized, 2 by Certificate of Removal, total 6. Loss: 2 removed by Certificate, 1 died, total 3. Official gain, by ordination 2, (1 teacher, 1 deacon), 1 by

Certificate of Removal, total 3. Official loss: 1 died. 4 confirmations. 4 children blessed.

Banksville, Pa., Jacob Reese, president, *pro. tem.*

FINANCIAL.—INCOME.

Balance on hand at last report	\$3,50
Received since	4,75
	<hr/>
	\$8,25

EXPENDITURE.

Branch expenses	5,00
	<hr/>
Balance remaining on hand	\$3,25

Statistical.—2 priests, 10 members, total 12.

Bethel Star, Pa., James McMillen, president; 1 elder, 1 priest, 1 teacher, 1 deacon, 7 lay members, total 11. Alterations. Gain: 2 by Certificate of Removal. Official gain: 1 by ordination, 1 by Certificate of Removal. One child blessed.

Waynesburg, (Ohio), Belmont, (Ohio), and Fairview (West Va.) Branches not reported.

Official Reports.—All accepted.

In person: Joseph Parsons, Jesse Price, high priests. Elders: James Brown, (district presiding elder), Jacob Reese, Archibald, Falconer. Priests, Wm. H. Garrett, David Jones, Joseph Winders. Teachers: Wm. Lawrenson, Hosea H. Bacon. Deacon: John G. Gillespie. By letter: Elders Frederick Eberlin, Thomas E. Lloyd, Jas. McDowell. By Elder Jacob Reese: Priest William Owen. By H. P. Joseph Parsons: Priest Thomas A. Lathrope.

Missions.—Elder Thomas E. Lloyd was sustained in the West Virginia mission the ensuing quarter.

Elder Jacob Reese was sustained in former mission.

The treasurer of the fund to aid in erection of a meeting-house at Fairview, West Virginia, reported. Has received but \$5,25 the past quarter; \$2 from Pittsburgh branch and \$3,25 from Banksville branch.

Resolved that Br. Joseph Parsons be District Book Agent.

On motion, business was suspended, and sacrament and fellowship meeting held. The season though short, was well enjoyed; at the close several were administered to.

Resolved that this Conference sustain, in all righteousness, by our faith and prayer, Br. Joseph Smith as President of the Church, his Counsellor, the Quorum of the Twelve, and all the quorums of the priesthood; also, Elder James Brown as President of the Pittsburgh District.

Resolved that this conference adjourn

to meet again in Pittsburgh the first Saturday in March, 1872.

The evening was occupied in preaching. Elder James Brown, by request, delivered the funeral sermon of Br. Edwin Hulmes, reading Job 14. The hall was crowded, and the greatest attention paid while the brother discoursed in the power of the Spirit from Rev. 20: 6, "Blessed and holy are they that have part in the first resurrection."

Pittsfield District.

The Quarterly Conference of the Pittsfield District was held at Pittsfield, Nov. 4th and 5th, 1871. L. W. Babbitt, president; Thos. Williamson, clerk.

Official Members Present.—1 high priest, 4 elders, 1 priest.

Branch Reports.—New Canton: 18 members, including 2 elders. D. Bowen, president; R. C. Hendricks, clerk.

Pittsfield: 23 members, including 3 elders, 1 priest. T. Williamson, president; John Miller, clerk.

Resolved that the question of Priests in the LaMoine Branch be laid over till next conference.

Financial Reports called for.—Pittsfield, reported by C. Mills. In treasurer's hands \$4.85.

Elkhorn branch dissolved.

Resolved that we defer meeting in conference in February, and meet at Pittsfield on the first Saturday and Sunday in May, 1872.

Resolved that C. Mills be president of the district for the next six months.

Sunday. Preaching in the Lutheran Meeting-house, by Jackson Goodale and L. W. Babbitt.

Selections.

Years and Leap Years.

The year 1900 will not be a leap year. 1896 and 1904 will be leap years. To explain this we must give a short account of the change of style in the calendar effected by Pope Gregory XIII. He found that the error of eleven minutes in the Julian calendar had amounted to ten days. He therefore deducted ten days in October, 1582, and, to prevent a recurrence of the error, it was ordered that every year ending a century should not be considered a leap year, except the multiples of the

year 400. Thus, 1600 was a leap year, but 1700 was not, nor 1800, nor will 1900 be; but 2000 will be a leap year, and every 400th year after it. In England and America the Gregorian calendar was adopted until 1752; consequently with us 1700 was not a leap year and we were eleven days out. These were subtracted, and at the time the measure enacting the alteration caused considerable uneasiness and some few riots among the poorer people, who could not comprehend the matter, and raised the cry of, "Give us back our eleven days!" The Greeks and Russians still retain the old style, so that there is now a difference of twelve days between their date and ours, because they have considered 1700 and 1800 as leap years.

The term "bissextile," as applied to the leap year, was given by Julius Cæsar, when he reformed the calendar. He gave additional days every four years to February, as being the shortest month, and caused it to be inserted between the 24th and 26th. By the Roman mode of reckoning the 22d of February was called the sixth before the calendar of March, and the intercalary day was therefore named "bis sectus dies," the second sixth day, and the year "bissextilis," contained the second sixty day.

Miscellaneous.

Second Quorum of Elders.

The Elders of the Second Quorum are requested when they send for their licences to the Secretary of the Quorum, to enclose their old licences. The Secretary wants *names in full, when ordained, by whom ordained, where ordained.* Enclose five cents for the licence. It is easier for each one to pay for his own, than for the clerk to pay for all. Address

JESSE BROADBENT,
Omaha, Nebraska.

Stephen M. Moore.

From Br. C. C. Reynolds, president of the Victoria Branch, we learn that the above-named individual has dishonored himself and the name he bears, by leaving his wife and running off with the wife of another man. He was a resident of Watauga, Ill., where he has left a wife to mourn his infidelity, and aged, respectable parents to weep over his great sin. We tender our

sympathy to them, and to the husband whom he has robbed, and sincerely hope that justice will reach him and arrest him in his dishonorable career, ere he be lost to all hope in this life and in the life to come. The Galesburg and Chicago papers have published an account of the elopement, and thrown the blame on to "mormonism." We call the attention of those papers to this notice, and also to another one from the presiding elder of the branch that has been so sadly disgraced.

JOSEPH SMITH, *President*

MARK H. FORSCUTT, *Secretary*

of the Reorganized Church of J. C. of Latter Day Saints.

Notice.

Stephen M. Moore, late a resident of Wataga, Ill., is hereby notified to appear before the authorities of the Victoria, Ill., Branch of the Reorganized Church of Jesus Christ of Latter Day Saints, within one month from the date of this notice, to answer what may be then and there charged against him, or be dealt with according to the law of the church. By order of

C. C. REYNOLDS,

Presiding Elder of Victoria Branch.

Jan. 15, 1872.

DIED.

At Nebraska City, Nebraska, December 31st, 1871, of "Inflammation of the Diaphragm," Br. THOMAS KEMP, aged 58 years and 6 days.

The deceased embraced "mormonism" in South Africa, and on the 20th May, 1863, he cast his lot with the Reorganization. He expressed himself to the effect that his only hope was in Jesus Christ, and the resurrection of the household of faith. Funeral service by R. C. Elvin.

At String Prairie, Iowa, Dec. 21, 1871, DAVID E., son of Isaac and Elizabeth M. Shupe, aged 9 years, 4 months, and 4 days.

Our Father, thou hast called away

Another little one,

Thou know'st 'tis hard for sorrowing hearts

To say "Thy will be done."

Our Father; wilt Thou grant to us

The Spirit of Thy Son,

Who when in deep affliction prayed,

"Father, Thy will be done."

At his home, one mile south of Strawberry Point, Clayton county, Iowa, Br. EPHRAIM HART, of Dropsical Consumption, after a long and very severe illness, aged 49 years, 9 months, and 14 days.

Brother Ephraim was baptized at Fox River, Kendall county, Illinois, March 8th, 1863, by Elder James Blakeslee, and was ordained to the office of Priest on the 14th of same month, under the hands of James Blakeslee and Israel L. Rogers.

He leaves a wife and three children to mourn his

loss. All that knew Brother Ephraim, knew him as an honest and an upright man.

By request of his friends at Fox River, a funeral discourse was delivered at the saints' chapel, Plano, January 7th, 1871, by President J. Smith.

December 29th, 1871, of "Inflammation of the Brain," ROBERT DEXTER, only child of R. M. and E. A. Elvin, aged one year and 26 days.

"But Jesus said, suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

PUBLICATIONS ISSUED

AND FOR SALE BY THE

Reorganized Church of Jesus Christ of Latter Day Saints,

AT THEIR PUBLISHING HOUSE

PLANO, KENDALL CO., ILL.



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TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.

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THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 19.

PLANO, ILL., FEBRUARY 1, 1872.

No. 3.

REVIEW OF THE "MASON COUNTY RECORD."

BY ELDER MARK H. FORSCUTT.

Of late, several articles have appeared in the *Mason County Record* on the subject of "Mormonism," some of them very bitter and acrimonious, others manifesting a reasonable and christian disposition. I have been permitted, through the politeness of Elder E. C. Briggs, to examine some of these articles. The spirit manifested by the editor of the paper in question is especially reprehensible, and one that no law-abiding citizen can for one moment countenance, however much he may deem the Latter Day Saints to be in error. The following are republished from his paper.

"Mormonism in our midst.—A gentleman from Victory informs us that a 'Mormon' preacher has baptized ten new converts to their faith in Sherman Township, in this county, and the work is still allowed to go on. Our informant gave us the names of about thirty who believe in 'Mormonism,' and who live in the same township. We copy an item from Mr. Badger's letter to the *Muskegon Enterprise*. He says:

'In Mason county I found a church of the 'Latter Day Saints.' They are the followers of Joseph Smith. They do not hold to polygamy, and claim that Brigham Young and his followers have degenerated, and fallen from the faith once delivered to the saints. They expect two ministers in July, when they propose to hold a series of meetings in Sherman, and also in the Big Sauble settlement, and perhaps elsewhere.

'They will bring with them the new
Whole No. 243.

translation of the Bible by the younger Smith, which he claims to have translated under the influence of inspiration:

'One of the changes to be made in the received version is instead of the expression, 'It repented the Lord that he had made man,' we are to read, 'It repented Noah that the Lord had made man.' The argument for this change is, that God being unchangeable, could not have repented. Another of their views is, that God created others beside Adam and Eve. They think they prove it from scripture, also from the necessity of the case. Their argument is that the Bible speaks of the creation of man in the image of God in a chapter following the one in which it speaks of the creation of Adam, hence God created two different families of men!! But the clinching argument is, if this be not the case, where did Cain get his wife?'

'Now, although this is a 'free country,' yet we think the people in Sherman and Victory townships ought to discountenance any such sentiment in that section. A coat of tar and feathers, and a ride out of the place on a good sharp rail, would be the best thing any such scoundrel, as pretends to be a 'Mormon' preacher in that section, could be treated to.'

To the above peculiar advice, and the letter that called it forth, the brethren whose signatures are attached sent the following reply. The editor prefaced it with what he designed to be an effective antidote; but the readers of the *Herald* can judge for themselves whether the brethren had accepted what this editor called "Mormonism."

"LETTER FROM JOE SMITH'S NEST.

"We have received the following letter from the 'Mormon' converts. It can easily be seen that the letter was written by their preacher, according to the date, about

July 18th. He evidently wrote the letter, and after he was out of reach, required them to sign and publish it. In his letter he says, 'we are free to inform you that there has been no minister of what you term *Mormonism*,' etc. Here he tries to crawl out of a very small hole; the only difference being that they term their ministers elders, or else they willfully tell a falsehood, because a great many of the citizens of that section heard him preach, and saw him baptize eighteen. We do not know whether our informants are intelligent enough to distinguish 'Mormon' preaching from real christianity or not, but we know them to be the best informed and smartest men in that section. This letter gives the lie to our informants and we leave them to deny it if they chose. The following is the letter:

"MORMONISM IN OUR MIDST."

SHERMAN TOWNSHIP, Mason Co., July 18.

Editor Mason County Record:—

"DEAR SIR:—In a late issue of your paper, we notice an article derogatory to the people of Sherman, morally, religiously, and intellectually, and trusting to the amendatory nature of the profession to which you are called; thereby keeping fully, one of the cardinal principles of the doctrine of Christ,—have confidently hoped, through the publication of this article a restoration of *justice*. We are free to inform you, there has been no minister of what you term '*Mormonism*' among our quiet citizens; neither a *convert* to that faith, although we have felt *ashamed*, at the voluntary advice urging us to those *persuasive* arguments of tar, feathers, sharp rail, etc. Reflecting upon us the odium of mental incapacity, as a people unfit to judge and act upon the rule furnished us by that Prophetic guide, Isaiah,—'To the *law* and the *testimony*, if they speak not according to that it is because there is no light in them,' have also hope left of the unintentional attack by your editorship; believing it instigated by the palpably absurd report of a petty scoundrel who neither has capacity, or will, to discriminate between truth and falsehood.

"The letter copied of Mr. Badger must have been written under like ignorance, as we hold no belief in the translation of the Bible by the younger Joseph Smith, neither believe there were 'two creations of the human family,' neither that '*Cain* found his wife' in that land to which he was driven. Will you please permit us this privilege of saying to that gentleman

(?) before you reflect our views, *better post thyself*, and we are your fellow citizens, etc.

"S. C. JENSON,

"ETHAN A. SHELLY,

"JOHN CARRIER,

"GEO. H. BAILEY."

The following letter exhibits a spirit worthy the author's signature, and I am sorry that he did not give his name, that he might receive the credit he deserves, though he does not seem to be favorable to the views held by the saints.

"HOW SHALL WE COMBAT ERROR?"

"EDITOR RECORD:—Very many contend that there is no such thing as error in the abstract. When one person differs from another on any subject they each consider the other in error, and no umpire can be found satisfactory to both parties. There is no doubt that pernicious errors exist, but the more serious we consider them the more carefully and wisely must we meet them, or we shall extend rather than curtail their evil influence. Religious views are subject to as great a diversity of opinion as any other. Where the Bible is an acknowledged authority it would seem as though a 'Thus saith the Lord' should settle the controversy. But our language is very imperfect—oftentimes ambiguous—and Christ is crucified in the house of his professed friends, and his foes are furnished with effective weapons against Christianity by religious discussions conducted in an unchristian manner. But those who manifest the kindest spirit are most successful in propagating their opinions. Human nature is such that, without regard to the merits of the case, a harsh, proscriptive spirit on the one side, and a kind forbearing on the other, carries the sympathy and favor of the people to the offended party, and gives their doctrine a weight which nothing else can.

"In the light of this reasoning I must strongly disapprove of your editorials on the subject of the 'Mormons' in a neighboring township. In my opinion you could do nothing so effectively to build them up as publishing such articles. Better leave them as Gamaliel left the early Christians from whom he differed: 'Refrain from these men and let them alone, for if this counsel or this work be of men it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God.'—Acts 5: 38, 39.

"Quietly, yet constantly let us propagate our doctrines by patiently sowing the seed and exhibiting the fruit in our lives. And though the germinating process may seem slow, let us console ourselves with the fact that it will be done.

"The mills of God grind slow,
But they grind exceeding fine."

"Ludington, Mich.,
July 31, 1871.

"J. B."

The two following letters are of a different class to that of the others, and exhibit more of talent though but little more of reason, than appears in Mr. Badger's letter, as republished from the *Muskegon Enterprise*. The first seems to be a reply to another article of which I have no copy; the second a direct attack on the doctrine of present revelation as held by the saints. Both letters are published here entire.

"A REPLY TO 'CITIZEN.'"

"We feel nothing but pity for the latter day s(aints)inners, excepting always the leaders of that pernicious sect, and the 'Danites'—those reputed Brigham brigands. We believe that many of them are sincere; they are simply befooled.

"These men go with the Bible in one hand and the Book of Mormon in the other, and call them both revelations. Evangelists half, and errorists half, they give just enough truth to make their falsehood palatable. The result of such teachings must be lamentable. A little error will neutralize the effect of a great deal of truth, as a grain of poison will spoil a pound of bread. A spot is sufficient to show the plague. A larger surface is required to exhibit health. The vessel of Truth may be strong and taut and trim; but spring the leak of Error in her hull and she'll go down. Perhaps it were better for us to let our letter-writing 'Mormon' apologists alone, and not be drawn into vain controversy by the sleight of cunning men, who like nothing better than to borrow our pole of truth to hoist their flag of error on. Men of no creed and of inconsistent conduct, who, while they deny in toto the inspiration of the Scripture, will yet quote it as unquestionable authority when it seems to suit their case. They will boast of having outgrown the word of God, etc., and yet make its decisions determinate in every instance. Wise above what *is* written, they prefer their own scribble to our Scripture, and yet run to our text book for proof of the validity of their own arguments with the

alacrity that a coney runs to its hole in the rock when it sees the quivering heather plume of the mountaineer close at hand. Gentlemen, stay on your own ground! quote your own books.

"If St. John says 'No lie is of the truth,' and Joe Smith says the 'Mormon' lie is of the truth, and you prefer to believe Mr. Smith, then let St. John be. We do not refer to *your* works for argument. Please to let *ours* alone."

"REVELATIONS ENDED.

"'Why,' say the 'Mormons,' and others of like complexion, 'If God once revealed his will to his prophets, may he not do so again? Why is the office of seer a sinecure? Why may not startling discoveries and astounding revelations be made to men to-day by modern 'Illuminati?'" etc. We answer—for three reasons this cannot be: First. God has declared the book of prophecy complete, and no one must add to that book or take from it under pain of the everlasting curse contained therein. Second. God, who in former times spake unto men by his servants, hath in these last days spoken unto us by his Son: whom he hath made heir of all things; and after the Son no more servants shall be sent. The wheels of nature roll not backward. We come from tradition to prophecy, and from prophecy to 'a more sure word of prophecy,' and retrace our steps never. Zion does not go from the day-star rising in the heart to the light shining in a dark place. Malachi's sun has arisen, and where is the luminary that shall add to his beams or brighten his supernal lustre? The solar orb makes every planet—bright Jupiter, fair Venus, great Saturn,—all to pale their ineffectual fires, when once he comes forward, trailing day behind him through the firmament, and spreading morning upon the mountains. So when the Gospel sun appears, he absorbs, as it were, the fires of the lesser lights—bright Isaiah, sad Jeremiah, mystic Ezekiel, image-loving Daniel,—all begin to pale in the presence of this brighter beam, 'which shineth more and more unto the perfect day.' Third. There is no need of additional prophecy, in any sense or definition of that word.

"The book of God's word is open—wide open. The page burns with perspicuity. It glitters like the wings of the watching ones by Chebar's famous river.

"We have known guilty men who were afraid to consult the sacred record. They trembled before the awful words. The word was a 'Discerner.' They saw the

eyes which are as a flame of fire reflected here, and they shrunk from the scrutiny of this quick, yet voiceless, judge of their actions. Suppose, now, that we should have another revelator: what could he teach that has not been taught?—a purer morality?—a holier precept?—a nobler rule than the golden one?—a better law than love?—a greater power than the spirit?—a more glorious atonement than the cross?—a higher good than God?—a brighter home than heaven?—a more terrible doom than hell, or a more fiery scrutiny than the last Judgment? Avaunt! ye latter-day locust hosts of impostors. We have no word for you but contempt.

“You come with lies in your hand, and know that they are lies. Your dupes we pity;—you we scorn. Your new apocalypse is in verity what St. John’s was in vision—full of unclean things. Your revelations are lustful—of the earth, earthy. Take your shadows from us. Stand forth between us and the sun! Let us look on the Father. Let us gaze on the Beloved. ‘To whom, O, Jesus, shall we go but unto thee?’ Thou hast the words of eternal life.’ Thou *hast* them. They are in thy keeping. Thou *ownest* these life-words. Thou canst speak my sins forgiven, blessed Christ, in virtue of thy atoning sacrifice. Thou canst cleanse me from the guilt, which so clings to me, of a broken commandment. Thou canst remit mine innumerable trespasses trespassed against thy laws. Thou hast the words of Eternal Life. Speak these words to me, and I shall live forever.

“S. P. BARKER.”

To the first author, but little charity seems to have been given, yet there is a vein of *insufficiency* in depth to lead him to *pity* the “latter day s(a)ints inners, excepting always the leaders of that pernicious sect, and the Danites.”

I apprehend, however, from the terms he uses, that the writer is one of those unfortunate men whose opportunities for acquiring correct information on the great latter-day question have either been very meagre, or have not been very well improved. “The leaders of that pernicious sect” is a very convertible phrase, and may be construed to apply to either the First Organization under Joseph the Martyr, including him; that under Brigham Young, including him; that under the

present Joseph Smith, including him; or that of any other of the numerous organizations that have sprung into existence under their special appellations, and the general cognomen of Latter Day Saint, or “Mormon.” The term “Danite,” however, as following the foregoing phrase, and as manifested by the explanatory clause following,—“those reputed Brigham brigands,” makes it clear that the writer classes the Reorganized Church and the Church of Brigham Young together, as one church.

The writer believes many of the saints to be sincere; but “they are simply befooled.” It is a consolation that we have one virtue, even though it be a passive one, and of that class which is not saving.

But what is the wrong we have done? Hear the answer. “These men go with the Bible in one hand and the Book of Mormon in the other, and call them both revelations. Evangelists half, and errorists half, they have just enough truth to make their falsehood palatable.”

Is it not a pity, Mr. Anonymous, that it was left to the Latter Day Saints to learn from your erudite pen that they were blest with being evangelists, even so far as the Bible is concerned? I fear you have admitted more than you intended to. You surely do not credit us as being entirely evangelical on Bible ground, and in error only on the Book of Mormon question; yet if we are *half* evangelists and *half* errorists, and our being so is demonstrated by our going with the “Bible in one hand, and the Book of Mormon in the other,” this must be the case.

“A grain of poison will spoil a pound of bread,” is the basis of your comparison that “a little error will neutralize the effect of a great deal of truth;” on Bible grounds, then, we have no error; or we should not be *half* evangelical.

It is true, my dear sir, that “a spot

is sufficient to show the plague." What a fine opportunity you have lost, by not exhibiting the plague-spot of error in the doctrines of these men who have troubled your district, and your mind, with the proclamation of their theory of the life hereafter.

I trust that I will not be presuming too much, if I state my conviction that you would not have the readers of the Mason County *Record* believe your simply naming the Book of Mormon, and the saints being errorists for accepting it, as a sufficient explanation of your meaning that *this* is the plague-spot on their system of theology; yet your entire argument, if I may be pardoned for so calling it, will permit no other rational conclusion.

It is strange, nevertheless, if you believe this Book of Mormon to be the source of our errors, that you should employ the metaphor you did: "The vessel of Truth may be strong and taut and trim; but spring the leak of Error in her hull, and she'll go down."

If the Book of Mormon be an error, the leak, my dear sir, was sprung over forty years ago, and yet the vessel rides as evenly on the waves as when she was first launched, more taut and trim than ever before, her crew experienced, her commander brave, and her passengers fearless of danger, increasing in number and in confidence.

But, sir, if the Book of Mormon be an error, why not mount the rostrum and prove it to be such. Why use this language: "We do not refer to *your* works for argument. Please to let *ours* alone." If the Book be an error, how will you prove it to be so except by arguing upon its demerits; and how, sir, can you do this, without drawing arguments against the book from within as from without its lids? Other statements found in your "reply" will doubtless explain your reason for ventilating your thoughts in the irresponsible manner you have done; those statements are these: "Perhaps it were

better for us to let our letter-writing 'Mormon' apologists alone, and not be drawn into vain controversy by the sleight of cunning men, who like nothing better than to borrow *our pole of truth* to hoist their flag of error on. *

* * * Wise above what is written, they prefer their own scribble to *our scripture*, and yet run to *our text book* for proof."

Perhaps, sir, you are afraid of what you claim as your "*pole of truth*," your "*scripture*," your "*text book*." If so, you are not the first who has entertained that fear; you will not be the last.

But by what authority, sir, do you claim the fee-simple of the scriptures? By what ukase, or proclamation of their great Author, was your possessory right established. If by the term, "*our Scriptures*," you mean that the Scriptures belong only to the sects in your immediate neighborhood, and those who have been so fortunate as to have been introduced to your favorable acquaintance, will you inform the Latter Day Saints by what special edict the possession is theirs for whom you claim it. By what decree it is denied to the Latter Day Saints and to others?

Why, sir, your claim is not less arrogant and pretentious than that made in the dark ages, when it was deemed impracticable to let the common people read the Bible; but the reason you offer is far inferior to theirs. The claim then was that the people could not understand the Book; yours is that we use it for proof of doctrine.

I had thought before I read your "reply" that the scriptures were "*profitable for doctrine, for reproof, for correction*." I was not aware that any man claiming to be a Protestant Christian would teach differently; yet I find your argument closing with, "Gentlemen, stay on you own ground! quote your own books."

We will do so, sir; but you must not complain at our standing on Bible

ground; for we hold the Bible in common with yourself, and shall use it for all doctrinal purposes. We hold the Book of Mormon to be sacred too, and we claim for both books the authority of divine inspiration; a claim we expect to defend whenever and wherever assailed.

, TO BE CONTINUED.

“THE SEVENTH DAY IS THE SABBATH.”

BY ELDER I. SHEEN.

[Continued from page 44.]

W. W. B. quotes from the “Hist. of Early Church, by Sewell,” a statement which is credited to Justin Martyr, but where is the evidence that *he* wrote it, or that it has not been very much altered? If its genuineness could be demonstrated, what would be proved thereby? It is claimed that it was written about A.D. 150. What was the character of the (so called) ‘Christian Church’ at that time? Would their endorsement of the first day theory, or any other theory, or practice, show which was right or wrong? The testimony of Mosheim in relation to the church of the first century has been presented. If that is accepted, how can his testimony in relation to the church of the second century be rejected? Concerning the general councils of the church and the bishops, he says:

“At their first appearance in these general councils, they acknowledged that they were no more than the delegates of their respective churches, and that they acted in the name, and by the authority of their people. But they soon changed this humble tone, imperceptibly extended the limits of their authority, turned their influence into dominion, and their counsels into laws; and openly asserted, at length, that Christ had empowered them to prescribe to his people, *authoritative rules of faith and manners.*”—Part 2, Chap. 2, par. 3.

The foregoing italicising is Mosheim’s. As the bishops thus ruled

by usurpation and tyranny, why should we be subject to their dictation either in regard to the first day or any other observance or practice? The chapter which I have quoted from, and the two succeeding chapters, contain a great variety of protestations against the new doctrines, rites and practices of both the bishops and the church of that century. He also says:

“Their meetings were on the first day of the week; and in some places, they assembled also on the seventh, which was celebrated by the Jews. *Many* also observed the fourth day of the week, on which Christ was betrayed, and the sixth, which was the day of his crucifixion.”—Part 2, chap. 4, par. 8.

The foregoing statement does not agree with the quotation of Justin Martyr, neither does *that* agree with any other statement, ancient or modern, that I have seen, on first day observance. It is this:

“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.”

So the excuse for the observance of Sunday was entirely opposite to the *righteous* plea for the observance of the seventh day. That was sanctified because God *rested* on that day from the *work* of creation, but this statement is presented as the testimony of one of the best men of A.D. 150, representing a great revolution in the church, the observance of the first day as a day of rest, because God performed a great *work*, and the first part of the work of creation on that day. Was not this a wicked and heaven-provoking excuse for making void the law of God and conforming to heathenism in setting apart the, so called, “venerable day of the sun,” as the Sabbath of the Lord? The same writer boldly endorses the heathen name for the first day and their veneration for it, and represents that Christ taught the same. He says:

“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."

The same writer also says that the *deacons* carried the sacramental bread and wine to absentees.

With such statements concerning the degeneracy of the church in the second century, and the usurpation and wickedness of its leaders and rulers, it would seem almost superfluous to trace the great increase of the wickedness and corruption of the church in the third century and to the time of Constantine, Eusebius and the Council of Nice about A.D. 320, but as W. W. B. has endeavored to sustain his claim by quotations from Eusebius' History, I will notice them.

He says, "Eusebius informs us that up to about A.D. 315, the day of our Savior's resurrection was called 'the Lord's day,'" and he says, "See Ecc. Hist. 207." From this assertion it might be supposed that "the churches of all Asia" and "the churches throughout the rest of the world" were all agreed on this subject, but instead of an *agreement*, it is there shown that there was a great *disagreement*—"a difference of opinion respecting the observance of the *paschal season*." Both parties were agreed that the passover should be observed, but "the churches of *all Asia*, guided by a remoter tradition, supposed that they ought to keep the fourteenth day of the moon for the festival of the Savior's passover, in which day the Jews were commanded to kill the paschal lamb; and it was incumbent on them at all times, to make an end of the fast on this day, on whatever day of the week it should happen to fall." The passover was not a *weekly* but a *yearly* observance, and the difference of opinion concerning that observance is the subject which is described on that and the three following pages, but *there is not one word on any of those pages concerning a weekly*

observance of the first day of the week either as the Lord's day or the Sabbath. I presume that W. W. B. totally discards the claims of both parties in reference to the passover. If he discards the claims of "the churches of all Asia" and "the churches throughout the rest of the world," and does not believe that we "ought to keep the fourteenth day of the moon for the festival of the Savior's passover," nor "the day of the resurrection of our Savior," nor any other day, why should he try to make it appear that the first day of the week is the weekly Sabbath, by presenting the opinion of either party concerning it? If the opinion of both parties concerning the passover should be rejected by us, why should we be bound to indorse the opinion of one party concerning the *weekly* observance of the first day?

Notwithstanding *every word* on page 207 is in reference to this "difference of opinion" between "the churches of *all Asia*" and "the rest of the world," W. W. B. says that it is there shown 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." Why does he not candidly tell us that it was not from "the churches of all Asia," nor "the churches throughout the rest of the world," but from *some of the bishops* only? Why does he not tell us what Mosheim, his "accurate" witness, says concerning the tyranny, pomp and wickedness of the bishops of the second, third and fourth centuries that we might thereby understand that they were in "the gall of bitterness and the bond of iniquity," like Simon Magus, and that he might, with no more impropriety, present the decrees of that man to teach us our duty, than the decrees of bishops in *those* days? Why did he not candidly tell us that the "ecclesiastical decree" referred to by Eusebius was *not* to enforce the

weekly observance of the first day, but the *yearly* observance of that day *only* which is now called Easter Sunday? Would it not be more consistent if W. B. would advocate the observance of *that* day instead of *every* first day, if he thinks that we ought to be governed by that decree? Concerning the decree of some of the bishops, Eusebius says:

"There were synods and convocations of the bishops on this question; and all unanimously drew up an ecclesiastical decree, which they communicated to all the churches in all places that the mystery of our Lord's resurrection should be celebrated on no other day than the Lord's day; and that on this day alone we should observe the close of the paschal fasts."

All the bishops who were present drew up the decree, but all the bishops of the *church did not*, for on the next page I read:

"The bishops, however, of Asia, persevering in observing the custom handed down to them from their fathers, were headed by Polycrates. He, indeed, had also set forth the tradition handed down to them, in a letter which he addressed to Victor and the church of Rome. 'We,' said he, 'therefore observe the genuine day; neither adding thereto nor taking therefrom.'"

He then says that "Philip, one of the twelve apostles," and his three daughters, "John, who rested upon the bosom of our Lord," Polycarp of Smyrna both bishop and martyr, the blessed Papius and Melito "all these observed the *fourteenth day of the pass-over, according to the gospel, deviating in no respect*, but following the rule of faith. * * There were seven of my relatives bishops, and I am the eighth, and my relatives always observed the day when the people (*i. e.* the Jews) threw away the leaven. I, therefore, brethren, am now sixty-five years in the Lord, who having conferred with the brethren throughout the world, and having studied the whole of the sacred scriptures, am not at all alarmed at those things with which I am threatened, to intimidate me. For they who

are greater than I, have said, 'we ought to obey God rather than man.'"

Eusebius says that Polycrates then wrote "concerning all the bishops that were present and thought the same with himself, and Polycrates said, "*whose names did I write them would present a great number.*" "Upon this," (says Eusebius) "*the bishop of the church of Rome, forthwith endeavored to cut off the churches of all Asia, together with the neighboring churches, as heterodox, from the common unity.*" Eusebius says that some of the bishops exhorted the bishop of Rome, with much severity, to desist from this course. Among these was *Ireneus*, notwithstanding the remarks of W. W. B. concerning him. W. W. B. says in reference to first day observance, "Ireneus taught this about A.D. 190. See Euseb. Ecc. His." Well that is just what I now "see," and what do I see? Why I see that Ireneus believed in the paschal fast or Easter being celebrated on what he called "the day of the Lord," but why did not W. W. B. concede that Eusebius says, concerning Ireneus, he becomingly also admonishes Victor, not to cut off whole churches of God, who *observed the tradition of an ancient custom?*"

TO BE CONTINUED.

THE EARTH NOT A GLOBE.

[Continued from page 36.]

If there is but one place of sufficient extent and depth of water to form a tide, it is a self-evident fact that there will be but one tide formed. But astronomers tell us,

"There is a tide wave of the ocean directly under the moon, and one on the *opposite* side of the earth; and midway between these two high tides, there are two low tides: and these four tides traverse the ocean from east to west every twenty-four hours, which accounts for a flood tide and an ebb tide every twenty-four hours."

We here find one author disrobing the problem of the tides of all difficulty of solution; giving one cause and only one, attraction, as their origin; boldly declaring but one place for the origination of tides, consequently but one tide, qualifying the assertion. Whereas another writer, of the same school, tells us the subject is fraught with difficulties that never have been cleared away; the true cause, even at this late day, *not certainly understood*. Another, declaring the subject "*one of the most difficult problems in the whole range of celestial mechanics*;" and, yet again, we are informed that instead of *one, four well defined* tides occur daily.

If there is but one place of sufficient depth and extent in the ocean, to form tides, and that place is found in the Indian Ocean, near, or south of Australia, the question arises how much deeper is the water at that place than in any part of the Pacific or Atlantic, and of how great area is that particular spot?

The shortest distance from Australia to the Antarctic continent is about 20°, (twenty degrees); and many places can be found of far greater area of uninterrupted water surface than south of that Island: it must then depend upon depth alone. If so, how deep must it be? Lieut. Maury informs us that the deepest part of the North Atlantic is probably somewhere between the Bermudas and the Grand Banks, but how deep it may be, yet remains for the cannon ball and sounding line to determine. The distance between the two points is about 20°; its area, therefore, cannot be a reason for not having a tidal wave formed there, and as the depth required for its formation is not given, nor yet the depth of the ocean near Australia; and since, in addition to all this, the depth of the Atlantic has never yet been determined, it appears as though that condition might as well be waived. And in consideration of the fact that

the tidal waves, like other waves, is not an onward flow of the water, "except over shoals and near the land;" and Warren and other philosophers say so, and in conjunction with this, the same author tells us in *Phys. Geo.* ch. 5, sec. 2,

"At a comparatively small depth the ocean is tranquil, while furious tempests are agitating its surface. The effect of the strongest gales does not extend beyond the depth of 200 feet."

The necessity for so great a depth of water, as the attractive theory would require, does not appear.

Besides, near the middle of the Atlantic Ocean, at about longitude 48°, and about latitude 34°, the water has been found to be to the depth of seven and a half miles; at this point, depth and space enough exist we imagine for even the moon to form a tidal wave. But the wily philosopher would perhaps tell us that one great reason for the non-origination of tides in the North Atlantic or North Pacific is, too great a distance from the equator. To this we reply that the southern extremity of Australia is about 38° south latitude, and beyond this the tidal wave is said to be originated. Besides, Dr. Kane informs us that there is a regular and independent tide in the open Polar Sea.

Since the water of the ocean is tranquil at the depth of two hundred feet, and if there is but "one ocean of sufficient depth and area to form a tidal wave," why is it that the tides occur regularly in the Arctic Ocean about the North Pole, although separated from the great tidal wave of the Pacific and Atlantic by deep barriers of ice? and also 90° from the equator, and 60° from the farthest variation of the moon from the equator, as we are informed by astronomers:

"The moon is never more than 29° from the equator, and is generally much less. Hence the waters about the equator, being nearer the moon, are more strongly attracted, and the tides are higher than towards the poles."

But we find a regular and independent tide entirely disconnected from the great ocean, and at the farthest theoretical distance from the equator. In the language of Jehovah, as quoted by an impatient, if not an injudicious writer, in *Herald* No. 18, vol. 18, page 555, who seems unwilling to "hear the conclusion of the whole matter," although he advances "*nothing new under the sun*," as he himself justly remarks: truly with him we might well exclaim, "Who is this that darkeneth counsel by words without knowledge." But at the proper time and place, the above mentioned article will be duly considered.

In conclusion, we give as the true cause of tides, an extract from "*Zetetic Astronomy*," by "*Parallax*," a fearless defender of truth, whose deductions are well timed, reasonable and scientifically true.

"Bearing this fact in mind, that there exists a continual pressure of the atmosphere upon the earth, and associating it with the fact that the earth is a vast plane, 'stretched out upon the waters,' and it will be seen that it must of necessity slightly fluctuate, or slowly rise and fall in the water. As by the action of the atmosphere, the earth is slowly depressed, the water moves towards the receding shores and produces the flood tide; and when by the reaction of the resisting oceanic medium the earth gradually ascends, the waters recede, and ebb tide is produced. This is the general cause of tides. Whatever peculiarities are observable, they may be traced to the reaction of channels, bays, headlands, and other local causes. If a raft, or a ship, or any other structure floating upon water be carefully observed, it will be seen to have a gentle fluctuating motion. However calm the water and atmosphere may be, this gradual rising and falling of the floating mass is always more or less observable. If vessels of different sizes are floating near each other, they will be seen to fluctuate with different velocities, the largest and heaviest will move the least rapidly. This motion will be observable whether the vessels be held by their anchors or moored to buoys, or freely floating in still water. A large and heavily laden vessel will make several fluctuations in a minute of time; the earth

once only in about twelve hours, because it is proportionately larger.

"To this simple condition of the earth, —the action or pressure of the atmosphere upon it, and the reaction or resistance to it of the water, may be traced all the leading peculiarities of the tides." The simultaneous ebb and flow upon meridians 180° apart. The absence of high and low water in large inland seas and lakes; which being contained within and fluctuating with the earth cannot therefore show a relative change in the altitude of the surface. The flux and reflux observed in several inland wells and basins, though far from the sea, but being connected with it by subterranean passages, necessarily show a relative difference in the surface levels of the earth and water. And the regular ebb and flood of the water in the great Polar sea recently discovered by Dr. Kane, although it is separated from the great tidal current of the Atlantic Ocean by deep barriers of ice—as will be seen by the following quotation: 'Dr. Kane reported an open sea north of the parallel of 82°. To reach it his party crossed a barrier of ice eighty or one hundred miles broad. Before gaining this open water he found the thermometer to show the extreme temperature of 60°. Passing this ice bound region by traveling north, he stood on the shores of an iceless sea extending in an unbroken sheet of water as far as the eye could reach towards the pole. Its waves were dashing on the beach with the swell of a boundless ocean. The tides ebbed and flowed in it, and I apprehend that the tidal wave from the Atlantic can no more pass under this icy barrier to be propagated in seas beyond, than the vibration of a musical string can pass with its notes a frit upon which the musician has placed his finger. * * * These tides therefore must have been born in that cold sea, having their cradle about the North Pole; and we infer that most if not all the unexplored regions about the Pole are covered with deep water; for, were this unexpected area mostly land, or shallow water, it could not give birth to regular tides.'—*Physical Geography of the sea* by Lieut. Maury, page 176.

"That the earth has a vibratory or tremulous motion, such as must necessarily belong to a floating and fluctuating structure, is abundantly proved by the experience of astronomers and surveyors. If a delicate spirit level be firmly placed upon a rock or upon the most solid foundation which it is possible to construct, the very curious phenomenon will be observed of

constant change of the position of the air bubble. However carefully the level may be adjusted, and the instrument protected from the atmosphere, the 'bubble' will not maintain its position many seconds together. A somewhat similar influence has been noticed in astronomical observatories, where instruments of the best construction and placed in the most approved positions cannot always be relied upon without occasional re-adjustment.

PLANE FACTS.

TO BE CONTINUED.

“THE DYING THIEF.”

Was he a Baptized Believer of the Gospel?

BY ELDER T. W. SMITH.

[Continued from page 39.]

While the chief priests and elders rejected him, the common people heard him gladly.

Before the ascension of Christ, while telling the disciples of the baptism of the Holy Ghost which they should shortly afterward receive, they asked him, “Lord, wilt thou at this time restore again the kingdom to Israel?”

From this it appears that they understood him to be the one prophesied of, to whom the throne of David and his kingdom belonged, and who would restore them.

Having thus endeavored to show by the extent of the faith of the dying thief, that the coming of the Lord into his kingdom must be understood as having reference to the second advent of the Messiah, when he shall reign in Jerusalem, as king of restored Israel when “all Israel shall be saved,” his expression, “Lord remember me when thou comest into thy kingdom,” is accepted by us as a testimony that he fully believed in the gospel, or the glad tidings of the kingdom of God, which glad tidings relates to, as I have shown, the redemption and the restoration of Israel, and the reign of Jesus of Nazareth as King of the Jews.

That the thief was a Jew, and not a heathen, or idolatrous Roman, appears evident from the facts that it was not lawful for even the soldiers to crucify a Roman, or even to scourge one who was a Roman citizen, and that he confessed his belief in God, when he rebuked the other thief by saying, “Dost thou not fear God, seeing thou art in the same condemnation”?

There is one point to which I now desire to call the attention of the reader, and that is that the thief must have been acquainted with the life and character of Christ; and if so, it is another argument, even though but inferential, in favor of the idea of his belief in, and understanding of the doctrine of Christ, and the probability of his being a disciple of Christ.

The point is this, that when rebuking the other who had been railing on Christ, and while admitting the justness of their condemnation, he says, “For we receive the due reward of our deeds, but this man hath done nothing amiss.” Now it must be apparent to every candid mind that the thief either received a revelation from God as to the blamelessness of Christ's life, or else he was acquainted with his life and character through personal association with him. If he received a revelation from God as to the fact stated, it will only make an argument stronger which I will soon bring forward in defence of his discipleship, or that he was a baptized believer of the gospel.

If he was so intimately acquainted with Christ as to be able to declare that he “*hath done nothing amiss*,” he must have believed on him and followed him, for it is hardly probable that he could have been so fully satisfied as to the purity of the life of Christ, and the honesty and integrity of his character, and yet refuse to believe his doctrine, and obey his commandments, witnessing as he must have done the mighty works performed by him.

Further, in view of the surrounding

circumstances, the fact of the speedy termination of his own earthly career, and the crime for which he was crucified, and also of the approaching death of Christ, which would apparently destroy all hope of a deliverance of Israel by him, in view of the charges preferred against Christ, and the unbelief of the leaders of the people, and the rejection of him by the chief priests and elders, and the unpopularity of a confession of Christ, and the insults and persecution such a confession would bring at that hour, his endorsement of Christ, and confession of faith in him, and in the ultimate establishment of his kingdom, shows a courage and christian fortitude, a steadfast trust which will well bear comparison with the unbelief and fearfulness, the wavering purposes of the disciples, of even the apostles themselves.

Peter, who had received a revelation from God of the fact that Jesus was the Christ, the Son of the living God, and was accounted blessed for receiving such a divine communication, and, being in possession of such knowledge, (see Matt. xvi. 16, 17). yet when charged with being an accomplice of Christ, and one of his followers, denied the fact with cursing and swearing, and said, "I know not the man." When Christ was arrested, we read too that "all the disciples forsook him and fled." If Peter, so particularly favored among the apostles, as he evidently was, witnessed the above fact, and also his being with Christ on several very important occasions, which served greatly to establish the divine character of the Savior, if he could in a moment of danger deny his Master, and CURSE AND SWEAR, and still be an *apostle*, why could not the thief be a disciple, even though overtaken in a fault such as stealing. Perhaps necessity, too, may have induced him to steal. If there is any force in the assertion that he could not have been a disciple, because he had been arrested and condemned as a

thief, it is equally valid against Peter being a disciple, and more so, for he denies a fact that he knew by special revelation, and does it *three times*, and in order to show he was not a follower of Jesus, he assumed the character of a blasphemer or profane swearer, and to add force to his denial, swears and curses. To my mind, Peter was the worse criminal of the two.

The apostles seemed to either disbelieve, or not to understand that Christ should rise from the dead; yet he plainly taught it to them, and they afterward argued from David's prophecy concerning Christ, that his resurrection was essential to his occupation of David's throne. They would not even believe the testimony of the women that he had risen from the dead. See Luke 24: 11.

They lost all hope after his death, and in mournful tones express their disappointment thus, "But we trusted that it had been he which should have redeemed Israel." To them Jesus said, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" Luke 24: 21-25, 26.

The prophets plainly showed that he must suffer first, and that his glory should follow. How different the faith of the thief; his confidence in the character of Christ is unshaken; he endorses his record; he trusts in his divine mission; he fully believes in his doctrine of the kingdom; he understands and believes in the prophets; and although fallen into transgression, for which he is now paying the penalty, how different is Christ's reply to him to what it was to Peter, who boastingly declared that he could never forsake or deny him; and to those who doubted his word and that of the prophets concerning him.

The thief believed, yea, he knew him to be the Messiah; and with true child-like trust and confidence in God, he

said, "Lord, remember me when thou comest into thy kingdom." He obtained a blessing more than he dared expect, not only to be remembered in the day of the Lord's coming, then many hundreds of years in the future, but "To-day shalt thou be with me in Paradise."

Not to-day be with me in the kingdom; for well the Savior knew when and where his kingdom would be established; but in Paradise—at rest—among the spirits of the just, in a state of joyful expectation or waiting for the setting up of the kingdom of Israel—of the time when "He whose right it is" shall reign from the rivers to the ends of the earth, when the kingdoms of this world shall become the kingdom of our Lord and his Christ.

TO BE CONTINUED.

BIOGRAPHICAL SKETCH

OF

ELDER ZENOS H. GURLEY, SEN'R,

BY MARK H. FORSCUTT.

[Continued from page 48.]

From that time to the time when the Lord brought forth Joseph Smith, our present presiding officer, but one General Conference of the church was held which Elder Gurley did not attend, and in every department where his talent could be properly used, or the call of the conference required his aid, there he seems to have been found.

At the time when our beloved President took his stand in obedience to the voice of the Spirit, Br. Gurley was present, and acted in behalf of the church, (Br. Jason W. Briggs being absent), in formally presenting the church to Br. Joseph in the name of the Lord.

Here again our brother was highly favored of the Lord. He had never seen the present Joseph in the flesh since the days of the latter's boyhood,

and could not recognize him from the memory of how he then appeared. Yet the face and the whole bearing of the man seemed familiar to him.

During the first morning session of the conference, Elders Gurley, Powers and E. C. Briggs preached. While Elder Gurley was preaching, his eyes rested on Joseph, the distinct familiarity of whose countenance so troubled him, that his sermon was shorter than those he was usually wont to preach.

But while attempting to solve the mystery, there came again before our brother's mind the dream he had had while a young man, in which he saw a building he desired to enter; he remembered being told concerning a crazy man being in there; the memory of his entering and finding what he then supposed to be a fortune-teller, of this supposed fortune-teller revealing to him his future, of this man being a dark complexioned, well-proportioned man,—the memory of all that transpired came before him, and all at once he saw before him, in the person of Joseph Smith, our present esteemed president, the fortune-teller of his dream, and his heart was made light and glad, in that the calling of Joseph was thus made known to him nearly forty years before he saw him, and in the character too that represented his prophetic office, and the ridicule with which that office is treated by the world.

From that day to the day of his death, the faith of Br. Gurley in the legal standing of Joseph before the Lord, was firm and unwavering.

Truly had the voice of the Spirit indicated Joseph's calling and his own. He had indeed been, in more than one sense, called like John the Baptist was to prepare the way. And as that ancient prophet gave the hand to Jesus, led him into the water, and thus introduced him to the church; so, besides assisting to prepare the way before

him, did Br. Gurley, at the Amboy Conference, introduce Br. Joseph to the church by stepping forward and saying, "I present to you, my brethren, Joseph Smith;" so also, after Joseph had addressed the conference, and a motion made by Elder Sheen had been carried by unanimous vote, "That Br. Joseph Smith be received as President and Prophet of the church, and successor of his father," did Br. Gurley then step forward and say, "Brother Joseph, I present this church to you in the name of Jesus Christ."

Hope was largely predominant in Br. Gurley's nature; yet he had not the sunshine always on his path. The clouds hung very heavily over him at times; but his highly wrought spiritual nature enabled him to see beyond the clouds, and however dark the present, he would trust to the "sweet by and by."

His religious nature was well developed. His was no classic mind; but without at all times being able to assign a reason for his religious views, he held to them as tenaciously as do those who suppose their judgments to be better informed, though their minds are not more at rest on controverted points than was his.

His social nature was strong. Possessing more continuity than concentrativeness, he was yet true in his affections, and devotedly fond in his attachments. Nor did his fancies change with the moving currents of like and dislike; nor follow that which fascinates in variety's charms.

Lacking not in the essential of will-power, he succeeded where many others would have failed. With him a sufficient motive for the act was a sufficient cause for action. Convinced of the right of a measure, the more skillful than he could not daunt him, nor deter him from attempting its accomplishment. In this qualification, necessary to an able execution of design, he may be equalled, but cannot be easily excelled.

His vitality was good. His checked life had not wasted his frame, even when the first stroke fell upon him that ultimated in the release of his spirit. Age had truly done its work with him; but there were fewer signs of its encroachments upon his frame, than are usually found upon those who attain to the ripened years of three score and ten.

For two or three weeks previous to the affliction that carried him from us, he had felt unwell, and for months previously had had premonitions that his work on earth was nearly done.

The writer was appointed on a committee to draft a form for a course of lectures, and obtain the speakers. Br. Gurley was enquired of and promised to assist in these lectures, *if he should be able*. "But," he remarked, "my labor is about done, and you younger men will have to carry on the work."

He was at Sr. Howard's, relict of Br. Philo Howard, of Batavia, Illinois, and preached there on Sunday, Jan. 22nd, 1871, from the text, "Lord, wilt thou at this time restore the kingdom to Israel?" His hope and faith were still in the kingdom of God, and centered in its ultimate triumph.

On Monday morning, he complained of weakness, and a few minutes afterwards, requested help that he might retire to bed. He was struck with paralysis, and became helpless. Friends were alarmed; but his time had not yet come. He recovered sufficiently to be able to be taken home on the 26th.

The same evening, the president of the church and the writer went to see him. We found him scarcely able to articulate, yet believing or trying to believe that he would recover. We prayed with and for him; but neither of us obtained any testimony that he would recover.

On the following morning, obtaining the consent of the President, and the loan of Tatty, I drove to his residence,

my wife accompanying me, and obtained from him the items that form the basis of this biographical sketch.

On the Sunday following, when returning from Sandwich, where I had been at Elder Banta's request to preach the funeral sermon of Brother Earnshaw's sweet little daughter, I drove by Br. Gurley's home. Elder J. Scott was with me. Elders Lange and H. W. Pomeroy were there, and at the request of our aged and beloved father in Israel, we administered to him. Br. Lange and myself both had extraordinary liberty in prayer, and there were some present who believed that our brother would recover. He was anointed, after prayer, by Brother Lange, who loved him well, and who spoke with great freedom; after which hands were laid upon him by all the elders present.

The brother who was mouthpiece on the occasion had uncommon liberty; but no promise of recovery was made. On the contrary, a very peculiar prayer was offered, that he might be spared until he should once more see his children all together again, and then depart in peace. The voice of the brother officiating was then hushed for a few seconds; but again broke out, and this time in the gift of tongues, following immediately with the interpretation. In this interpretation, Br. Gurley was told that "his work on earth was about ended; that there was awaiting him a labor of love behind the veil; that as he had convinced his hundreds here, he should convince his thousands there; that the change would shortly come, speaking after the manner of the Lord's time, and that he should enter his rest, it should be an active rest, in which the truths he loved here should be his constant theme there; that the hands of loving ones whom he knew on earth should shortly grasp his again, and the sorrow that he felt at parting should be made up a thousand fold in joy at meeting

them, where parting should come no more."

When the brethren were through administering to him, he said to the brother through whom the tongue and interpretation came, "That's true; it agrees with a vision I have had."

Notwithstanding this testimony, hope was so essential an element of Br. Gurley's nature that he often seemed to think that he would recover—others of his friends thought so too. And when he was again able to ride out to meeting, quite a number of the saints entertained hopes of his life and usefulness being continued. God had not so designed however. He was spared in fulfillment of the Spirit's prediction uttered in prayer over his head, until he should see his family all together once more. In June following, the family all met at the parental home. He was soon afterwards induced to pay a visit to Buffalo Prairie, where he suffered from another attack of paralysis, which terminated his mortal life on the 28th day of August, 1871.

By this event Israel sustained an apparent loss; but our brother secured a real gain. He went home as goes the weary wanderer to the society of loved and loving ones to whom he knows he will not look for comfort in vain, and in whose hallowed presence he is certain of rest and loving care. May his mantle fall on one who shall be worthy to wear it.

Others will shortly follow who have faithfully borne the cares and burdens incident to a long acquaintance with the Latter Day Work, and important and responsible offices will have to be filled by younger men than now honor them. The ripened grain is being rapidly harvested; the growing grain must be open to the sunlight, that the Great Husbandman may perfect it too.

MADDER colors red. This is the reason why, the madder you get, the redder you grow.

True Latter Day Saints' Herald.

PLANO, ILL., FEBRUARY 1ST, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

ACTION IS NECESSARY.

What we want is action. It is the stagnant pool that becomes offensive, and breeds pestilence and death in its malaria. The stream that goes bubbling, rushing and foaming upon its course has no mortuary list to answer for. Nor does the deep, silently flowing river, urging its heavy currents to the mighty sea, dread the inspection of the health officer. Nor does the heaving bosom of the grand old ocean with its never resting tides ask for credentials of safety to health and life from the hands of man. The sluggish stream and the stagnant pool, are the plague spots from which the air is charged with the poisonous seeds of fever and death.

The idle brain is a stagnant pool. Poisonous exhalations, foul and offensive, are the natural results arising from such stagnation; which load the mental and moral atmosphere with pestilential vapors, as deadly to spiritual growth, as is the miasma of the swamps fatal to physical life. An active brain is a murmuring, bubbling stream. Its course is marked by the brightness of life, and no dead list of despoiled hours and murdered days rise up to haunt the dread night of despair. An active brain is a broad river deepening and widening as it bears onward to the sea. Human aims and aspirations ride on to their destined goal borne upon its resistless might. An active brain is an ocean of thought. Its ever recurring tides, hurry to the waiting shores the drift wood of broken vows; the hulks of resolutions fitted for their day, but outgrown by wisdom's advancing years, lie heaved out upon the shifting sands, an emblem of life in its skeleton form; yet the broad expanse is placid and pure. No dead hopes lie fœtid and sour, among the dank grasses rotting beneath the sun of worry and discontent. All the dead past is fraught with gladness and power; all the present is seen blessed and refined, while the future is resplendent with the shining of the silver lined clouds.

An idle man is the possessor of an idle brain, he is an idle stream, a stagnant cesspool, a slough, a dead sea, an ocean without a tide. From the shallow depths of his sluggish brain arise exhalations of error, dull leaden clouds laden with the miasma of disruption and disgrace; foul, vaporish thoughts lie in the fens of such a brain, covered with the green scum of malice, envy and hate.

As the stagnant pool needs stirring by fierce winds, or adverse waves; as

the pent up streams must now and then be turned to flow as they were wont ; as the broad river must continue to flow ; as the mighty ocean must continue its eternal pulsations, in order that each may keep itself pure and sweet in its beauty and strength of life, so must the brain be active and vigilant to preserve itself the crowning feature in the gifts of God.

An idle elder is an idle man, and in his head is an idle brain, and in his breast is an idle heart. True, there are at times brief intervals of activity, but the shores of the stream of such a life are thickly strewn with hopes broken and dead ; born like the ephemera, like the ephemera they perish the things of a day. Thousands of barks buoyant and gay laden with good intentions have been fitted out and have sunk, hopeless wrecks upon the dull lifeless sea of such a life. The thoughts of the morning have fallen into deep repose at noon, and are withered and sere at the sounding of the vesper bell.

An active elder is an active man and is driven by an active brain. In restless energy he thinks, and as he thinks he moves, his thoughts are the words of his life, and his acts are a psalm sung in his place to his God. No stagnant pools are found in such a mind, from which those pestilential vapors may exhale. The current of thought is clear and strong, and with majestic sweep it bears its treasured powers on to the goal of peace. In such a mind, in such a heart as the active elder must possess there is a well-spring of life, and its fountain is close by the great white throne. It flows for good to all, and no bitter dregs rise up to the brim of the goblet held to the lips of famishing man, nor lurk in the bottom to poison the draught they have imbibed.

Men of action are the men we want. Elders of action are the elders we want. The Lord, who bids us occupy till he comes, has "worked hitherto," and he wants us to work. Let this be the key note of our labor this year. The laborers are few, hence we must be all the more active.

We want men of action, energy and determination, for stirring times for us as a people are close at hand.

There must be temporal and spiritual labor this year. Remember!

THE SITUATION.—CONCLUDED FROM PAGE 54.

THE REORGANIZATION.

We examine this casually in the following order as a proper closing to our lengthened article.

The men of the present ; the measures of the present ; our policy, present duty, and the hoped-for end.

The men of the present are, a great many of them, men who were pioneers in the work in the early days of its commencement ; some are the children of those who have fought the good fight of faith, and have lain down to rest from

their warfare, while some are those who have believed our report, and have become identified with the work during the days of the Reorganization. These men have, many of them, grievously suffered for the sake of the cause of the Master, and are not yet done with their willingness to sacrifice for the same cause; and all are men who desire the advancement of the cause in truth and righteousness. Their purpose is not to suffer defeat if they can prevent it by honorable means. They regard the men of the past as brothers, and feel that they have the right to examine the records left for their use and direction, and exercise their own right of decision upon them. To inquire into the measures of their predecessors, and to decide for the interests of the church, according to the light afforded by the history of the past, the light of the present, and their prescience of the future, these men of the present believe to be their duty.

They are, as a class, fearless and free in their discussion of every question with which they have to deal; and there are men of marked piety and ability among the number, able and willing to defend the principles of the faith, and doctrines of the church as left us by the first elders, and as found in the books, but unwilling to defend any in wrong doing,—for this reason they do not propose to defend what they feel assured was wrong in the past. They are willing to stand for the right, but will not exonerate the evil-doer; he must abide the consequences of his evil-doing, let him be whom he may. They are earnest, and mean to redeem the character of the church from opprobrium, so far as their lives and influence can do so. We do not deem it necessary to name any of them, as their names appear from time to time in the published proceedings of the church.

That all the men of the Reorganization are not of the character above described is but natural. Coming out of all the factions, and being gathered up from the various cities, towns and hamlets, where they had waited the passing away of the "cloudy and dark day," it is but reasonable to suppose that there should be men of every possible shade of religious belief that could have obtained during those disastrous years in which righteousness seemed to have been forgotten among the children of Zion. These men, uniting with a common object in view, needed intercourse, long and trying intercourse with each other, in order that an assimilation should be possible. Bravely has this work of assimilation gone on, and well and bravely have the men of the present borne the test required. Some it is true, have failed to bear, and have departed from us. What their reasons were, how much they saw, and heard, and felt, and withstood, we cannot say; nor would we add a single pang to pain of mind, if existing with any of them, or aid by a stroke the departing course of those who cannot walk with these men of the present in the Reorganization.

THE MEASURES OF THE PRESENT; WHAT ARE THEY?

This is one of the most vital questions to be considered; and might give rise to more controversy under ordinary circumstances than we would be willing to originate; but as we have heretofore written, we have proposed to make this outlook as comprehensive as we have the ability to do, and the consequences must care for themselves.

We may not in the following enumeration please some, who believe that any theory of an elder of the church is a measure, and belongs to the policy of the church; but we shall give such as we feel assured are the measures to which our endorsement and our support are pledged.

The establishment of an efficient corps of gospel ministers; the holding of local and general conferences; the organization of branches; ordaining men to the offices of apostle, high priest, seventy, elder, bishop, priest, teacher and deacon; the appointing and sustaining a presiding officer of the church, and localizing a centre of a religious government; and the realization of sufficient temporal means to carry on the affairs of such government. The foregoing measures we regard as directly appertaining to our spiritual affairs; or to be better understood, they are the direct measures necessary to the successful administration in spiritual things for man's redemption and salvation.

As auxillary and effective measures necessary for the well-being and happiness of the people of the church, as individuals and as a body, we regard the following: the gathering, as a result of the preaching of the word; the building of a temple, as a necessity growing out of a gathering; the establishment of schools, those schools to be of various kinds, but all for the diffusion of knowledge among the people of God; the building of cities, to be stakes; the building and operation of mills, workshops, and manufactories; the settlement of new lands, and the opening of various branches of industry thereon; the setting up and operating of printing presses, and the publishing and issuing of newspapers, periodicals and books. As a means to the successful carrying out of the last named measures, we believe a necessary and additional one to be the creation of incorporated companies, having *legal existence* according to the *laws* of the *states* where it may be designed to carry out such measures, with legal safeguards against the management of such incorporations by irresponsible or evil designing men.

We have already written something in behalf of each of the foregoing measures under their different heads; but we may be pardoned for hastily reviewing and adding here and there a word, by way of further explanation.

When it became necessary in the past to raise money for church purposes, a commandment was given, showing the way; this way in its right meaning must become sooner or later a measure of the church polity for that purpose. Its abuses in the past will not excuse us, nor will our disposition to do, if we leave undone those things we know how to do, avail us. Hence the errors

committed in ordaining more than seven quorums of the seventy, and the giving spiritual power to bishops, by reason of the care of temporal things, must be avoided by us, or we will cumber the wheels as heretofore.

WHAT IS THE POLICY OF THE REORGANIZATION? HAS IT A POLICY?

The course pursued by the elders of the church in the Reorganization has been the subject of many a stormy debate, in the states and territories of the United States, and in Europe; and it has been usual for their opposers to ignore; firstly, the foundation upon which the elders built; and secondly, the arguments advanced by them. This was done upon the assumed grounds that the Reorganization had no policy; that it was but an inchoate gathering together of odds and ends of doctrine, and of men who had been cast off from the true church, and who were so contentious, dissatisfied and rebellious, that they could not stay in other organizations, and hence would soon fall by the ears and destroy their organization and themselves.

The lapse of time, and the persistency with which the elders of the Reorganization have presented its claims upon the consideration of the saints of every name, have demonstrated that there was a policy; and that however mad the adherents of that policy were, "there was a method in their madness."

That policy, as it has so far been developed, may be stated in a very few propositions, viz:

To insist, that the laws to govern the church are found in the Bible, the Book of Mormon and the Book of Doctrine and Covenants; that whatever is contained in those books as doctrine for the salvation of man, is the doctrine of the church; that whatever is taught to the church as doctrine, not in accordance with, or denies, contradicts, is in opposition to or contravenes the teaching found in those books is *not* the doctrine of the church; that all men, Latter Day Saints included, are amenable to God for their acts here, and always; that the scriptures are to *all* men for guidance, and that Latter Day Saints are not privileged to disregard that guidance, and that the Book of Mormon and Doctrine and Covenants are Scripture to Latter Day Saints. Arising out of the foregoing propositions it has been, and is the policy of the Reorganization to hold positive and continued antagonism to certain doctrines sought to be engrafted upon the faith of the church, as that faith was delivered to the church by Joseph and Hyrum Smith and their immediate co-laborers; among which are to be found, "polygamy" or a "plurality of wives;" the doctrine of "sealing," as applied to the marriage covenant; the train of evil teachings and consequent evils resulting from the teaching, practicing and defending those doctrines; the abuse of the law of tithing; and the doctrine of "consecration" as interpreted to institute, carry on and defend *theft*.

It has been furthermore the policy of the church to recognize but one true church, the one existing in an organized condition until June 27th, 1844, from that time in an unorganized condition until the Reorganization begun,

which is but a regathering and reorganizing of the members of the one true church. This has led to the ignoring the specific administrations performed by the various factions above referred to. All legal baptisms are of necessity held to be valid by the elders of the Reorganization; but baptisms to be accepted, must be shown by proper proofs to be legal.

It has been also the policy of these "men of the present" to "preach the gospel;" and to insist that the practice of the principles of "virtue," "honesty," "uprightness," and "faithful" "fair-dealing" between man and man, should be the rule in the church; and that tyranny, oppression, and vice are not to be tolerated.

OUR PRESENT DUTY.

From a consideration of what is presented in the foregoing pages of this article, our duty is very plain. It is not to sit idly down in the hope that righteousness will spring from the soil to our salvation, nor to the encouragement of a morbid sentimentality under the guise of ascetic religion; nor to a wild and careless enthusiasm that will continue to overlook the practical parts of our faith. No; neither of these lines of policy will do, and hence neither is our duty. We must look all the difficulties surrounding us, and the conditions of our lives directly in the face, take them all into the account, and with a steadfast purpose fixed upon the object or objects to be obtained, pursue individually and collectively that line of conduct which will best secure those objects.

We must therefore buy lands, and improve them; plant orchards and vineyards, and eat the fruit of them; build houses and inhabit them; make homes and enjoy them; build cities, villages, and hamlets, and people them; build workshops, manufactories, mills, tanneries, foundries, and all other accessories to useful labor, and run them; establish schools, colleges, business houses, and make use of them; erect meeting houses, places of worship—temples—and worship in them.

In doing all this the true and abiding principles of justice and honesty, fair and honorable dealing only will avail us. Duplicity, deceit and double dealing must ultimately stand face to face with justice, the eternal justice of God. "For God shall bring every work into judgment, with *every secret* thing, whether it be good, or whether it be evil."

We must be true men, true in all the walks of life, making better citizens, better sons, better husbands, better fathers, better daughters, better wives, better mothers, better men, better women, better saints.

We must build our houses solidly, to stand for more than a day; we must build our fences, to secure good neighbors; we must strive for the best roads, best bridges, best wells and springs, best towns, best everything of public utility and benefit; doing all our work with a view to its stability.

Our spiritual labor must be of like permanent character. We must

preach the principles of life and enforce them by our example. We must carry the news to the ends of the earth, and we must be glad in it ourselves. We must be faithful, sober, upright and intelligent, and so shall we gain the desired end—Happiness here, Eternal Life hereafter.

Do NOT be disturbed by "Plane Facts" nor the "Sabbath Question," just keep going steadily forward, observing the day which the church has observed since April 6th, 1830, and when it shall be essential to our well-being as a church, or as a people, to observe any other, the Lord will so reveal it unto us.

Examine the philosophy of "Plane Facts," and of the "Globe Theory;" and as a belief in either one or the other is not taught in the gospel as a means of salvation, examine both as you would a problem in arithmetic, and accept their scientific conclusions as such.

AS THE year 1871 was one of marked and strange calamity and commotion in the physical world, so do we believe that the year 1872 will be a year of marked commotion, and to some calamity, in the spiritual world, using the term as applied to man as a race. Defection, contention and division in political and religious circles we may confidently look for; the final result to those who are not easily shaken will be good, and we trust that this brief warning will put the weak on their guard.

BR. W. W. BLAIR, writing from Little Sioux, Iowa, Jan. 15th, says: "My meetings at Galland's Grove, and at Manteno, were very largely attended, and we hope for excellent results. There are many noble souls in Galland's Grove, and vicinity, and I look to see the work of God continue to thrive there. My meetings here, yesterday, were well attended, though the Methodists are having a revival, lessening the attendance to some degree. The saints feel well, and the interest in their meetings is on the increase of late."

BR. THOMAS TAYLOR, No. 10 Haden st., Balsall Heath, Birmingham, England, is the accredited agent for the HERALD office, for England and Wales, and is authorized to take subscriptions and money for the office and for church publications. Orders for books and papers may safely be left with him.

WE HAVE no Hymn Books on hand. Please do not order any till we again advertise them. We have ordered paper for an edition.

QUESTIONS AND ANSWERS.

Q.—If Christ went and preached to the spirits in prison while he was in the grave, where is Paradise?

A.—This question is prefaced and supplemented by the relation of

Christ's word to the thief, "This day shalt thou be with me in Paradise." It is probable that Jesus did not tarry in Paradise, longer than to show himself to the waiting ones. It is also presumable that, leaving the thief in Paradise, he proceeded to the performance of his duty to the captives.

The question is predicated upon the idea that the thief must necessarily have gone to prison—or the pit. It does not so appear from the scripture account of it. We are further of the opinion that the thief was forgiven the moral guilt of his theft; and as he had paid the penalty for violating the law of the land by dying on the cross, he did not go to the prison, but went to Paradise. It is quite possible, to, that he was a baptized disciple, overtaken in the fault of a forgetfulness of God's command, "Thou shalt not steal," and for this was forgiven by Jesus.

Q.—For what cause did Israel suffer bondage in Egypt? [Answers solicited.]

Correspondence.

MONTROSE, Lee Co., Iowa,
November 15, 1871.

Br. Joseph, Mine :

You will find by this date that I am once more a wanderer, outward bound. I endeavored as much as possible to keep the little flock unbroken at Nauvoo, and left them with regret. I have preached there regularly every Sunday to the few who came. It took me some time to get the house in proper trim to leave wife and babe comfortable, and so I am now once more in the field. I should have left for Fort Madison, but Prof. Thrasher, of the college below here, desires me to give an address on Salt Lake City in his building next Sunday night. A nice job of painting presented itself at the same time, and I determined to stay until Monday. My appointment I see is published, so that I think it will be a good opening for the winter's work. I had a fine dream of catching some very nice fish in a clear stream a night or two ago. Please write to me at Fort Madison, in care of Br. John Robison of that place. Alexander has been very busy also in the ministry; it shall be as you and the Twelve say in re-

gard to Salt Lake City. I shall do my best in behalf of the young people of Iowa. I feel the Spirit of the work.

Your brother,

DAVID H. SMITH.

JONESPORT, Maine,
November 13, 1871.

Br. Joseph Smith:

The week before last we held a conference at Little Kennebec for the Eastern Maine District, and I am pleased to be able to say that we had a most excellent time. The Lord blessed us greatly. Br. Lakeman was at his post as the Presiding Elder of the district. There were also several saints from the Island of Grand Manan. The word went home with power to the hearts of some, who I learn have been baptized since we came away. Thank the Lord for that. Br. Lakeman and Br. John Foss came over with me to Jonesport. There is no doubt in my mind now but that several who were baptized by G. J. Adams, will come into the kingdom. I believe they are convinced that he practiced an imposition upon them.

I preached a few nights ago to a large audience at the village of Indian River, (the place that was G. J. Adams' headquarters), and by appointment, preach

there again to-night. If the interest is to-night as it was the former time, I shall expect to recover some of the mistaken ones. In Jonesport they talk among themselves that several will come into the faith, but only one or two as yet have given their names for baptism.

The weather here is cold for the time of the year, and I do not want to go into the water until I see how many I can persuade to enter the kingdom this time. The deception of Adams, as a matter of course, has produced effects detrimental to the truth, retarding many; and the course of the authorities in Utah induces others to wait and see if their trials will implicate us.

We expect to hold conference at South Brookville, for the Western Maine District, on the 2d and 3d of December, and attend the Massachusetts District Conference on the 9th and 10th of December, and visit the branches and labor in Brooklyn, N. Y., for a few weeks.

Respects to the brethren in the office. May mercy and peace abide with us all.

Yours truly,

JOSIAH ELLS.

GRAND RAPIDS, Mich., Box 2114,
December 24, 1871.

Br. Joseph:

We were led by the hand of the Lord to find the saints in this vicinity, and we have held our meetings regularly every two weeks all the fall and winter. We meet at our private houses. We meet at my house to-day.

I have toiled faithfully in teaching the truth. I hope to see a favorable result.

The saints here are longing and praying for some experienced worker to come and deliver a course of lectures in this place this winter. Many are willing and even anxious to hear the preaching.

If it is possible for you to communicate with brother Briggs, we all desire him to come and preach in this city.

J. BYRON BROWN.

JONESPORT, Maine,

November 21, 1871.

Br. Joseph:

The word of God is spreading. Br. Ells and myself have just returned from Indian River. We preached there yesterday. Many are believing. They received a part of the word of God under Geo. J. Adams; but are convinced now that he, like many others who have started out to build themselves up, was wrong; but God will break them down, and his truth will prevail. God be praised.

Br. Ells spoke of the coming forth of the Book of Mormon, yesterday, with good liberty and freedom. He talked about two and a half hours, and said to me, I could have spoken another hour.

He will leave here on board the steamer Lewiston next Monday for Brooksville, Maine, to attend conference, and from there to Boston, Mass. All goes well at present.

Yours ever,

JOHN C. FOSS.

ROCHELLE, Illinois,

December 12, 1871.

Br. Joseph:

Through the watchful care of kind Providence, I have arrived home in health and safety, after performing a journey of a great many miles, the most of it with a greater velocity than I could have wished for, if I had desired ease and comfort. I have had the privilege of proclaiming the truth before congregations in different places, and was blessed of the Lord in administering the word of life in accordance with His promise, "Mine angels shall go before you, and my Spirit shall be in your hearts." It is a wonderfully good time to preach the gospel. The harvest is truly great, and the laborers few. My heart cries day and night, "O Lord, raise up and send forth laborers into the harvest." Great wages are promised, and the reward is sure.

Jesus says, "Except a corn of wheat fall into the ground and die, it abideth

alone; but if it die, it shall bring forth much fruit." I have heard Joseph, the Lord's seer, foretell by the spirit of prophecy, that the church must die and be resurrected again, and afterward it would become the joy and praise of the whole earth. The prophet Isaiah says on the same subject, "O, thou afflicted, tossed with tempest and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones, and all thy children shall be taught of the Lord, and great shall be the peace of thy children." Isa. 54: 11-13.

Eleven years ago, we were few in number, and could not sustain one Elder three months in a year at constant labor. We prayed in faith to our Father in heaven, to send laborers into his harvest; and now we are constrained to say, while contemplating the rapid progress of the work, as Balaam predicted, "What hath God wrought?" If any people ever had cause to thank God, and take courage, surely we have.

With love to all in the office, and to all that concerns yourself, I remain, as ever, your brother in the Lord.

JOHN LANDERS.

LOUISVILLE, Ontario,
November 9, 1871.

Joseph Smith; Dear Brother:

Br. Snively and I are at Br. Traxler's at present; but we have been traveling in different parts of the country, and preaching as the way has been opened, and the good Lord has been with us by his kind Spirit, and that to bless us and our labors. We have been permitted to baptize thirty-one precious souls into the church and kingdom of God, and there are many more who say they believe the doctrine, and I hope they will soon see the necessity of obeying the same. We are both enjoying good health at present, thanks to our Heavenly Father. We wish

to be remembered in your prayers, that the Lord may still bless us with his Spirit, which will enable us to do right.

Love to you, and to all the brethren in the office.

Your brother in Christ,
JOHN H. LAKE.

GRAND MANAN, Maine,
Nov. 10, 1871.

Br. Joseph Smith:

It has been some time since I have written, informing you of the condition of the branches; and the work generally in this part of the vineyard. I consider the prospect good; truth is making a good impression generally.

As my business has called me to visit different places, I have improved every opportunity, by setting forth the doctrine; and in every instance I have found the honest and intelligent anxious to hear and investigate.

About four weeks ago, I held a meeting in the Baptist house, on Brier Island, Nova Scotia. Attendance large and very attentive. In the city of Halifax, Nova Scotia, I spent two evenings with a gentleman, the leader of a church called Bible Christians. I found him honest and intelligent, so much so that when parting he expressed his pleasure in meeting me, and hearing the doctrine; and offered me the money for a Book of Mormon, which I promised to send; also some tracts.

The main cause of the opposition with which we meet arises from ignorance.

They "have heard, and they have read," and that is all they know about it, and many "do not want to know any more."

I daily see the importance of the saints being thoroughly instructed in the work; and this cannot be accomplished unless the saints get the works of the church, and study them carefully. I confess that I sometimes feel sad when I hear saints complaining about the high price of our publications, and urging it as an excuse for not having them. It is a great mis-

take, brethren, to suppose you can grow in grace, and the further knowledge, if you do not make use of the means; and some of the most essential are the church publications. Brethren, do you know of any other church, of like numbers, who do less for the support of their publishing establishment than we do? We are informed that unless the subscription for *Zion's Hope* is increased, that it must die for the want of support! Brethren, I ask you to consider this matter; we are individually interested, and accountable. What father or mother, being a Latter Day Saint, is willing to say, "let the *Hope* die?"

When I come home from the office, I am met by the "youthful hopes," with the inquiry, "have you the *Hopes*?" If they have been miscarried, how great is their disappointment; but when they are told that next mail will bring them, their hopes revive, and they count the days when they shall get the *Hope* again. Brethren, you who control the finances, and on whom depends the weal or woe of the publishing interest; what is your decision? Will you stop the *Hope*; and when you are asked, (for you surely will be), by those little boys and girls, to give them a reason why the *Hope* was not sustained, how will you answer them? Will you say you are too poor, and cannot take it? Be careful, whatever your answer may be, it will be "recorded." Did you, my brother, in the last conference, covenant to sustain by your prayers, and means, the church, and all in authority? Let us then, so far as we have the means, pay our vows; and by our liberal contributions increase the publishing fund, and thereby reduce the cost of our publications.

I returned home last week, having attended conference at Little Kennebec, and visited at Mason's Bay, and Jonesport, in company with Brs. Ells and Foss. I forbear giving you an account of journeyings, leaving it to our worthy Br. Ells, from whose pen I hope soon to see something of interest to all the saints. Our

hope is that "truth is mighty and will prevail," and while we go forth sowing precious seed, we have the cheering promise that it shall not be in vain.

I feel that I cannot close this letter without making one more appeal to the saints in behalf of the publications of the church. Brethren, it is your duty to respond willingly, cheerfully and nobly. The Lord requires it of you, and you owe it to your brethren, as your duty; and unless you comply, you have not kept your covenant, and are under condemnation. Shall the circulation of the *Herald* and *Hope* be doubled by the first day of January 1872? It can, and will be, if the saints do their duty. Let us try for one year, and the Lord will bless the effort.

Yours in gospel bonds,
JOSEPH LAKEMAN.

GLEN EASTON, West Va.,
Dec. 25, 1871.

Br. Joseph:

This region of country is far inferior to that of the western states, and that retards the success of the itinerant ministry.

At the present time, I am at work at my trade; and have been at it for some time past. The trade is no loss to me, I can assure you. I intend to take it wherever it is my lot to go.

The work in this part is not very prosperous; but the branch in this vicinity is in a good condition, and their meetings are well attended.

New places readily admit of the preaching of the word; in fact there are many openings for an elder.

I am still trying, in my weak way, to hold the truth forth unto the people. Expect, ere long, to have a debate with a Campbellite, at this place. He has agreed to meet me in discussion; "The miraculous gifts of the Holy Spirit," constitute the subject of the issue.

Some of perverse mind, would like to have it understood that the missionaries of

the reorganization are the emissaries of Brigham Young. This makes me think that his Satanic majesty possesses fully as much inventive genius as he ever did. He will spare no means to thwart the progress of the latter day work. But it is destined to triumph, and they might as well attempt to stay the mighty, mighty current of the majestic Niagara.

THOMAS E. LLOYD.

MILTON, Santa Rosa Co., Florida,
December 18, 1871.

Br. Joseph.

Having just returned from a short missionary tour, I write you a brief account of our labors and the results. I left Br. J. J. Cooper's on the 8th inst., in company with himself, for Griffith's Ferry, about thirty miles from Milton—East. I spoke there on Saturday and Sunday.

On Monday, went to Shoal River, about ten miles, to preach a funeral discourse for a family, and in a neighborhood where our views had never been presented before. I spoke in the open air in the morning, and in a private house at night to large congregations, for this sparsely settled country. Here our views were heartily received, and I believe a number will yet obey. Some, no doubt, would have gladly obeyed the word, but a difficulty, (and a very common one here), was in the way. Some were living as companions, without ever having obtained the right—"according to law." Often each party has a legal partner living, and frequently they too are living in adultery with other mens' wives, or other womens' husbands, as the case may be. I have too frequently, in public, declared my determination not to baptize any man or woman who had a companion living, from whom they have not been legally divorced, and is yet living with another, to give any one any hope of being able to serve God and the Devil in this church, (if such a thing were possible).

On Tuesday, we went about twelve miles, to Gordan's Ferry, a point about forty-four

miles from Milton, and where we had no idea of going when we started. But as an urgent request was brought from there by a messenger sent expressly, on the Sunday we were at Griffith's Ferry, we concluded to go there. I preached on Tuesday, Wednesday and Thursday nights, although so hoarse through so much speaking previously, that I could scarcely speak at all sometimes. On Tuesday night, I spoke in a colored man's house, to an entirely colored congregation, which was quite large. On Wednesday, I spoke in the colored Baptist church, to a house full of colored people, and on Thursday night in the house of the colored man referred to, although the church was open for me. On this occasion some half dozen white people were in.

On Thursday morning I baptized seven, and on Friday morning six, all of them of the African race; and feeling impressed so to do, I partially organized a branch, which I called, by their unanimous consent, the *Unity Branch*. I ordained Br. Scipio Speir, Teacher, and Br. Isaac Harrison, Deacon.

This is the first branch organized in the South, composed entirely of colored saints. What is a very favorable, and a commendable feature in the case is, that they have the endorsement of the whites around them, as honest, industrious, and orderly people.

We left there on Friday to fulfill other appointments, and left many believing, some declaring their intention to obey when I returned.

On Saturday, at Griffith's Ferry, I baptized two, who for the present will belong to Mt. Olivet Branch.

Yesterday, I preached twice at a place where Br. M. B. Ellis has been laboring, called Black's Mills, about fifteen miles from Br. Cooper's. I think some will obey here.

Excepting at the latter place, the points referred to are entirely new fields. I may open one or two more new fields before I return to Evening Star branch; I cannot

tell till I go into Milton and see whether appointments have been made by those authorized to make them.

More anon, yours as ever,

T. W. SMITH.

VERSAILLES, Ripley Co., Ind.,
Nov. 7, 1871.

Bro. Joseph Smith.

Yesterday evening, I closed a series of lectures of five evenings, at Holton, a town on the Ohio & Mississippi Railroad, sixty miles west of Cincinnati. Had a good attendance.

I purpose starting for New Albany this afternoon or to-morrow morning. I started a week ago, but stopped to hold meetings in Holton, and have revisited home. Sold one Book of Mormon last night.

At Holton, the Disciples, (not Campbellites), for they were willing to *learn*, opened their large brick church, free of charge.

Br. Scott writes from New Albany, that the people are waking up, and urges my presence in the field there awhile. If not detained there too long, I purpose visiting Michigan and Minnesota this winter.

W. H. KELLEY.

WILMINGTON, Illinois,
November 9, 1871.

Br. Joseph:

I thought a word from this place might be interesting to you and others, that you might learn how the work of the Lord is prospering. There seems to be a fair prospect for the advancement of the good work of the Lord here. I have been trying to do all I can, in my weak way, to teach the people the way of life, and the Lord has truly blest my feeble efforts. I have had the pleasure of baptizing nine precious souls into the true fold of Christ in this part of the vineyard, since the April conference. I have not had much time to preach, only on the Sabbath days. I have to devote the most of my time for the support of my family. But having lately a few days of leisure, I thought that

I would go to Stark county, Indiana, where I had preached before in company with Br. Prettyman. I started from home on the 14th of September, and arrived at Br. Samuel Parker's on the 18th, and on the 19th commenced meetings. I held fourteen meetings. On the 25th I baptized Eliza Brown, on the 2d of October, Jacob McArtney, Wm. Brown and Mary Shanks. Ordained Bro. McArtney a Priest; and think that he will fill that office according to his calling; for he is a good, humble, devoted christian. I am still striving to work for my Master's cause.

Your brother,

L. B. SCOTT.

VIOLA, Richland Co., Wis.,
January 2, 1872.

Br. Mark H. Forscutt:

I hope you, and your worthy family are all well; as also Br. Joseph's; and the rest of the saints.

I am, thank God, in good health, and struggling for an existence.

Truth has prevailed, and exerted its power at last. Sister E. Matthews and her seven children were lately baptized, (having been previously baptized by S. H. Hoyt, of Utah), and inducted into the Church of Christ, as also sister Jane Cooper; and a branch organized, (Kickapoo-Viola branch), with 14 members, Br. A. W. Bronson as President.

I have in my travels talked, and circulated a number of German tracts, intending to keep on doing so, God willing.

C. W. LANGE.

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.

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.

Conferences.

West Florida and Southern Alabama.

The Conference of this District convened in Evening Star Branch, Escambia county, Alabama, August 6, 1871. T. W. Smith, president; L. F. West, secretary.

Minutes of last conference read, corrected, and approved.

Official Members Present.—2 seventys, 7 elders, 3 priests, 1 teacher.

Branch Reports.—Coldwater: 2 baptized, otherwise as last reported. Prospects for the future prosperity of the branch favorable. A. Kennedy, president; A. J. Odom, clerk.

Mt. Olive: 34 members, including 3 elders, 1 priest, 2 teachers. Since last report 1 disfellowshipped, 11 baptized. M. B. Ellis, president, W. W. Squires, clerk.

Evening Star: 9 baptized; otherwise as last reported. S. G. Mayo, president and secretary.

Santa Rosa: not reported.

Elders J. N. Hawkins, S. G. Mayo, A. Kennedy, I. Bebee, C. G. Lanphear, and T. W. Smith, reported having baptized 14. Priests A. J. Odom, J. J. Cooper and Wm. West, reported, the latter having baptized 2.

T. W. Smith presented to conference a written order of business, which was received.

The question concerning voting in conference was indefinitely laid over.

C. G. Lanphear called for volunteers to labor in the field. A. Kennedy responded.

James Calhoun was assigned a mission on Escambia river.

L. F. West, district secretary, made some statements as to the imperfection of the record of the district in his charge; thought he was not entirely in fault, as there had at four consecutive conferences been resolutions passed instructing branch officers to send the list of their branches, which had not been done by all the branches.

T. W. Smith, in his eloquent manner, spoke at some length on the same subject, giving wise instruction to the saints, which was coincided in by C. G. Lanphear.

T. W. Smith spoke to the conference on the necessity and good that would result from having a fund raised for the internal interest of the district; also the obligation the saints should feel under to extend the circulation of the *Herald* and *Zion's Hope*.

Evening preaching by T. W. Smith, on the redemption of Zion.

Aug. 7th,—9 A.M. Prayer meeting. 10½ A.M. Preaching by T. W. Smith, on The reason and foundation of the hope of the saints. 2½ P.M. Preaching by T. W. Smith, on the Book of Mormon. 7 P.M. Testimony and Sacrament meeting. Two children were blessed under the hands of T. W. Smith, C. G. Lanphear, and J. N. Hawkins.

Br. G. H. Shell was ordained to the office of Priest, under the hands of T. W. Smith, C. G. Lanphear, J. N. Hawkins and L. F. West.

Two day's meetings were appointed in the Evening Star branch, 4th Saturday and Sunday in Oct.; Santa Rosa, 5th Saturday and Sunday in October.

A vote of thanks was extended to our beloved Br. T. W. Smith, for his able manner in conducting conference.

All the spiritual authorities were sustained. Brn. C. G. Lanphear and T. W. Smith sustained on their Southern mission; J. N. Hawkins, as president of district; and L. F. West, as secretary.

Adjourned to meet at Mt. Olive branch, Santa Rosa Co., Fla., Saturday, Nov. 4, 1871.

[Br. West states that this report has been sent once before; we do not remember having received it.]—Eds.

The Conference of this District was held in Mt. Olive Branch, Santa Rosa County, Florida, Nov. 4th and 5th, 1871.

Nov. 4th.—By reason of bad weather, the representation was limited. C. G. Lanphear, president, *pro tem.*; Wiley W. Squires, clerk.

Preaching by C. G. Lanphear.

Representation increased by at least three elders, and others. Minutes of last conference read and approved. Those in attendance from other districts were invited to take part in the business of the conference.

Official Members Present.—2 seventies, 7 elders, 2 priests, 1 teacher.

Branch Reports.—Mt. Olive: 44 members, including 4 elders, 1 priest, 2 teachers, 1 deacon. 1 elder, 1 priest, and 1 teacher ordained since last conference. M. B. Ellis, president; W. W. Squires, clerk.

Coldwater: 65 members, including 1 elder, 2 priests, 2 deacons. 1 baptized. 1 reported who was not reported last report. 2 children blessed. 1 disfellowshipped. A. Kennedy, president; A. J. Odom, clerk.

Elders' Reports.—J. J. Cooper, M. B. Ellis, J. H. Givens, A. Kennedy, W. J. Booker, G. R. Scogin, T. W. Smith, and C. G. Lanphear reported. J. J. Cooper had baptized 8.

Priests A. Odom and T. Sanders reported; also teacher J. C. Jordan.

A petition from Lone Star District to unite with this district, was received and accepted.

On motion of T. W. Smith, W. J. Booker, G. R. Scogin and L. F. West were appointed to travel and preach in the district as the way may open.

A. Kennedy, M. B. Ellis and J. J. Cooper were appointed as a committee on worship.

T. W. Smith warmly advocated the law of tithing, whereupon it was

Resolved that presidents of branches and traveling elders preach the law of tithing in the several branches, till it is strictly put in force.

T. W. Smith, A. Kennedy, and W. J. Booker, were appointed a committee to arrange for conference.

Resolved that this conference recognize the act of the Semi-Annual conference in regard to sending up the names of members of the district.

That the name of this conference be changed from West Florida and Southern Alabama, to Florida and Alabama Conference.

That Elder L. F. West be requested to accompany Br. J. J. Cooper on a mission to Jackson Co., Florida.

That Br. J. H. Givens be continued in his field of labor.

That Br. W. J. Booker be requested to labor in the vicinity of Garland, Alabama.

That we sustain all the general authorities of the church in righteousness.

That we sustain Br. T. W. Smith as President of the Southern mission.

That we express our warmest thanks to Br. C. G. Lanphear for his labors in this section, and our regret at his being removed therefrom.

T. W. Smith urged the claims of the *Herald* and *Hope*, and called for subscriptions.

Sunday, 5th.—Prayer meeting at 9 A.M. Preaching at 10½, by W. J. Booker and T. W. Smith. Preaching at 2 P.M. by Elders Scogin and Lanphear.

The committee on arrangements for conferences, proposed the following:

1st. That there be two semi-annual conferences appointed; one to be held, commencing the first Friday in April, or at such time in April as the preceding con-

ference may appoint, in the Evening Star Branch, and the other in October, in the same order of time, in Lone Star Branch.

2d. That intervening conferences be held at such times and places as the semi-annual conference may decide.

3d. That the branches be privileged to hold two days' meetings whenever desired, so that they do not conflict with any conference appointment.

That the president of this mission and the traveling elders of the district be authorized to hold two days' meetings in the branches, whenever thought advisable, with the concurrence of the presidents of the branches where such meetings are to be held.

Propositions approved, and committee discharged.

Adjourned to meet Saturday, February 3, 1872.

Welsh Conference.

The Semi-Annual Conference of the Welsh mission, was held at the Albion Room, Aberaman, South Wales, England, on Sunday, Oct. 29, 1871. Elder John E. Rees, president; Elder N. Grigg, clerk.

Branch Reports.—Merthyr: 1 seventy, 4 elders, 2 members, total 7. John Watkins, president.

Llanvasson: 1 elder, 1 priest, 4 members, total 6. Thos. Williams, president.

Treforest: 3 elders, 1 teacher, 1 deacon, 6 members, total 11. Jacob Thomas, president.

Llanelly: 10 elders, 2 priests, 1 teacher, 1 deacon, 14 members, 4 cut off, 1 received by letter, total 29. John Samuel, president.

Aberaman: 9 elders, 2 priests, 1 teacher, 2 deacons, 21 members, 1 baptized, 1 received by letter, total 35. Dan. Davies, president.

Beaufort: 4 elders, 2 priests, 6 members, total 12. N. Grigg, president.

New Tredegar: 3 elders, 1 priest, 1 teacher, 21 members, total 26. E. Morgan, president.

Ton: 3 elders, 1 priest, 2 members, total 6. Thomas Smith, president.

Yestradgulus and Aberavon branches not reported.

Merthyr District, reported by Elder Thos. Morgan, the president, 1 seventy, 23 elders, 5 priests, 3 teachers, 3 deacons, 56 members, total 91. 6 Elders, 2 priests, 2 teachers, and 2 members scattered, and not united with any branch.

Swansea District not reported.

Elder Thos. E. Jenkins desired to be released from presiding over the Welsh mission, and his resignation was duly accepted.

Resolved that Elder John E. Rees be appointed to preside over the Welsh mission.

Elder D. Griffiths, traveling elder, reported. Report was accepted, and he was released.

Resolved that Elder Thos. Morgan continue to preside over the Merthyr District, Elder Evan Morgan, clerk. This conference recommend them as being worthy to receive their licences from America, and are desirous that they be supplied as soon as convenient, so that others who are worthy may also be supplied.

Adjourned till 2 o'clock.

Resolved that this conference sustain all the authorities and quorums, with Joseph Smith as President, in righteousness, by our faith and prayers.

Elder John E. Rees reported that he had done all that he could for the advancement of the work in Wales, by visiting the saints and preaching. He had baptized five, and restored many of the saints. He felt that he had done some good, but that ill health of late had prevented him from doing so much as he desired.

Resolved that Elders John Gibbs and David Hughes be supplied with licences.

Elder Thos. E. Jenkins instructed the officers in their duties, urging them to live worthy of the gospel they preach.

The remainder of the meeting was used in prayer, praise, and testimony; and the Lord did truly bestow the gifts and blessings promised to all true believers in the gospel of our Lord.

Thomas E. Jenkins and D. Jenkins preached.

In the evening, Elders N. Grigg, Thomas Jenkins and D. Jenkins preached.

Adjourned to meet again on Sunday, April 28, 1872, at Aberaman.

Selections.

How Popes are Chosen.

An English writer on "The Constitution of Papal Conclaves," gives some curious information as to the mode in which the Cardinals elect a Pope. Upon the death of a Pope, one of the Cardinals, whose duty it is to represent supreme authority during the interregnum, proceeds with a gilt mallet to knock at the Pope's doors;

and then to tap the forehead of the deceased with a silver mallet. The great bell of the capitol is then tolled, to summon the conclave; but nine days must pass before the actual meeting, to give all time to arrive. On the ninth day the Cardinals meet in the Church of St. Sylvester, and walk in procession to the Quirinal Palace, where they are, three hours after sunset, closely locked up until an election is made. Each Cardinal has his cell, and is supposed to fix his choice in perfect solitude, free from all external influence. But their eminences are not shut up alone. Each Cardinal may have with him two conclavists, or confidential private secretaries; and these have sometimes been able to play an important part in the Papal elections, their practices having been more than once as adroit and successful as those of our own "logrollers." Besides the conclavists, there is a population of confessors, physicians, &c., down to barbers, carpenters and sweepers. These being locked and barred in, the Cardinals vote each day until an election is accomplished. A simple ballot is taken in the forenoon, and, if no election is made, a second is taken in the afternoon, but only to transfer votes to either of the names voted for in the morning. If there is still no election, the ballots are thrown upon the fire in the chapel, and the smoke from the chimney announces to the people that the church is still without a head. The strictest precautions are used to prevent fraud, but not always with success. Betting upon a Papal election was prohibited by a bull of Pius IV., yet Cardinals would send out by the turning-wheel used to introduce their meals instructions for putting numbers into the lottery.

Notice.

The next District Conference, composed of the San Francisco and Sacramento combined, will be held in Stockton, on Feb. 17 and 18, 1872. The Elders are specially requested to attend. Also as many of the saints as can attend are respectfully invited.

By order of the President of said District.
HERVEY GREEN.

Address of Elders.

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.

Miscellaneous.

DIED.

At Philadelphia, Penn., Dec. 21, 1871, of cancer, SEBINEH T., wife of Elder NATHAN H. DITTERLINE. Aged 51 years. Funeral services by Elder John Stones.

At Philadelphia, Penn., Dec. 4, 1871, of confluent small pox, HENRY BAXTER, in the 20th year of his age.

At St. Louis, Mo., Dec. 24, 1871, of measles, JAMES WM. ANDERSON, son of Br. Wm. Anderson, aged 5 years, 5 months and 14 days.

Patient, kind, and gentle,
Loving, good, and true;
He seemed too pure to mingle
With mortals here below.
So God hath called him home to rest,
To mingle with the throng
That dwell in constant happiness!
Around His holy throne.
Oh! may the comfort God alone
Can give to the distressed;
Console us in our lonely home
For him whom most we miss.

LOOK

AT THESE FIGURES!

15 Feb 72

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Statement of Bishop's Account.

Church of J. C. of L. D. S. in account with Israel L. Rogers, Bishop of said Church.

1871.	Cr.	
July 20.	By balance in Bishop's hands.....	\$361.22
Aug. 1.	From Sr. P. Stiles for E. Banta.....	5.00
" 16.	" Br. Robert Cameron.....	12.50
Oct. 5.	" Lyman Howett.....	5.00
" 5.	" D. M. Montgomery.....	5.00
" 5.	" D. C. Gaylord.....	5.00
" 5.	" J. C. Stiles.....	2.00
" 5.	" Charles Montgomery.....	1.00
" 5.	" Wm. Aldrich.....	7.00
" 5.	" M. Naiden, and E. Tucker.....	10.00
" 5.	" Eliza Hawkins (gold and premium).....	5.55
" 5.	" Calvin Beebe (money collected).....	2.73
" 10.	" T. J. Andrews.....	\$134.00
" 10.	" Wm. Hart (Cal.).....	22.30
		\$156.30
	Less exch'ge on draft 1.01-155.29	
" 29.	" Odin Jacobs.....	15.00
" 29.	" Thomas Hougas.....	15.00
" 29.	" John Hougas.....	5.00
Nov. 3.	" Bartley Myers (Iowa).....	6.00
Dec. 7.	" A Friend (gold).....	10.00
" 16.	" A. Guinand.....	5.00
" 29.	" John Sayer.....	10.00
1872.	Cr.	
Jan. 3.	From John Potts.....	\$10.00
		\$653.29

1871.	Dr.	
Aug. 6.	To Sr. Lizzie Blair.....	\$ 25.00
" 17.	" Br. John H. Lake (Can'da Miss'n).....	10.00
" 17.	" Sr. Josiah Ells.....	25.00
Oct. 5.	" Sr. Margaret Gurley.....	2.00
" 5.	" Br. E. C. Brand.....	10.00
" 20.	" Sr. Maryette Lake.....	20.00
" 20.	" Br. J. L. Adams, for funeral expenses of Br. Z. H. Gurley.....	16.00
" 21.	" Sr. Margaret Gurley.....	20.00
Nov. 3.	" Br. E. C. Briggs, 1 harness.....	18.00
" 3.	" " " " 3 crates apples.....	6.00
" 3.	" " " " 34 bu. of corn.....	11.00
" 3.	" " " " 1 ton of hay.....	6.00
" 10.	" Cash paid out as authorized by resolution of General Conference of April, 1871.....	375.00
Dec. 6.	" Sr. Henderson, flour, meal and potatoes.....	8.60
" 7.	" Br. W. W. Bluff, gold \$10; currency \$11.....	21.00
" 29.	" Br. P. S. Wixon.....	8.50
" 29.	" Sr. Henderson, coal.....	6.00
" 29.	" E. C. Briggs, 9 bu. potatoes.....	6.30
	Cash paid out as authorized by resolution of General Conference, April, 1871.....	505.00
		\$1,099.40
	Church debtor to balance.....	\$446.11
		I. L. ROGERS, Bishop.

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.
TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.
Correspondence, communications, remittances, or orders for the HERALD, ZION'S HOPE, or other Church Publications advertised in the Herald, must be addressed to JOSEPH SMITH, Box 50, Plano, Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS' HERALD

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

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

Vol. 19.

PLANO, ILL., FEBRUARY 15, 1872.

34

IN MEMORIAM.

Serenely bright this holy Sabbath day!

No sound disturbs the stillness of the air,
Not e'en a zephyr moves the hovering chill
From mountain tops in snowy robes so fair;
The little sparrows hop among the reeds,
Beside the placid lake they seek supplies,
Chirping their praise to him who marks their fall,
Hears the young raven when for food he cries.

Upon the meadows brown and sere there lies
The flitting shadow from some noon-day cloud,
While far above upon the mountain's brow,
Bright sun-rays play upon cold winter's shroud.
Thus while I sit and gaze, swift memory brings
The form of one whose locks as snow were white,
Whose spirit from this shadowed earth-vale home,
To realms of glory gladly took its flight.

Gladly I say—and yet he would have staid
A little longer for the Master's sake,
His name to publish, and from sin-bound souls,
The rankling fetters of despair to break.
He would have lived to search 'mid mountains vast,
In rock-bound caves, upon the highest hill,
The scattered sheep of Israel's chosen race,
If it had been the Master's holy will.

To preach the word—it was his food—his life—
The meat he had, not given by mortal hand;
The one delight of life—in calm, or storm,
God's witness in this Latter Day to stand.
To lift the ensign of His gospel pure,
Proclaim the God of Jacob in his might,
The restoration of his truth to earth
Amid the darkness of a gathering night.

There never came a cry for reapers strong
To bare their brows, and thrust their sickles in,
His heart did not respond, his spirit chafe,
The harvest for the Master to begin.
When poverty her heavy burden laid,
Demanding tribute of his time and power,
The God of Israel only knows the gloom
His spirit felt in each unfruitful hour.

In times like these, the lonely solitude
Of forest glade, or waving field of grain,
Whole No. 244.

Witnessed the fervor of his daily prayer,
That God would break his fetters once again.
Then when his pleading faith with God prevailed,
With scanty robes—nor purse, nor scrip in store,
But spirit, soaring on the wings of love,
Bore forth the banner of the cross once more.

Can he be sleeping now—the silent sleep
Which knows no waking till the glorious morn
When Christ shall come attended by his saints,
That holy family church of the First Born?
Sleeping the body; but the spirit free
From every trammel which could once restrain;
Obeys the will and labors for the Lamb,
The bleeding Lamb upon Mount Calvary slain.

For him we cannot weep—ours is the loss—
We who no more shall grasp the open hand
Of father, brother in the gospel bond,
Till we have passed into that unknown land.
We shall not see that ever smiling face
Beaming true welcome from his open door;
Alas! the voice of praise and prayer are stilled,
Our tears shall melt beneath their power no more.

Dear father, whom in gospel bonds I loved,
Whose strong, true arms beneath the yielding wave
This body laid—that I might follow him
Whom Joseph took and placed within the grave;
Who brought me forth again that I might walk
In life's pure newness—dead to every sin—
I weep that I shall see thee never more,
Till I the courts of life shall enter in.

And shall I enter there? Oh! solemn thought,
Enter to dwell with loved ones gone before?
Who like to thee through tribulations came,
Faithful to him whose holy name they bore?
Thus far from home and friends this Sabbath day,
I think of thee, departed saint of God,
And pray for grace and strength to walk the way,
The narrow way—by Christ and prophets trod.

I think of one—gone from my life and gaze—
Whose loss each day I feel; ah! yes, each hour,
Whose body unto death thou didst anoint,
Directed by the Holy Spirit's power.
I think of her whom thou hast left to mourn,
Thy children too who in her sorrow share,
Then pray to Him—their father's faithful Friend,
To keep them ever in His guardian care.

God did not call until He gave thee one
 Prepared thy mantle to receive and wear;
 Where thou hast labored may he enter in,
 Thy labors and thy sure reward to share.
 Nor he alone, but of thy children whom
 Thou hast begotten in the gospel pure;
 Shall many stand true witnesses for God;
 Firm in the faith unto the end endure.

Thus with my soul communing, thou hast drawn
 So near to me I cannot think thee dead;
 But almost lift my eyes as if I heard,
 Close by my side thy dear familiar tread.

Ah! Brother Gurley; many a time I've rose
 To ope the door in answer to thy call;
 And many a time in sorrow's solemn hour,
 To grasp thy hand while silent tears would fall.

And now I linger here upon time's shore,
 While thou hast passed within the veil, to greet
 The many loved ones entered in before,
 Who walked this vale of tears with weary feet.

But when the reaper comes, and I shall feel
 His cold breath steal the pulse of life away;
 If faithful—thou wilt be among the first
 My soul to welcome to eternal day.

By many a fire-side altar thou hast been
 A guest most welcome, and from thence thy prayer
 Has risen to heaven, calling blessings down
 Upon the humble saints abiding there.

In years to come, sweet memories of thy name
 Shall chain the hearts of those who knew thee best;
 Father in Christ—dear brother of the Lord—
 Rest 'till the resurrection morning—Rest.

FRANCES.

*Blue Spring Rancho, Nev.,
 Dec. 3rd, 1871.*

THE ONE MAN POWER.

BY HENRY BAKE.

By consulting the political and religious history of the past, we find that both rulers and priests, with very few exceptions, have sought after and exercised the one man power. This has been the cause of a great amount of ignorance, superstition, poverty and suffering, to the human race.

What is this one man power? It is unlimited control and dictation by one individual. Whence is its origin? From Satan.

"And he [Satan] came before me, saying, behold I, send me, I will be thy Son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honour. * *

* * Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan; yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice."—H. S., Gen. 3 : 2, 4, 5.

We will briefly examine some of the workings of this one-man-power spirit, and contrast them with the order of God.

Pharaoh, King of Egypt, exercised it when he commanded that all the male born children should be destroyed, and when he compelled the Israelites to toil incessantly until their cries and sufferings ascended to God, who sent Moses to deliver them. Moses performed many mighty miracles, and demonstrated that the power of God was equal to the one-man-power.

Nebuchadnezzar exercised it when he commanded that all should be cast into the fiery furnace, who would not worship the golden image that he had set up. But again the power of God was manifested in the deliverance of the three Hebrew children from the midst of the fire.

King Noah is another example of the one man power.

"And now it came to pass that Zeniff conferred the kingdom upon Noah, one of his sons; and he did not walk in the ways of his father. For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines. And he did cause his people to commit sin, and do that which was abominable in the sight of the Lord. * * * And he laid a tax of one-fifth part of all that they possessed. * * * And all this did he take to support himself, and his wives, and his concubines; and also his priests, and their wives and their concubines; thus he had changed the affairs of the kingdom. For he put down all the priests that had been consecrated by his father; and consecrated new ones in their stead, such as were lifted up in the pride

of their hearts. Yea, and thus they were supported in their laziness, and in their idolatry, and in their whoredoms, by the taxes which King Noah had put upon his people; thus did the people labor exceedingly to support iniquity. Yea, and they also became idolatrous, because they were deceived by the vain and flattering words of the king and priest."—Mosiah 1: 1.

Brigham Young too exercises this power, and teaches it both by precept and example, similar to what King Noah did, taxing the people by tithing and donations, until the poor are in the same condition as were the Israelites in Egypt; thus, he has changed the order of God established through Joseph the martyr; causing his people to commit sin, through the practice of polygamy, worshiping Adam as God, and teaching the shedding of blood for breaking secret oaths and covenants. But what says the word of the Lord.

"I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham: and ye must needs be led out of bondage by power, and with a stretched out arm; and as your fathers were led at the first, even so shall the redemption of Zion be."—D. & C. sec. 100, (old ed. 101), par. 3.

How did Moses lead the children of Israel? By the revelations of God; not by the one-man-power. What is the bondage here spoken of? The bondage of sin, or in other words, that bondage which comes from transgressing the laws of God. O! ye who profess to be Latter Day Saints, hear the word of the Lord.

"But verily I say unto you, that, in time, ye shall have no king nor ruler, for I will be your King and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your Lawgiver, and what can stay my hand?"—D. & C. sec. 38, (old ed. 12), par. 5.

And again:

"Let no man think he is ruler, but let God rule him that judgeth, according to the counsel of his own will."

Here we are commanded to follow

Christ by observing the laws which he has given. Then we shall be a free people; then we shall not be under the dominion of the one-man-power. The prophet Isaiah has written, "Cursed is he that putteth his trust in man, and maketh flesh his arm."

Some of the fruits of the one-man-power, as exhibited in Utah, are to deprive its votaries of their free agency, by telling them, "Do as you are told, and ask no questions, and I will save you, I will surely do it," to deprive them of the common necessities of life by demands for taxes, and donations; and by keeping them in ignorance by teaching that the "living oracles" are paramount to the law of God.

The law in Book of Covenants teaches, "Thus none shall be exempted from the justice and the laws of God;" for, "The law of the Lord is perfect, making wise the simple." Is it anywhere said that the 'living oracles' are perfect.

The Pope of Rome, who claims infallibility, is another model of the one-man-power, and we might enumerate a host of others. Jesus says, Mark tenth chapter, (New Translation), "Ye know that they who are appointed to rule over the Gentiles, exercise lordship, (one man power), over them, and their great ones exercise authority upon them. But it shall not be so among you; but whosoever will be great among you will be your minister. And whosoever of you will be the chiefest shall be servant of all." And he further says, "All things shall be done by common consent in the church."

There is a promise to the saints, to those who honor the law of God, "not only to say but to do according to that which is written," that they shall judge all things pertaining to Zion, and they who are not apostles and prophets shall be known. And the time is not far distant, when the one-man-power must cease, Zion be redeem-

ed, all Israel gathered, and Christ reign triumphantly throughout the earth.

UNCONSCIOUSNESS.

BY EZRA STRONG, SEN'R.

Beloved brother:—I am informed by your publications that you not only "admit the divine authority of the scriptures," but do in reality "rely upon the truthfulness of that precious volume," as stated on the second page of the treatise on Spiritualism published at your office. And therefore your aged friend, and brother in Christ Jesus is encouraged to give you a few of his ideas upon two Bible subjects.

I have seen that you have admitted into the columns of the True Latter Day Saints *Herald* some controversy, as of one writer giving us ideas which are opposed to the ideas of another writer.

In this present volume, No. 21, H. S. Dille wrote the following sentence, "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."

Now I affirm that H. S. Dille must have been very forgetful, or had not read all of his Bible, otherwise, if he had believed what he read, methinks he would not have said that "the doctrine of soul sleeping is but one of the devil's devices, and has no foundation in God's word."

I affirm the idea that souls do sleep in a state of unconsciousness from the death of their bodies until the resurrection, is no device of the devil, but has a firm foundation upon God's word. But if we should admit H. S. Dille's ideas to be true, then Job, Solomon, David, Isaiah, and the old apostles of our Lord Jesus, plainly taught one of the devil's devices.

My space is too small to present in

one letter all there is of foundation on the word of God to support the idea that all souls sleep, being neither rewarded for good works, nor punished for evil works until after their respective resurrections, one of which will be one thousand years before the other.

However I will write you the words of four divinely inspired penmen who wrote as they were dictated by the Holy Ghost.

In the 14th of Job, we read as follows: "Man dieth and wasteth away; yea, man giveth up the ghost, [or breath] and where is he?"—Tenth verse. "So man lieth down; and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."—Twelfth verse. Thou sendest him away."—Twentieth verse. "His sons come to honor, and he knoweth it not; and they are [or may be] brought low, but he perceiveth it not of them."—Twenty-first verse.

In the sixth Psalm, it is written, "Oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?"—Fifth verse.

Similar questions are asked in the 88th Psalm; and those questions are equal to positive affirmations that in the sleep of death souls are wholly unconscious, so that one day, one hundred years, and one thousand years are to the dead alike, as to duration. King David said, "The dead praise not the Lord, neither any that go down into silence."—Psalm 115:17. In the 146th Psalm we have an immovable foundation laid upon God's word, to warrant us in believing that all souls do sleep from their death until their resurrection.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Third and fourth verses.

One of the wisest of men, even Solomon, said, "The living know that they shall die: but the dead know not

anything, * * * for the memory of them is forgotten, [*i. e.*, after death they remember nothing.] Also their love, and their hatred, and their envy, is now perished."—Ecc. 9 : 5, 6.

Now I will write the word of God as given through the good King Hezekiah, recorded by Isaiah.

"Thou hast in love to my soul delivered it from the pit of corruption. * * * * For the grave [and those therein] cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall [or can] praise thee, as I do this day."—Isaiah 38 : 17-19.

I will refer you to a few of the many texts of holy writ which I believe fully warrant the idea, that until the resurrection, all the dead are in an unconscious, dreamless sleep.

Job 21 : 30. Prov. 11 : 31. 2 Pet. 2 : 9, and all such scriptures. Now although the natural man possesses faculties of mind superior to other animals, it is owing to the organization of his brain. Yet in sensual points of view, the natural animal-minded man has no pre-eminence above other beasts. Blood is the life of all animal spirits and bodies. And all land animals breathe the same air-element that men do. And man, as much as any other animal, is made of the dust of the earth, and turns naturally to earth again, as much as do other animals.

I believe that no man, by his earthly nature, has any more of the holy principle of eternal life in him than beasts have. See John sixth chapter. The words of Jesus are, "Ye have no life in you, and ye will not come unto me that ye might have life." See also 2 Peter 2 : 12.

My Bible does not warrant me to believe that any man will have eternal life in misery. Eternal life is the gift of God to holy persons.

HOPE writes the poetry of the boy, and member that of the man.

BUSINESS neglected is business lost.

"THE SEVENTH DAY IS THE SABBATH."

BY ELDER I. SHEEN.

[Continued from page 72.]

Polycarp is also claimed by W. W. B. as a teacher of first day observance. He says: "the blessed Polycarp taught it in his times, who was martyred in A.D. 167, and who was a pupil of John the Revelator.—Page 210." Now on that and the next page I read that Irenaeus also said that "the blessed Polycarp went to Rome, in the time of Anicetus, [bishop of Rome], and they had a little difference. * * Neither could Anicetus persuade Polycarp not to observe it, because he had always observed it with John the disciple of our Lord, and the rest of the apostles, with whom he associated."

*Having now shown that both Victor and Anicetus (bishops of Rome) violently opposed the bishops and churches who kept "the passover on the fourteenth day of the moon" and that "the blessed Polycarp" was one who kept it, on that day is not that fact a great contrast to the claims of W. W. B. concerning him?

From Eusebius' History, page 160, W. W. B. quotes these words: "Today we have passed the Lord's holy day," and he says that they were written by Pinytus, and that it "is clearly evident" from them that "the Lord's day was the rest-day, or Sabbath, for the christians so early as about A. D. 175," but instead of being the words of Pinytus, they are given as from Dionysius and what he meant by "the Lord's holy day" is uncertain. I have shown that "Easter Sunday" was by many called the Lord's day, and that many others protested against that practice, and the Lord said, "on the *seventh* day there shall be to you a *holy day*, a sabbath of rest to the Lord," Ex. 35 : 2; and Nehemiah said, "this day is holy unto the Lord your God," Neh. 8 : 9, and *Isaiah* said, "if thou

turn away thy foot from the sabbath, from doing thy pleasure on *my holy day*; and call the sabbath a delight, *the holy of the Lord*, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; *then* shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Must these precious words and promises of God by Moses, Nehemiah and Isaiah be set aside that we may follow the imaginations of Pinytus, Ireneus, Dionysius, Eusebius, Constantine and Justin, who were leaders of an apostate church and teachers of pernicious doctrines?

W. W. B. says:

"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.'"

Is not this a frank confession by Eusebius that the day which he called the Lord's day was *not* the Sabbath? Is it not a frank acknowledgment that he was a Sabbath-breaker? Wherein did the heresy of the Ebionites consist? Was it in observing the *Sabbath*, or in observing what some called "the Lord's days"?

Another quotation from Eusebius by W. W. B. is this:

"They (God's people before the times of Abraham) did not, therefore regard circumcision, nor observe the [Jewish] Sabbath, neither do we, [Christians.]"—Page 27.

Now let it be understood that Eusebius does not say any thing about the *Jewish Sabbath* on that page, nor on any other page that I have found. Will W. W. B. please show us where it is so called, for he has entirely failed in doing so? He has not shown by any of his quotations that it was called the

Jewish Sabbath by any man anciently. The last quotation is a *bold* confession (professedly from Eusebius) that he and those who were associated with him, did not observe *the Sabbath*, not the *Jewish Sabbath*, nor *a sabbath*. Eusebius does *not* say, neither do we, *Christians* observe it, for as I have abundantly shown, *all* the bishops and churches in Asia, and some others, refrained from observing the first day *even once* in each year.

In consequence of the prevalence of Arianism and "the difference which arose among the orientals with respect to the proper day of keeping Easter," (Eusebius, page 9), Constantine convened what was called a general council of bishops at Rome, and "he appeared in the midst of them, his purple robe, resplendent with gold and precious stones, dazzling the eyes of the beholders." On page 23 it is shown that "all were expected to obey" their dictations and that "Easter-day was fixed on the Sunday immediately following the new moon which was nearest after the vernal equinox." So they did "think to change times and laws," "but notwithstanding the decision of the council there were some quatordecimans, as they were termed, who remained pertinaciously attached to the celebration of Easter on the fourteenth of the moon. * * * They found fault with the council, reproachfully remarking that this was the first time that the ancient tradition, through complaisance for Constantine, had been departed from." Page 23.

So even the Nicene Council did not dictate that there should be a *weekly* observance of the first day, but that Easter, a *yearly* celebration, should be on that day. "The Synodical Epistle" of "the bishops assembled at Nice, constituting *the great and holy synod*," contained nothing concerning a *weekly* observance of the first day, but that "the *most holy* season of Easter should be on that day, and they dictated that

all their "brethren in the East, who formerly celebrated the passover simultaneously with the Jews," should obey their dictation. See pages 47, 49.

The letter of "Constantine, august to the churches" contains nothing concerning a *weekly* observance, but enforces the observance of the decision concerning "the most holy day of Easter," for after denouncing the Jews with venomous spite, he says, "we will never tolerate the keeping of a double passover in one year." There is therefore nothing even in the decisions of the corrupt Council of Nice, nor in the dictations of its Supreme Autocrat that has any reference to a weekly observance of the first day. The heresies of that council are sufficiently exhibited in "The Creed" and "Canons." In the "Creed" Jesus Christ is declared to be "God of God, light of light, true God of true God, * * consubstantial with the Father," and it says, "the Holy Catholic and Apostolic Church of God anathematizes those who affirm that there was a time when the Son was not," etc. In the 4th Canon the exclusive power to appoint and ordain bishops was monopolized by the bishops. The 8th Canon established an heretical "clerical order" called "Cathari." The 13th Canon authorized the administration of the eucharist to "every one" who desired it at the point of death." The conclusion of the whole matter is that if this heretical council *had* decreed the weekly observance of the first day, it would not have been binding on us, and that as they only decreed the observance of "Easter Sunday, no claim for a *weekly* observance can be derived from it, neither is there any just foundation for the claim from any source.

F A I T H .

Some have one definition of faith, and some another; mine is that faith is a belief in any thing.

Jesus commanded his disciples to "have faith in God." And as Paul declared that there is but "one faith," he evidently meant but one faith of chief import to finite beings, viz, "the assurance of things hoped for, the evidence of things not seen." God is invisible to us; but Moses and Christ endured as seeing him who is invisible. The Savior set a perfect pattern for us to go by, to secure the favor of God unto salvation.

Lucifer, with the third part of the pre-existing spirits, rebelled, and were cast off and condemned. They mistrusted God, hence they displeased him, for they sinned beyond repentance.

The Lord Jesus trusted entirely in God, and made it his meat and drink to do his will, and thereby pleased God, and obtained the crown, showing that of a truth it is impossible to please God without faith in him.

W. C. L.

REVIEW OF THE "MASON COUNTY RECORD."

BY ELDER MARK H. FORSCUTT.

[Continued from page 70.]

"REVELATION ENDED."

So writes our unfriendly opponent, S. P. Barker, in the *Mason County Record*.

In answer to a supposed query of "the Mormons, Why, if God once revealed his will to his prophets, may he not do so again?" Mr. Barker furnishes "three reasons," all of which are as *destitute* of reason as are some of the Illuminati to whom he refers of true spiritual illumination.

"First. God has declared the book of prophecy complete, and no one must add to that book or take from it under pain of the everlasting curse contained therein."

Strange announcement, friend Barker! Will you please to inform me to whom, and when, and where the announcement was made? Or, in the

absence of evidence from your pen to sustain the announcement you have made, will you permit me to anticipate your reply, by expressing an opinion that your assertion is based on a misapplication, and can only be even apparently sustained by a direct misconstruction of certain inspired utterances recorded in the Apocalypse? The passages on which I suppose your assertion to be based, are the 18th and 19th verses of Revelations, 22nd chapter; to the careful reading of which I call your attention:

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”

Is there anything in this quotation to justify the assertion that revelation ended with the writing of the statements there found? This is so often contended for, that I feel justified in reviewing the objection from this standpoint.

That the language of Jesus in the above quotation has reference *only to the book called “The Revelation of St. John the divine,”* will be at once evident to the reader who studies attentively the words—“For I testify unto every man that heareth the words of the prophecy of THIS BOOK,” 18th v; and “If any man shall take away from the words of the book of THIS PROPHECY,” 19th verse. It does not affect any other book, or prophecy, in the Book of Books and Prophecies; neither does it limit their number, nor interdict the writing more books on the same, on kindred, or on other subjects of a sacred character.

If the intention of the verses quoted was to arrest the multiplying of inspired, or professing-to-be-inspired books, then does it condemn the writer, John himself; for the Book of Reve-

lations was written in Patmos, not later, and probably earlier, than the year 96. John is said by Eusebius to have remained in Jerusalem until after the death of Mary, mother of Jesus, and thence, about the year A.D. 65, removed to Ephesus. He did not remain there long, however, but by the decree of Nero Claudius Domitius, was banished to Patmos, and while in exile, he wrote the Apocalypse. After his return from exile, to Ephesus, and therefore after the Book containing the verses quoted was written, he engaged in teaching the theory of the gospel and the divinity of Christ with such success that numbers of young men were converted and instructed, who became subsequently ministers of the word. His teaching with such fervor and success the doctrine of the divinity of Christ, and his gospel, secured for him the appellation of the Divine; hence he is still called St. John the Divine. And while thus engaged on these subjects, he wrote his “Gospel according to St. John, and his epistles to the churches. See Eusebius Eccle. His. 18, 23, 31, 39.

If, therefore, the passages on which the opponents of present revelation found their arguments, and out of which they try to raise capital to work out their theory of interdiction, have, necessarily, the meaning they ascribe to them, the Latter Day Saints will not be without good company—the writing of the Gospel and the Epistles accredited to the beloved John, will consign him to the same condition as the believers in modern revelation.

But this interdictory argument is untenable on historical grounds. Long anterior to John was a similar command given. In Deut. 4: 2, we read “Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you.” Had this been accepted in the light in which

The-Bible-and-nothing-but-the-Bible theorists of to-day regard everything not found inside its covers, claiming to be inspired; then would all that follows in that sacred word have been rejected. Revelations and inspired instructions still continued to flow from an inspired prophet, however, and the command was extended to the practical *carrying out the word so given* during the same year, as found in Deut. 12: 32:—"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

So far indeed from arresting the process of spiritual growth, by prohibiting any further light from reaching Israel, the first five verses in Deut. 13th ch. give to Israel the rule, or test, by which the true prophet and the false may be known,—a test repeated in 18: 22 of the same book, and confirmed in Jer. 28: 9.

The wise man of Israel understood the subject of revelation in the same light that those do against whom Mr. Barker declaims, and in his 29th chapter of Proverbs and 18th verse declares "Where there is no vision, the people perish." And Agur, in his confessional and prophetic prayer, exclaims: "Add thou not unto his words, lest he reprove thee, and thou be found a liar."

If Mr. Barker should add to this article of mine, and then seek to impose on me the odium for what addenda he might surreptitiously incorporate with the article, there is no man of right judgment but would condemn the act; so also if we add to the word of God, or take from that word, our act will be condemned.

If however after writing this, I should write another letter, or article, would such writing add to *this* letter or article? Would *this* be any more or any less complete after my second writing than after my first?

And carrying out the thought to the legitimate issue involved in this review, did Moses, in a primary sense, add to

his own declarations, and come under condemnation by his subsequent utterances and writings?

Did Agur prove himself to be of the class he referred to, by continued expressions after his advice. "Add thou not unto his words?"

Did John transgress, and will God "add unto him the plagues written" in the book of his prophecy, because he wrote his testimony of the gospel, and his two epistles, after forbidding man to add to what he had first written?

If our revelation-prohibitionist friends be right, Moses, Agur and John are all condemned by their own testimony. The argument is unsound, Mr. Barker; and all the grandiloquence of your style, and the studied rhetoric of your composition, are wasted in the effort to condemn the Latter Day Saints at the expense of Moses, Agur, and John, while your conclusions condemn them more than they condemn us.

"John wrote his gospel in Asia, after he had written the Apocalypse in the Island of Patmos—the last of the Gospels."—*Pref. in Cod. Antiq., quo. p. 196, Stow's His. of Bible.*

Your second and third are so complete a refutation of your first position, and of each other, that it seems almost incredible that a gentleman of your calibre should permit them to go into print.

Did you design that the readers of your strange production should believe you to be an advocate of the theory that God finished revelation in the person and mission of Christ? It would so seem from your argument for your "second" reason, and the enunciation of your "third." For you write:

"The solar orb makes every planet—bright Jupiter, fair Venus, great Saturn,—all to pale their ineffectual fires, when once he comes forward, trailing day behind him through the firmament, and spreading morning upon the mountains. So when the Gospel sun appears, he absorbs, as it were, the fires of the lesser lights—bright Isaiah, sad Jeremiah, mystic Ezekiel, image-loving Daniel,—all be-

gin to pale in the presence of this brighter beam, 'which shineth more and more unto the perfect day.' Third:—There is no need of additional prophecy, in any sense or definition of that word."

If your argument, my dear sir, were worth anything, it would prove just this, and nothing more. When Jesus came, all the light needed for man was given, and revelation to man, or prophecy by man, were at an end. Admit this, and as a corollary, the New Testament itself is unnecessary; for not one word of it, as such, was written during his mortal life, so far as can be gathered from history.

Instead however of Isaiah, Jeremiah, Ezekiel, and Daniel, being absorbed by the superior light that Jesus reflected, the exactly opposite is the truth. The fulfillment of many of their inspired predictions in Christ, *adds* lustre to their names, and enstamps upon their utterances the seal of divinity. Where would be the value of Isaiah's predictions concerning him becoming the "stone of stumbling and rock of offence"? Of what value the predictions concerning the names by which he should be known?—Where would be the value of some thirty-eight other passages, having a direct and unequivocal reference to him, unless his life and death had demonstrated him to be the central idea, the subject of their lofty inspirations?

How different are your views on this subject to those of the angel who communed with John on Patmos. Your statement is "There is no need of additional prophecy, *in any sense* or definition of that word;" but that of the holy messenger from the courts of light was:—"The testimony of Jesus is the *spirit of prophecy.*"

You speak rightly when you say, "The book of God's word is open—wide open. The page burns with perspicuity." Yet, sir, in this controversy, one has vaulted himself into the same judgment seat you occupy, and has heralded the command to the Lat-

ter Day Saints, concerning this open book,—“Gentlemen, * * * quote your own books. *Please to let ours alone.*”

Thank God, the book is open; and from its sacred pages shall be culled the testimony and promises that will convince some who will read this review of the untenableness of your carefully chosen position,—of the false inscription on your banner of defiance,—“Revelations ended.”

TESTIMONY OF PROPHETS, AND REVELATIONS SINCE CHRIST.

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: How that BY REVELATION he made known unto me the mystery; * * * * which in other ages was not made know unto the sons of men, AS IT IS NOW REVEALED unto his holy apostles AND PROPHETS by the Spirit.”—Eph. 3: 1-5.

“Now there were in the church that was at Antioch certain PROPHETS and teachers. * * * * As they ministered to the Lord, and fasted, THE HOLY GHOST SAID, Separate me Barnabas and Saul for the work whereunto I have called them.”—Acts 13: 1, 2.

Read also Acts 10th chapter, containing the account of a revelation to Cornelius by vision, in which a “man in bright clothing” *reveals to him* the will of God concerning him. If “*by revelation*” a mystery was made known to Paul subsequent to Christ's ascension; if thirty-one years after Jesus ascended to his Father's throne, *prophets* as well as apostles had sacred truths which before had been hid *revealed* to them—if eleven years after Christ's ascension there were *prophets* who *received revelation* by the Holy Ghost in the church at Antioch—if twenty-seven years after Christ's ascension, four daughters of Philip were *prophetesses* who could declare with a “*Thus saith the Holy Ghost*” concerning Paul's future; (See Acts 21: 9-11.) Is it not surprising that, in the nineteenth century, men, Bible advocates too, can be found, who will declare that prophecy and revelation ended in Christ?

Nor do these quotations embrace all the evidence that may be gathered from the "open book;" but time and space forbid a further investigation of this point here. In my next, I will consider the subject of the promise of future revelations.

TO BE CONTINUED.

"When is the Time to Die?"

I asked the glad and happy child,
Whose hands were filled with flowers,
Whose silvery laugh rang free and wild
Among the vine-wreath'd bowers;
I crossed her sunny path, and cried,
"When is the time to die!"
"Not yet! not yet!" the child replied,
And swiftly bounded by.

I asked a maiden; back she threw
The tresses of her hair;
Grief's traces o'er her cheeks I knew—
Like pearls they glistened there;
A flush passed o'er her lily brow,
I heard her spirit sigh;
"Not now," she cried, "O no! not now,
Youth is no time to die!"

I asked a mother, as she pressed
Her first-born in her arms,
As gently on her tender breast
She hushed her babe's alarms;
In quivering tones her accents came—
Her eyes were dim with tears;
"My boy his mother's life must claim
For many, many years."

I questioned one in manhood's prime,
Of proud and fearless air;
His brow was furrowed not by time,
Or dimmed by woe or care.
In angry accents he replied,
And flushed with scorn his eye—
"Talk not to me of death," he cried,
"For only age should die."

I questioned age; for him the tomb
Had long been all prepared;
But death, who withers youth and bloom,
This man of years had spared.
Once more his nature's dying fire
Flashed high, and thus he cried—
"Life! only life is my desire!"
Then gasped, and groaned, and died.

I asked a Christian—"Answer thou,
When is the hour of death?"
A holy calm was on his brow,
And peaceful was his breath;
And sweetly o'er his features stole,
A smile, a light divine;
He spake the language of his soul—
"My Master's time is mine!"

COMFORT.

This life we find is chiefly trial, temptation, and strife. It is the bitter to prepare us to appreciate eternal sweet, comfort and peace, in the life to come.

Our Savior said, "Come unto me, all ye that are heavy laden; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls. My yoke is easy and my burden is light. * * * If a man should gain the whole world and lose his soul, it would profit him nothing."

Though we may be poor in this world, weak, or suffer much with sickness, and have many disappointments, trials, and deep distress; many debts that we are unable to pay all at once, many injurious and sinful habits that we are unable to get rid of all at once; yet if we believe in God, obey his gospel law, and strive to live for his Spirit, we will be able to overcome, and if we endure to the end by keeping the faith and doing good, we have the promise of peace in this world, and eternal life in the world to come. Let us be willing to bear the cross, that the yoke may be easy and the burden light. If we follow Jesus, we shall have more comfort in this life, and secure eternal happiness at the end.

W. C. L.

REBAPTISM.

A Reply to R. Smith's Question.

I had intended to answer R. Smith's article on rebaptism at length; but sickness in our family has forced delay till an abler pen than mine undertook the task, and rendered my efforts unnecessary. My grateful thanks to our worthy brother E. S.

I will answer a direct question propounded by R. Smith, however. He says, first, "Now sister have you known an elder in the Reorganized Church to rebaptize any one? Second, did he say, 'I rebaptize you,' or 'I baptize you?'"

I answer, I have known a goodly number of persons rebaptized by elders in the Reorganized Church,—rebat-

tized to all intents and purposes, because their former baptism was legal and true, and they had never been expelled from the church.

Secondly, I did hear an elder say, "I REBAPTIZE YOU," and I have the oral testimony of three others who were witnesses of the same. It was in Fox River, Illinois, and the elder officiating was our beloved and honored president Joseph Smith, time, August, 1863.

Anything more, Brother R. S.

PERLA WILD.

"THE DYING THIEF."

Was he a Baptized Believer of the Gospel?

BY ELDER T. W. SMITH.

[Continued from page 77.]

The next argument that I shall present in favor of the thief being a baptized believer of the gospel is, *his knowledge of the divine character of Christ.*

I shall endeavor to show that he could not *know* who Christ was but by divine revelation, or gift of the Holy Ghost, and that he was not entitled to this power or gift, unless he was in Christ, and that he must be baptized in order to get into Christ. He acknowledges publicly Jesus as "Lord," and I will show:

First.—That no man can know who Christ is but by the Holy Spirit. Says Paul:

"No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12: 3.

"He said unto them, but whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it [or this] unto thee, but my Father which is in heaven."—Matt. 16: 15-17.

"For what man knoweth the things of a man, save the spirit of man which is in

him? Even so the things of God knoweth no man, but the Spirit of God"—or "except he has the Spirit of God."—1 Cor. 2: 11.

"And 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."—John 11: 27.

Second.—No man in an unconverted state can receive a revelation of the things of God, or this knowledge of Christ.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But as it is written, 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."—1 Cor. 2: 14, and 9: 10.

"Even the Spirit of truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."—John 14: 17.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Galatians 4: 6.

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

Third.—The promise of the Holy Spirit is offered, and the blessing bestowed on such as are baptized for remission of sins, and in the name of the Lord Jesus Christ.

"I indeed baptize you with water: but he shall baptize you with the Holy Ghost."—Mark 1: 8.

"John truly baptized with water; but ye shall be baptized by the Holy Ghost not many days hence."—Acts 1: 5.

"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."—Acts 2: 38.

"Who when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen

upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 15-17.

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues and prophesied."—Acts 19: 5, 6.

Fourth.—As the Holy Spirit is given only to such as are in Christ, it can only be enjoyed by baptized believers, inasmuch as by baptism Christ is put on.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death."—Rom. 6: 3.

"For as many of you as have been baptized into Christ have put on Christ."—Gal. 3: 27.

As it is not my design to extend this article to a greater length than it appears to me the subject demands, and as sufficient has been said to support the positions taken, the conclusion of the whole matter appears to my mind in this form:

First.—The thief believed in the gospel of the kingdom, as his request plainly indicates, "Lord remember me when thou comest into thy kingdom."

Second.—His faith must have been produced by hearing the gospel, for "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" "So then faith cometh by hearing, and hearing by the word of God." This word of God Peter declares to be "preached unto you" "by the gospel."

Third.—His faith grew into knowledge, in that he could say that Jesus was the "Lord," which Paul says, "No man can say, but by the Holy Ghost;" therefore he must have had the Holy Spirit.

Fourth.—Having received this know-

ledge by the Holy Spirit, he must have become, prior to its reception, a son of God, and because he was a son, God sent the Spirit of his Son into his heart.

Fifth.—He manifested this knowledge, or gift of the Spirit, before he received any reply favorable or otherwise to his request.

Sixth.—This Spirit of God being only enjoyed by those in Christ, the "world," or the "natural man," not receiving it, he must have been in Christ.

Seventh.—And as he was in Christ, he must have been baptized into him, for by baptism do men put on Christ.

Eighth.—The fact of his being condemned by human law as a thief, and even justly as he admits, does not militate against the claim that he had been and was a disciple of Christ; for if it did, the discipleship of others must be disproved upon the same principle. The argument being that Christians may fall into sin, and yet be saved by repentance.

Ninth.—That, as the "Pharisees and Sadducees," the "publicans," the "soldiers, and all the land of Judea, and all they of Jerusalem, and all the region round about," went forward to be baptized of John, it is certainly very probable that the thief received baptism of John, if not of Christ or one of the apostles.

Tenth.—The dying thief exhibited a far more enlarged faith in the gospel than the majority of the so-called christians of the present day, ministers or laymen; for instead of believing in a "kingdom beyond the bounds of time and space," of which the scriptures know nothing, or a "kingdom of grace in the heart," he believed and trusted in the establishment of the true gospel-kingdom, even the restoration of the throne and kingdom of David, and in the personal reign of Christ on the earth. Instead of saying, "Lord, remember me when thou goest into thy

kingdom beyond the skies;" he said, "Lord, remember me when thou comest into thy kingdom;" believing as Christ himself had taught, in his return to earth, and his reign on the earth, and over it. For these many reasons, I believe the thief to have been an intelligent, baptized believer in the gospel.

True Latter Day Saints' Herald.

PLANO, ILL., FEBRUARY 15TH, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

QUESTIONS AND ANSWERS.

The following queries have been lying accumulating in our drawer for considerable time. Some of them were laid away to await a disposition to answer them; and some for the want of time to examine them. We answer them as well as we are able, and as they present themselves in point of importance.

Question.—Who is the father of our spirits?

Answer.—We are not prepared to say that our spirits had a father, as we understand the word father. But if by the term father, it is intended to convey the idea of creation, or organization, from already co-existent material, we are disposed to believe that God was our Creator. Paul in Hebrews 12 : 9, Holy Scriptures, writes, "Shall we not much rather be in subjection unto the Father of spirits, and live." In James 1 : 17, mention is made of the "Father of lights," and we presume that the term Father is used to signify Creator, Organizer and Lawgiver in both instances; and not to signify one who has begotten "spirits" and "lights."

We know of no scripture definitely stating other than the above, hence think it quite sufficient to believe that God is our Creator and Father, without a specific declaration of how he became such.

Q.—If an officer of the church should transgress, and he be cited to appear at an elders' court, and be found guilty; and the sentence of the branch be, that he should be deprived of his office, and be disfellowshipped for any term, say three or six months, or one year; and at the end of the term he be restored to membership,—is it essential in such case that he should be reordained to the office again, or does he lose the office he had in consequence of transgression?

A.—The individual does not lose his office until he be disfellowshipped for the deprivation of his entire right to membership; unless it is so provided by the sentence of the branch.

We have several forms of the question concerning dancing, some of which we give below.

Ques. Is dancing, in the common acceptation of the word, properly made a test of fellowship? Should a member be dealt with for attending and participating in a dance, if there be no other ground of complaint against him?

The writer sending these two questions, writes, "I think a word or two in the *Herald*, to the point, might be of service in settling some differences of opinion which now exist on the subject."

We are not informed as to what the opinion of this writer is, but presume that he has one, and perhaps a *decided* one too. If our answer should be in accordance with his views, would it be final with those differing from him? If not in accordance with his views, would it be final with him? We doubt the result in either case.

Ques. Is it a sin, or a punishable offence for a saint to dance? If so, does its sinfulness consist in the mere act itself, or does it become so through the surroundings, or attendant circumstances? And what would the principal circumstances be that would aggravate the case if the simple act be wrong; or that would constitute it a crime if innocent in itself? If it is not a sin, or a violation of church discipline, yet being a cause of reproach to the church through the fact of other religious parties viewing it as a sin, what position should the public teachers of the church take? If it be not a violation of the spirit or the letter of the law, can the proper authorities compel a member to avoid that which may be only "an appearance of evil," and which may or may not lead to evil?

Ans. The foregoing questions but open the subject for a wider investigation, and we may not possibly please either of these querists, as we are not informed what may be the position of either.

Dancing is not named among the sins forbidden in the law, that we have ever yet discovered. Of itself it is not a crime known to the law of God, at least so far as we have been able to read the word. Whether, in the common acceptation of the word, dancing may properly be made a test of fellowship remains for consideration.

What is a fellowship in the church? By whom is it offered? To whom is it extended? What are the conditions upon which it may be retained? By whom is it dissevered, broken or disannulled?

These are all to be examined in determining the general question, and involve matters of so difficult adjustment that we have heretofore shrunk from attempting it.

A fellowship in the church is a subject of deep significance, and in its retention or its loss, damns or saves a soul; this should be borne in mind always in deciding upon the adoption of *rules* for governing those received into the church, upon a transgression of which the hand of fellowship *must* be withdrawn, and they expelled from the *body*.

It is very obvious, that if our claims be just, any one received into the church, is received into fellowship with the Spirit, and through the Spirit with Jesus the Redeemer. This connection, or fellowship, once established, and recognized by the body here and accepted and sealed by the giving of the Spirit is thenceforward a sacred thing, and is not subject to the caprice, whim or will of any *third* party. The men by whom or through whose instrumentality it has been established can go no further; theirs was the right to build up, but theirs is not the right to tear down.

We are aware that in defence of the right to "cut off" the words of Jesus are quoted, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven;" "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained." The latter part of this quotation is from the sayings of Jesus to his disciples after his resurrection, and has connection with their public ministrations as preachers to the sinners. See John 20: 23. The first part of the quotation is found in Matt. 18: 18, and occurs in the Savior's instructions to his disciples respecting the manner of dealing with those who *refuse* to hear the *church*.

These quotations give the ultimate action of the *church*, and do not warrant individual excision; hence when those men were to seal, that sealing must be in accordance with the *laws* by which the church or kingdom was to be built up; and in like manner, what was loosed by them was to be loosed upon the very same principle, it must be done in accordance with the law governing the church.

The relation of fellowship with the Redeemer, is a personal relation having two parties, the Redeemer the one, the individual received the other. That which constitutes a right in the church to sever the connection between the two, must be of an unmistakable character in the *law*, not in the *prejudices*, the superstitions, the traditions, the personal ideas, conceptions or opinions of men concerning good behavior; nor the whims, caprices and jealousies of official members.

Rules affecting the personal conduct of those received into the church must have the clearest sanction of God's law, or it is manifestly easy to err in enforcing those rules. If there be any error to be committed, it is far preferable that that error should be made upon the side of Mercy, rather than that of Justice. Hence the difficulty of judging human motive for transgression; hence the difficulty of conviction; hence the Savior's celebrated plea for the woman taken in the act of transgression, "He that is without sin among you, let him first cast a stone at her."

We regard dancing as one of those acts made crimes by voice of public opinion, that opinion having been formed from various considerations.

We can not see that the saltatory motions of dancing are any more crimi-

nal of themselves than would be those of walking, running or jumping; or riding upon horseback, the horse in a walk, or trotting, or running, the object being recreation or amusement. If not a crime in itself, it can only become a crime by reason of its associations leading to evil.

That there is danger of running to excess in dancing is an argument against it; and we do not question but that the present associations with which dancing is connected exercise an influence tending to the demoralization of some minds.

Late hours, foolish dressing, expensive decorations, unhealthy rooms and unnatural excitement; together with the frivolous character of the conversation usual to the devotees of the dance, are all connected with the present system, and are all bad in themselves, and bad in their results.

A liking for fine horses may lead to the race track, and that to the gambling hell; but it is not a crime for even a sober minded man to drive a good horse. The eating of meat may tend to *gluttony*, which is a crime; but meat is good for food, in proper quantities and at proper times. "A merry heart doeth good like a medicine," but "excess of laughter is sin."

Exercise of some kind must be had, and amusements of some sort must be tolerated. If we proscribe any, which shall they be? Nearly all, or quite all, may be abused. Boys may skate their time away, and perhaps fall through the ice and drown. Base ball has become one of the patent games for making money. Girls may jump the rope till they kill themselves. Sunday school story books are but the precursors of the romance and the novel. Innocent declamations in school days, lead to school exhibitions, they to private theatricals, charades, tableaux, and parlor games; these to the theatre; and the theatre to the ——, we do not know where to begin, nor where to leave off.

Would it not be far more sensible to teach and insist upon the rational indulgence in what is not wicked of itself, but wicked by reason of its surroundings? If the sin is in the associations connected with dancing, then true wisdom should teach us to remove the surroundings. Our boys ought not to play base ball for hire, or for gambling purposes; but why should they not play it under proper circumstances, and in proper seasons? Our girls ought not to grow up rude hoydens; but they should have exercise enough to give their frames proper development, and strength to bear life's burdens, when in mature years they come upon them. Grandfathers in deportment at twenty, and grandmothers at sixteen, we shall expect to die at twenty and twenty-five.

Our boys and girls *may not dance*; but they may run, romp, shout and laugh together at school, on the road home, in the door yard; play forfeit, crack nuts, pare apples and tell ghost stories round the kitchen fires, etc.

We have tried for nearly twelve years to fit an old man's head on our shoulders; but we have concluded that heart, shoulders and head must grow old together. If we can not fit one on our own shoulders, we anticipate no

better luck in attempting it upon others, and hence shall not try it; but this is probably a digression.

We suppose that we have made this answer sufficiently long, and conclude by writing:

If dancing, in the common acceptation of the term is made a test of fellowship, it must be so done by the local action of branches or districts. If a member be dealt with for attending and participating in a dance, it will be by reason of such local enactment.

Dancing is not a sin of itself; but becomes so by its surroundings.

The principal circumstances that would render the act of dancing more aggravating in its character as a crime, would be, the strength of the public opinion of the church against it; the extent to which the folly of it was carried; the amount and character of disregard shown to local enactments or rules against it; and would depend for its punishment upon the clemency of the church before which the transgressor should be tried.

The fact that other religious bodies may view dancing as a sin, is only of value so far as that view may be in accordance with sound judgment and the law of God. They also view it as a *sin* to be a Latter Day Saint; but should we not for all that obey God.

The position that the public teachers should take, should be that the General Conference has decided that "dancing as at present conducted leads to evil, and should be discountenanced."

Whether it is proper to *compel* persons to avoid that which may be only "an appearance of evil, and which may or may not lead to evil," has not yet been decided by the general church authorities.

We look upon it as one of those questions that "gendereth strife."

P E R S O N A L S .

We clip from the "*Omaha Tribune and Republican*," the following eulogy upon Br. H. J. Hudson, of Columbus, Neb. Our prayer for Br. Hudson is, that he may always prove as worthy as we now believe him to be, and for the church, many more like him.

"Mr. Hudson, of Platte, is one of the ablest debaters and truest men in the Legislature. His record is unblemished, and his leadership universally acknowledged. We thank him in behalf of the State for his fearless and unswerving course in behalf of the public interests."—*Omaha Herald*.

"We endorse the above compliment to Hon. Henry J. Hudson with pleasure. Though not of our political house-hold, we regard him as one of the truest and best men in the State; one of the comparatively few to whom the people may safely and wholly trust their interests. Not strongly partizan, on general questions he is always on the side of right. No amount of money can purchase his integrity, and no temptation force him to surrender his real convictions. His conduct is in glorious contrast to

that of many of the members of the Legislature, and must extort the admiration and respect even of his opponents.

“Fortunate would it be for Nebraska, if men—whether Republicans or Democrats—like Henry J. Hudson were more plenty.”—*Omaha Tribune and Republican*.

Br. Charles N. Brown, of Providence, R. I., winds up a letter to the “*Providence Evening Press*,” published in its issue of Jan. 6, 1872, in the following terse manner. Br. Brown has our commendation.

“We would add that the faith and doctrine set forth in these extracts have ever been the teachings of the true Church of Jesus Christ of Latter Day Saints from its first organization under the ecclesiastical presidency of Joseph Smith, upon the 6th of April, 1830, to the present time. And any and all teachings put forth by any individual or parties, under the name of Latter Day Saints, conflicting with the principles here represented, are opposed to the true Church, also to the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and have given just occasion for the censure of intelligent and well ordered communities throughout the land. The books referred to, also the *True Latter Day Saints' Herald*, and *Zion's Hope*, (church periodicals), tracts and other works may be obtained at the publishing house of the church, by addressing the President of the Reorganized Church, Joseph Smith, Box 50, Plano, Kendall Co., Ill. Or the same may be obtained at cost of the subscriber, who cheerfully accords the opportunity of a personal interview, especially to the clergy and leaders of every religious and moral organization, and the editors of periodicals; and with equal pleasure to every other individual who may wish to know more of these things. *We invite investigation and fear not in any wise the light of truth.* Religious services at 281 High street. Our doors are open and seats free to all people. No collections are taken. The gospel which God has committed to us we communicate freely to all. Truth is cheap at the price of a candid investigation. The trihedral prism is of no interest or value in darkness, but in the light it is beautiful and instructive.

“CHARLES N. BROWN.

“Presiding Elder of Providence Branch of the Church of J. C. of L. D. S.”

WE have heretofore permitted a greater latitude in the character of the articles published in the HERALD than we expect to give hereafter. When an article expressive of the opinion of a person respecting doctrine has been published, any one wishing to express a dissenting opinion must give their views upon the subject written of, without reference to the opinions expressed by former writers. Our reason for this course is, that the method adopted by some writers of reasoning from objective points is not conducive to harmony. If an opinion is not sufficiently marked to be expressed affirmatively, it is better not expressed until it is more matured.

A COUNCIL of the church held at Birmingham, England, Jan. 2d, present year, decided to publish a collection of one hundred hymns from *Zion's Harp*, provided that we should consent to such publication. We have written to Br. Charles Tyler giving this consent; and this is further to express our approval of the measure.

OWING to an unusual press of Conference Minutes and Letters from Correspondents, we are under the necessity of letting several reports lie over. The time to which the several Conferences named below adjourned is given, so that no difficulty in that regard may occur, by reason of the minutes not being published.

The South-East Illinois District Conference will meet at six o'clock in the evening of Friday before the first Sunday in March, 1872, at the Caudle School-house, on Brush Creek, Ill., (Mar. 3rd).

The Des Moines, Iowa, District, will meet at Newton, Jasper Co., Iowa, March 2nd, 1872, at two P. M.

St. Louis Sub-District No. 1, of St. Louis, Mo., Conference, will meet at Gravois Meeting House, on the first Sunday in March, 1872, (Mar. 3rd).

The Nauvoo and String Prairie District will meet at Montrose, Lee Co., Iowa., March 2nd and 3rd, 1872.

LET the Elders in Pittsburgh and the East take notice of the call from South Bethlehem, Northampton Co., Pa., and at Reel Ridge Coal Bank. Also at Whitehall, New York State.

BRETHREN E. C. BRAND AND MOSES GAYLORD found a lost sheep at Red Oak, Iowa. We think there must be many more scattered thereabouts.

BROTHER C. W. CONAT, of East Tawas, Michigan, writes encouragingly of the work there.

Correspondence.

ELKADER, Iowa,
Jan. 4, 1872.

Dear Joseph:

My letter written under date of Dec. 22, 1871, has been delayed on account of the storm that at the time was in full blast; the wind helping to pile the snow into drifts, with a fury that seemed to say to invalids that they had better stay in doors. Next came New Year's, when I thought of going out to the post office. Then came a stranger from Strawberry Point, a distance of twenty miles, requesting me to go home with him for the purpose of preaching a funeral sermon on the death of a brother by the name of Ephraim Hart. This brother, as it appears from the account of him, was a native of the State of New York, and at an early time

emigrated to Illinois, where he became acquainted with the gospel as preached by the Latter Day Saints. He also became a member of the church of that profession, and soon after emigrated to this State, Iowa, where he has resided for the last few years near Strawberry Point, Clayton Co., with very poor health.

Having lingered long in this condition, he took his last leave of his family on the morning of the New Year, at half-past two o'clock, making the request that his friends would send for me to attend his funeral obsequies, which I accordingly did, speaking from John 11: 24, 25.

Had this brother lived until the 18th of March next, he would have been fifty years of age. He leaves a wife and four children to mourn his loss, three of them small boys, and one daughter. The daughter is married, and lives some distance from her father's burial place. By request, I re-

port the death of this brother to the *Herald*, and his friends near Plano. It is due to him and his friends to say that he died strong in the faith of the latter day work.

Respectfully,

WILLIAM B. SMITH.

DRESDEN, New York,
December 31, 1871.

Bro. Joseph Smith.

I write to beg of you to send us help. The harvest truly is ready, but the laborers are few. One year ago brother Charles Noble, of Amboy, Ill., came here. He held meetings. It was the first we had ever heard of this faith. He was here about eight weeks. He baptized three; but had to return home too soon. I think if he could have stayed longer he would have baptized a number. He ordained one, but no one, or but few will hear him. I think if you could send some one here it would do a great deal of good; besides helping brother Jones.

Enquire for Joel Noble, at Whitehall, New York.

MRS. POLLY NOBLE.

SOUTH BETHLEHEM,
Northampton Co., Penn.,
January 1, 1872.

Mr. Editor:

I am not a brother of the Latter Day Saints. I never was. I have been raised in the Congregationalist church, and have been a member of that church for many years; but I have no faith in the sectarians since I commenced to read the Book of Mormon, the Covenants, and the *Herald*. I have read more of the Bible lately than I ever did; and I have found satisfaction by searching the Scriptures and comparing them with the Book of Mormon. The True Latter Day Saints have the gospel, and I believe in the same gospel. I thank God for opening my eyes that I can see the narrow path that leadeth to life everlasting. There are about half a dozen here who believe in "Mor-

monism," but there is not one brother or sister among us. We wish very much if any brother should happen to travel through this place, that he would give us a call.

JOHN T. WILLIAMS.

REEL RIDGE COAL BANK, Pa.,
December 23, 1871.

Dear Herald:

I have been blest, many times, while reading your columns; I feel it my duty to contribute my mite in my weak way. We live sixty miles from Pittsburgh. Sharon is a thriving town four miles west of us. This is a great coal country. There is here what is termed the block coal. It is very rich in quality. The owners are getting very rich by its profits.

This part of the country is well populated; we have all grades of society here. The religious portion is very much prejudiced against the Latter Day Saints. There is a debating society on doctrinal points of the Scriptures. One of the members asked me to join them. I was glad to offer to do so; but they put it to vote, and I was voted out. They said they had nothing against me or my character; but they did not consider our church "*Orthodox*." I told them that I had a testimony that I was in the kingdom of God; and that they ought to hear more of the Latter Day Saints' doctrine. According to Webster's definition of the word *Orthodox*, I was all right.

Thank God; he has heard my prayer, and given me some help. I have been here alone for a long time; but we have a branch now; with one elder, one priest, one teacher, and one deacon. Br. Parsons organized it, as you will see by the report of the Pittsburgh Conference. We are called the Bethel Star Branch. We are a happy people, thank God. We are not ashamed of the gospel of Christ. When the Lord gives us his Spirit, we are able to show where the "*Orthodox Church*" is. When it comes to the point, those claiming to be orthodox will not endure sound doctrine; but turn the word into fables.

The saints ought to be a happy people, and, I think, ought to co-operate in temporal things. The *Herald* office is crippled for want of money; *Zion's Hope* is going down if it is not better supported. If the saints owned one of the coal banks here, and we could if we would co-operate with each other obtain one; for we are the people that can do it, having one faith, one Lord, and one Spirit, we could make Zion rich. One of these coal banks clears as high as fifty thousand dollars a year. If we had that, we could send the *Herald* once a week, and make it double the size it is now, and soon spread it over the country, from the Atlantic coast to the Pacific Ocean. You may think that this is building castles in the air; but we will have to do that or something like it before we fulfill the prophecies concerning Zion, and realize God's promises to Israel. His seed shall inherit the riches of the Gentiles. It must be by a legal process.

Yours in the Gospel,

JOHN McMILLEN.

HEALDSBURG, Cal.,

December 31, 1871.

Dear Brn. Joseph and Mark:

There are but few of us here in Healdsburg; but we are trying to do our duty as saints. There is an elder, a priest, and a deacon here; but we have no organized branch. Yet we have meetings every Sunday. How is it, where there is no organized branch; can they partake of the Sacrament when such is the case?

[The Elder and Priest can administer in such case; but if saints so situated are within an organized District, they should consult with the district officers. But if there be no district organization embracing the locality, the saints can meet, and in the fear and love of God, commemorate what Jesus has suffered and done for them.]—Ed.

We have no place in which to hold our meetings but private houses. But we have

good meetings, and the Spirit of God is with us. We have but twelve members, but we can say that they are all good members. We all feel from the signs of the times, that we ought to be up and doing, lest we be cut off when the Savior comes.

May the Lord bless all who love the truth as it is in Christ Jesus.

Yours, J. Y. GRAUMLICH.

SUDGWICK, Iowa,

December 8, 1871.

Br. Joseph:

I have long desired to give you a brief account of my circumstances and reception of the gospel; but could not feel at liberty to do so, till my Father had given me permission. Nearly eleven years since I became a victim of dyspepsia. It was more than six years since I had done a day's work, or had even been able to sit up all day, with three or four exceptions, till recently. I had but little power to use my limbs; much of the time was confined to or about the bed. I also lost the use of my eyes. I had excruciating pain in them for twenty months. It was torturing if I attempted to use them, not to the eyes only, but to the whole brain and head.

Last February, my brother took me to the Latter Day Saints' meeting, which was held in a dwelling house; and I thank my Heavenly Father that he introduced me to a people so kind, so worthy, so Christ-like. I heard one sermon. It was different from any I had ever heard before, yet I could not reject it, because it was Bible truth, and that I appreciated.

The following day I prayed earnestly to be enlightened on the subject. It was made plain that it was God's work, and that it was his will for me to embrace it. I pledged myself to the command, but did not wish to act rashly in the sight of the world. I informed the church to which I belonged of my determination, and in six weeks after I knew the Father's will, I became a member of the Church of Christ. During that time I prayed much in regard

to the subject, and but once did my mind waver. On the 9th of April I was initiated into the household of faith, and have never been sorry that I obeyed the Father's will; but instead, have nearly all the time felt to rejoice in the God of my salvation, and the gospel of the Lord Jesus.

While passing through trials of faith, I have for a moment felt to recoil beneath the gaze of the tempter; but immediately would look to the ruling power, and have invariably found help in time of need.

Many of my former friends prophesied, (although they don't believe in prophecy), that I should regret the step; but what an erroneous idea. Did ever a Christian regret a step that brought him nearer to his master? No, never!

If I could have the whole world at my command, by turning from the light and truth that I have received in this glorious work, I would not accept the proposal. No, not for a moment; "For what will it profit a man to gain the whole world, and lose his own soul!" And should I choose darkness after receiving so much light, perdition must be my doom. Nor is that the greatest reason why I shrink from such a course. Our Father merits faithfulness, for he is ever faithful and true. We should love and obey him, because he first loved us; not because we fear his indignation.

By the gift and power of God, my health has been restored to a great degree; and I have the witness that it shall be wholly restored, if I am faithful; not doubting the promise of him who never fails, but through our unbelief withholds the blessing. I have had power to walk five times as much since last April as I had during the five and a half previous years. I suffer but little from dyspepsia now, and can read and write quite well. These are blessings I know how to appreciate, and I know by whom they have been restored. To him I give the praise, the honor, and the glory.

We know we are in the right way, therefore, let us not mind the scoffs and frowns of the world. They reviled our Master;

they will revile us also. Let us cling to the cross, and the way will grow brighter and brighter, till we are ushered into that perfect day made bright by the glory of God.

What can fill us with greater joy than to know that the author and finisher of all things will condescend to bless us poor, despised, offscourings of the earth, with his Holy Spirit? This is an unmistakable fact; for he has confirmed it by the signs that his word declares. Yes, he has done it, and he will continue to bless us through time and eternity, if we are true to our vows. We can boldly hold our heads up before the world, and declare that we do love and serve the God of Israel. There can be no mistake—it is the same gospel, the same Savior, the same Father the saints received, obeyed, and worshiped eighteen hundred years ago. I repeat it—they are the same. God grant we may walk worthy of a cause so sublime, so pure, so holy.

Your Sister in Christ,

ALMIRA M. BROWN.

MILLERSBURG, Mercer Co., Ill.

Dec. 16, 1871.

Dear Brother Joseph and Brother Mark:

I thought, as it has been some time since I have written to you, that I would write an open vision that was shown to me. It is at your pleasure to do what you think best with it.

In the morning, before rising from my bed, about day-break, I saw a large man. He looked as though he would weigh about two hundred and fifty pounds. He was large in stature; his hair was white, and straight. He had a very spiritual, transparent countenance. He seemed to be seated on a throne, and by his side stood another person, of medium size form, robed in white, and a beautiful form it was. The Spirit said that the large person was Abraham, and the one by his side was Christ. At that moment, there seemed to be a wolf pass swiftly by their

feet between them, when all disappeared; and thus said the Spirit, "Judgment being mine shall raven as a wolf in the morning, and devour the prey, and at night he shall divide the spoil; and father Abraham shall soon take the seat of his inheritance."

Thus ended the vision.

I hope, though weak in the flesh, to overcome, and obey the will of the Eternal Father as manifested by his Son for the redemption of the children of men, and to be saved in the everlasting kingdom of God. I wish to be sustained by your prayers. Yours in the hope of the first resurrection.

J. L. RUST.

WELLSVILLE, Missouri,
November 29, 1871.

Br. Joseph.

I thought I had better drop you a word or two in regard to this branch. There is no progress, or at least no increase among us here, as there has been no elder visited us since Br. Hazzeldine came from St. Louis a year ago last May. I can do but little myself in the English language; but I have distributed tracts all through the neighborhood, and for several miles around, and by that means I have had many opportunities to speak to different denominations on the principles of gospel truth. The tide of prejudice is becoming less in this vicinity. I would love to have some one come here who would have his heart in the work. I pledge my word that I would do all I can to help him.

I have seen lately in the *Herald* that blunt truth sometimes did more harm than good. I feel myself among the class who use it; but I have my heart in the work, and feel anxious to advance the kingdom of Christ. We all rejoice to see that the work is progressing, as it is recorded in the *Herald*.

Recently, I had a conversation, by his own request, with a Campbellite preacher. The question he set forth was, "Did we, as a church, believe in present revelation?"

I affirmed that it was written that the Lord would do nothing without revealing to his servants the prophets. He confessed that he believed that I was an honest man. He also put the question whether I knew that the signs followed the believer? I affirmed that I did, and I certified to him also that this blessing was promised to him if he would obey the law of God.

I referred him to that verse that declares that "If any man will do the will of my Father, he shall know of the doctrine." We parted in good feelings.

Yours in the gospel bonds,
JOHN T. PHILLIPS.

GALLAND'S GROVE, Iowa,
December 11, 1871.

Br. Mark H. Forscutt:

I am alive, spiritually and temporally, and my Father blesses me with good health, for which I ever feel thankful. The spirit of my mission is on me continually, to tell the people the straightness of the way, to teach them to keep the word of wisdom, with the commandments of God, and to live by every word that proceeds out of the mouth of God, and sanctify themselves, and stand in holy places, and be ready for the day of the Lord, which cometh as a thief in the night, to be sure never to teach anything that I do not practice myself. This is the greatest preaching we can do; then the observer will say that the preacher is not a hypocrite. This is a big crime in the eye of the Almighty. O! how necessary to be saints, and to be acknowledged by the Holy Ghost, that our daily walk and conversation does please God. This is all we have to do, and we should know that we do it right, and if we humble ourselves sufficiently to know this fact, we shall indeed become as little children, for of such is the kingdom of heaven. Surely this is the point to gain, and this is what we are here for, and our only business, and if neglected never can be recalled. Of what importance it should be to all mankind,

and how careless and indifferent as though the world was always going to stand, and man would live forever, when we see death and destruction on every hand, and in every form and shape, to destroy man and beast. Yet mankind is perfectly benumbed, stupid, and unconcerned. What a field to contemplate, and keep the spiritual mind continually on the stretch to try and save some of the human family. O! how humble the saints should be that God might pour out his spirit continually upon them, that they may know how to do, and what to do, to be instruments in the hands of God in the redemption of Zion, and building the New Jerusalem, and the Temple in Jackson county, Missouri, to have a place of refuge for all that will not take the sword against their neighbor. O! how important is it that the saints wake up, and have their lamps trimmed and burning, and lay up plenty of oil, for the bridegroom is coming soon. Everything bears witness to the fact. May the God of all grace be with the saints, and show them the necessity of being up and doing while the day lasts, is my prayer continually.

JOHN LAWSON.

WELLSVILLE, Missouri,
November 29, 1871.

Br. Joseph:

As I have long felt a desire to write a little for the columns of the *Herald*, I shall by the help of God's Holy Spirit, endeavor to drop a word of encouragement, more particularly for the benefit of my brethren and sisters, both young and old, who have recently united with God's people. It is but little over twenty months since I entered into covenant with the Lord, by obeying his own chosen terms, or in other words, the ordinances of the gospel. I was thirty-five years old when I was baptized; had been a member of the Congregational church since I was fourteen. Through the faithfulness of my mother, I obtained considerable of common school education. Good books were my

chosen companions for almost every minute of leisure time; and very often in reading over the list of books published by the American Tract Society, it grieved my heart because I had not the means to purchase more of them. I was brought up where I enjoyed the teachings of a Sabbath school and Sabbath services always. Many, very many of the most talented and able ministers of the day, both Welsh and English, belonging to different denominations have I listened to since I can remember.

In the year 1865, I, along with my husband and one child, moved from Paddy's Run, Ohio, to this place. In all my reading I never saw anything to give me any information respecting the church of the Latter Day Saints; neither did I hear or read but very little of slander concerning Joseph Smith; but occasionally I saw pieces in publications about Brigham Young and the Mormons in Utah.

During the space of twenty-one years that I was a professor of religion, and quite a zealous one too, I enjoyed at times happy seasons, and more so during the early part of my religious life; but almost always when I tried to carry on a kind of self-examination, which was a duty urged upon all professing christians, I always left off dissatisfied with my character as a Christian; but as there was no remedy which I did not make use of I felt that there was nothing to do but go on as faithfully as I could. A Congregational church had been organized in this place some two years previous to my union with the saints, and I was very zealous with it; praying much for the prosperity of the cause. I had not the least idea or shadow of a doubt concerning it that it was not the work of God. At this point of time, the Lord in his mercy saw fit to bless the labors of Br. Phillips to open the eyes of my understanding, and enable me to see myself and the all-sufficient remedy for a sin-sick soul. After some five weeks of investigation, and struggling with objections and oppositions,

within and without, truth won the day, and I resolved to obey.

The ordinance of baptism being over, my confirmation was postponed for three days to await our meeting. During this time, I had the severest battle of any with the enemy of my soul, and he well nigh conquered me; but God in his mercy saved me, and since that hath shown me his salvation. Many times since then have I praised and blessed his name for leading me to the fold where I hope to remain forever.

May God bless his prophet and his people, is the prayer of your unworthy sister,
CATHERINE LLOYD.

HARWICH, Ontario,
December 29, 1871.

Br. Joseph:

I have met with a very great deal of persecution here since I was chosen to preside over the Botany branch. The people here, (some of them belonging to religious societies), have declared that they would starve the old "Mormon" preacher out of the place; but as yet they have not done so. Br. J. S. Snively has baptized three since my being here, and four more have said they are ready to obey the word of the Lord—I expect it will be this week.

I do firmly believe that after a while I shall be able to live down the paltry persecution that I am surrounded with. A Methodist minister has given out that he intends to lecture against us next Sunday. I have sent him a letter that we will meet him on fair grounds of discussion, and I am in hopes that good will result.

GEORGE ROBINSON.

Addresses.

Charles Sheen, Anamosa, Jones co., Iowa.
H. Fulk, Kirtland, Lake co., Ohio.
T. R. Davis, Nortonville, Contra-costa co., Cal.
N. H. Ditterline, No. 1220 Darien-st., Philadelphia, Pa.
T. E. Jenkins, No. 77, Victoria-st., Dawlats, Wales.
Jason W. Briggs, Ellis, Hardinco., Iowa.
S. Maloney, Cherokee Station, Kan.
A. Williams, Gatesburg, Jasper co., Mo.
Wm. H. Hazzledine, Gravois P. O., St. Louis Co., Mo.
George Bellamy, 1013 Buchanan-st., St. Louis, Mo.
James Kemp, box 300, Nebraska City, Neb.

Conferences.

Nodaway District.

The Conference of this District met at Liberty school house, Platte branch, on the 18th of November, and organized by appointing D. M. Williams, president, pro tem; and Wm. Woodhead, clerk, pro tem.

Official Members Present.—10 elders, 4 priests, 2 teachers, 2 deacons.

Resolved that those who know of business to come before this conference, present the same in writing. After which many resolutions were presented and disposed of to general satisfaction.

Resolved that we do not consider that presidents of branches have the exclusive right to say who shall, or shall not preach in the neighborhood where the members of their branches live, but consider it their duty to see to the flock of which they are made overseers, and that the elder's duty is to preach in the neighborhood where they live; but not to interfere with the flock, or branch meeting, without consent of the president of the branch.

Resolved that all elders be requested to report at our next conference to have their license renewed.

This district comprises the territory set apart by the North-West Missouri District, consisting of Andrew, Nodaway, Worth, Gentry, Harrison, Mercer, and Grundy counties, Mo.

Branch Reports.—Platte: Six elders, 1 priest, 1 deacon, 27 lay members, total 35.

Sweet Home: 2 elders, 1 priest, 1 teacher, 29 lay members, total 33.

Guilford: 3 elders, 1 priest, 1 deacon, 17 lay members, total 22, 1 baptized, 1 died.

Elders Powell, Fisher, Madison, Thomas, Woodhead, Jacobson, Christensen, and Williams, reported their hearts in the cause, and a determination to labor as far as their circumstances will permit. They have more calls than they can fill, have some opposition, but a general good feeling prevails.

Sunday: Preaching twice by Elder Wm. A. Litz; 1st subject, Was Joseph Smith a true Prophet. 2nd subject, The funeral discourse of father Andrew Moore, who was an old veteran in the cause, having passed through the troublous scenes of Missouri and Illinois. He died firm in the faith.

Resolved that we ballot for president.

Br. Wm. Woodhead receiving the largest number of votes, was declared duly elected.

president; D. M. Williams was elected clerk, and Ole Madison, treasurer.

Spiritual authorities sustained.

Collection for stationery \$1.40.

Adjourned to meet at this place on the third Saturday in February, 1872.

S. E. Kansas and S. W. Missouri.

The Quarterly Conference of this District was held at Galesburg, Mo., Nov. 4th and 5th, 1871. B. V. Springer, president; E. W. Depue and O. S. Goodin, clerks.

Minutes of last Conference read and accepted.

Branch Reports.—Pleasanton, Columbus, Pleasant View, Willow, Mound Valley and Galesburg branches all reported.

Elders' Reports.—A. Williams, W. J. Stokes, D. S. Crawley, Gilbert Cox, F. C. Warnky, James Hart, S. G. Black, A. J. Ames, E. W. Depue, John Thomas, Z. S. Martin, John T. Davies, and B. V. Springer reported.

E. W. Depue offered his resignation as clerk of the conference, which was accepted.

Resolved that all elders labor wherever the Spirit may direct them.

Resolved that B. V. Springer and J. T. Davies be sustained in the ministry, the same as last quarter.

A discourse was delivered by Z. S. Martin.

Sabbath, 10½ A.M.: Discourse by John T. Davies and Gilbert Cox.

Afternoon Session.—Held Sacrament and testimony meeting. Sister Ann Gray, who was baptized to-day, was confirmed by Br. James Hart. Five children were blessed, and the sick administered to.

Resolved that a committee of six be chosen to see that the families of B. V. Springer and John T. Davies be provided for. The president of each branch was chosen on said committee.

A collection was taken up for the purpose of defraying Br. Z. S. Martin's expenses to his field of labor.

Official Members Present.—1 seventy, 13 elders, 4 priests, 3 teachers, 2 deacons.

Resolved that a vote of thanks be tendered to the Galesburg branch for their kindness and hospitality during this conference.

To close this conference, the president gave a soul-stirring discourse of about one hour and a half.

Adjourned to meet at the Keiler school house, Crawford Co., Kansas, on the first Saturday in February, 1872, at 10½ A.M.

North West Missouri District

The Conference of this District was held in the Starfield branch, Missouri, November 25, 1871. Wm. Summerfield, President; A. J. Blodgett, senior, secretary.

Minutes of last conference read.

John Wood and George Carter were appointed Deacons for Conference.

Branches Reported.—Coon Creek: 3 officials, 5 lay members, total 8. John T. Phillips, President; Abner Lloyd, Secretary.

Far West: 4 officials, 22 lay members, total 26. Gain since last report 8. Ruel Frost, President; M. M. Ballinger, secretary.

St. Joseph: 12 officials, 20 lay members, total 32. Removed 4, gain since last report 7. One child blessed. Albert Bishop, president; J. C. McLutye secretary.

De Kalb: 9 officials, 13 lay members, total 22. Branch gain 3. Loss by removal 1. James Wood, president; Wm. R. Huscroft, secretary.

Starfield: 8 officials, 21 lay members, total 29. Branch gain by Certificate of Removal 7, loss 7 by Certificate of Removal, 1 disfellowshipped. Total loss 8. Present strength 29. E. E. Binstead, president; Wm. Summerfield, secretary.

Waconda, Bevier, and Hannibal branches, not officially reported.

A letter was read from the President of the Hannibal branch, John Taylor, desiring to be disorganized as a branch, for the lack of officers. Resolved that the branch remain as it is, and wishing them God speed in the future.

Resolved that the teacher of the Waconda branch give a verbal report not to be received as official. Teacher reported the branch the same as at last report, with the exception of one baptized, and one disfellowshipped; all in good standing as far as known by the teacher.

Resolved that this Conference request all presidents of branches to see that their branches are reported to the conferences quarterly in the future.

Report of Elders.—F. M. Bevins, Jas. Wood, Albert Woodin and James Johnson reported. The last named had blessed 2 children, George Nuttal had blessed 5 children and confirmed 2, Wm. Bozarth had married one couple, Wm. Summerfield had presided over two elders' courts, and sat on one case, had also confirmed two. Wm. Kinyon, E. E. Binstead, C. A. Bishop, D. I. Powell, Wm. R. Huscroft,

L. L. Babbitt, H. P. Loren Babbitt, Albert Jones and A. J. Blodgett reported. The last said he had baptized 1, confirmed 1, ordained 2 elders, and 1 teacher, and blessed 1 child.

Priests John Wood, George Carter, and M. M. Ballinger all gave in good reports concerning the work.

The case of Br. B. G. Watson was taken up for consideration. Br. B. G. Watson stated that he had done wrong, and had been under the influence of a bad spirit. He asked the forgiveness of the saints and of this conference.

Resolved that this conference forgive Br. B. G. Watson; that he be reinstated, and his license restored.

Evening Session.—The president being sick, the secretary presided, and William Bozarth was elected clerk *pro tem*.

Elder A. J. Cato's case was taken up, and the decision of the elders' court read, also the charges. The court found him guilty of the charges—court consisted of Wm. Summerfield, Prest. Jas. Wood, Jas. Steel.

Resolved that Elder A. J. Cato be suspended for three months, and report at the next conference.

The case of Elder I. D. Davis of the Bevier branch, tried by said branch, was ready, and the decision confirmed by the conference.

Resolved that this conference relieve Elder Wm. Summerfield, the president of this district, from the presidency, according to his request, and also the Secretary, A. J. Blodgett.

Resolved that this conference tender a vote of thanks to the president and secretary of this district, for their past services in the district.

Resolved that this conference elect their president to preside over the district for the next three months, by ballot.

H. P. Loren W. Babbitt was elected president, and Wm. Bozarth, secretary, for the next three months.

Resolution offered by the presiding priest of the Cameron branch, that the Cameron branch be disorganized for the lack of members, and as those who belong to it live ten miles from Cameron, and wish to join some other branch. Accepted.

Sunday, 11 A. M., L. W. Babbitt preached the word to the conference.

Afternoon, Elder A. Woodin preached.

Officials present: 1 high priest, 17 elders, 3 priests, 1 teacher, 2 deacons, total 24.

All of the spiritual authorities were sustained.

Two days' meetings were appointed in the St. Joseph and Far West branches.

The saints were blessed with some good instruction.

Treasurer's report.

Bal. on hand last report,	\$.81	
Received last conference,	5.00	\$5.81
Paid to prest. of district,	3.00	
“ secretary “	1.25	
“ poor “	.50	\$4.75
Bal. on hand,		<u>\$1.06</u>

The treasurer, F. M. Bevins, was sustained for the next three months.

Resolved that this conference tender a vote of thanks to Br. and Sr. Bevins for their kindness extended to the members of this conference.

Minutes of this conference read and approved.

Adjourned to meet at Starfield, February 24, 1872.

Weber Sub-District.

The Conference of this Sub-District was held at Henniferille, near Echo City, Utah, on December 3, 1871. John Phillips, president; Wm. L. Mitchell, clerk.

There is only one branch in this sub-district, although it extends up and down the Weber river a distance of sixty miles. The Ephraim branch is situated in the centre. This sub-district is now weak, through the removal of many of its members. Present strength of branch 45 members, including 6 elders, 2 priests, 1 deacon, and 14 scattered members. There has been no preaching done lately away from the branch; but the officers generally are energetic in defence of our faith and principles. We endeavor to keep a supply of tracts to give to them that are willing to read. The authorities of the church were presented to the saints, and were sustained in their several callings in righteousness; also the officers of the district and of the branch. It was proposed that this branch do what it can towards helping the publishing department of the church in the loss it sustained by the destruction of the Hymn Books in the late Chicago fire. A subscription was started by the saints, the treasurer to receive the same and remit to Plano by the New Year.

The gospel in its purity seems to have no charm among the people at present. The trials that are going on in Utah at present appear to take all the people's interest and attention.

Five elders and one deacon present.

St. Louis Sub-District No. 2.

The conference of this Sub-District was held Nov. 25 and 26, 1871. Geo. Hicklin, president; Geo. Kinghorn, clerk.

Branch Reports.—Alma: 30 members, including 2 elders, 2 priests, 3 teachers, 4 baptized since last report.

Belleville: 20 members, including 1 elder, 3 priests, 1 teacher, 1 deacon, 5 baptized since last report.

Pittsburgh: 12 members, including 3 elders, 1 priest, 1 deacon, 2 baptized since last report.

Greenwood: 14 members, including 1 high priest, 2 elders, 1 priest, 1 deacon.

Gartside Hill: 13 members, including 2 elders, 2 priests.

Wood River: (by letter after conference) 10 members, including 3 elders.

Caseyville: disorganized and scattered throughout the district; 17 members.

A good time was had at conference. The work is steadily and surely advancing onward; God helping every effort.

Northern Illinois District.

Convened in saints' meeting house, at Mission, LaSalle county, November 25th, 1871, at 1:30 p. m. Presiding Elder H. A. Stebbins in the chair. Elder Joseph Smith, clerk, *pro tem*.

An outline of the business to come before the conference was given by the president.

The branches at Boone Co., and Marengo are nearly broken up by reason of the moving away of some officials and the apparent apostasy of others. A few are affiliating with one Graybill. The district is generally in good condition so far as opportunities and privileges for preaching are concerned, but there is a lack of spirit and zeal in individual effort. Prayer meetings are not properly attended, too great a dependence being put on preaching the word, to the neglect of social meetings. There must be an awakening, and there must come sooner or later a great and radical change in this regard. There are places in the district where the prospect of doing good is excellent. The president had spoken in Amboy, and vicinity, Pecatonica, and had been in other places where he thinks good fields will be open this winter.

Branch Reports.—Amboy: 63 members, including 4 high priests, 1 seventy, 4 elders, 1 priest, 1 teacher, 1 deacon. Jacob Doan, president; N. L. Stone, clerk.

Mission: 69 members, including 3 elders, 2 priests, 2 teachers, 1 deacon, 1 removed by letter, 1 child blessed. Thos. Hougas, president; A. Hayer, clerk.

Report of Plano branch objected to by Br. W. W. Blair, who stated that he had been informed of the appointment of two officers by the branch, but that such appointment and the names of such officers were not mentioned in the report, and he desired the facts in the case. Delegate J. Smith asked that if the report be rejected that the conference certify the reason for such rejection. Upon inquiry being made, he stated the fact that there were two elders acting as counsellors to the president of the branch. On motion by Elder W. W. Blair, it was resolved that the report of the Plano branch be returned to the branch because it does not set forth the fact of the presiding elder having two counsellors.

Presiding elder G. Shaddiker reported the Fox River branch as without change, as did also presiding elder Odin Jacobs the Leland branch.

No statistical reports were given from either Janesville, Burlington, Boone Co., Marengo, Batavia, Sandwich, Fox River, Milton Centre or Leland.

Officials Present.—1 of the first presidency, 1 apostle, 6 elders, 2 priests, 2 teachers.

Elders' Reports.—T. Hougas, G. Shaddiker, O. Jacobs, Andrew Hayer, M. Madison, and priest, O. Hayer. Elder W. W. Blair gave a short report of his western mission in Utah and California. Pres. J. Smith also made a short report of his labors in Iowa.

On motion of W. W. Blair, it was resolved that the president of this district be, and is hereby requested to inquire into the late change in the branch organization at Plano, in the appointing of two elders as counsellors to the president, and to take the necessary steps to have the branch organized in a similar manner with the other branches of the church.

Elder J. Smith, previous to its passage, gave what he understood to be the reasons upon which these counsellors were chosen.

Upon motion, the committee appointed at the Conference held at Batavia, Illinois, Aug. 28, 29, 1868, to settle difficulties in the Amboy branch, was discharged.

The financial report of the president was received by vote and ordered to be put on the record. Eight branches during 1870 had collected for him \$73.50. In 1871 three branches, with individual donations from other branches collected \$60.50. A letter of recommend was

ordered by vote to be given Z. H. Gurley, junior, he being a member of this district but not of any branch of it. Further time was granted to the president and clerk to give letters to the Rochelle members as per resolution of August 26th, 1871. Resolved that the next quarterly conference be held at Plano, Illinois, February 24th and 25th, 1872.

Adjourned till 7 p. m. At 7 p. m. preaching by Br. J. Smith, on the Resurrection of Christ. On Sabbath morning, by Br. W. W. Blair, on the Mission and teachings of Christ. Br. J. Smith also preached at 2 p. m., and Br. W. W. B. at 7 p. m. Adjourned. H. A. Stebbins, president; J. Smith, clerk.

Little Sioux District.

The Quarterly Conference of this District convened on the 2nd day of December 1871, at 10 o'clock A.M., at the Saints' church, Little Sioux, Iowa. J. C. Crabb, president; Asa Walden, clerk, *pro tem*.

The minutes of the last conference were read by the clerk and adopted.

Elders' Reports.—D. M. Gamet, S. W. Condit, P. Cadwell, C. Downs, A. Ballantyne, Asa Walden, J. C. Crabb, P. Stevenson, and John Lytle reported.

The regular district clerk, Br. D. Maule, having arrived, Br. Asa Walden was released.

The minutes of the forenoon were read and approved.

Branch Reports.—Little Sioux: 100 members, including 2 high priests, 9 elders, 3 priests, 2 teachers, 1 deacon. All in good standing. Nine added by baptism since last reported, and 4 removed by letter. D. M. Gamet, president and clerk.

Magnolia: 17 members, including 2 high priests, 2 elders, 1 deacon, 1 added by baptism. Phineas Cadwell, president; James M. Adams, clerk.

On motion Br. J. C. Crabb was recommended to the quorum of seventies, as a worthy member of said quorum.

Resolved that the elders and officers of this district be requested to labor wherever and whenever an opening presents itself.

Prayer meeting. The gifts of the Spirit were manifested.

Sunday, Dec. 3rd.—Sacrament was administered. Preaching by Brn. J. C. Crabb, and S. W. Condit.

All the authorities of the church were sustained in righteousness, by a promise of faith and prayers.

Br. J. C. Crabb tendered his resignation as district president; not accepted.

Adjourned to McHenry's school house, Bigler's Grove, Saturday, March 2, 1872.

North East Kansas District.

The conference of this district was held at White Cloud, Kansas, December 2nd and 3rd, 1871. D. H. Bays, president; Elder Caudle, clerk, *pro tem*.

Minutes of last conference read and corrected, White Cloud having only 25 members in place of 26.

Reports of Branches.—Atchison: 6 elders, 1 priest, 1 teacher, 1 died, 3 cut off, 1 baptized, total 32.

White Cloud: 2 elders, 1 teacher, 1 deacon, total 22.

Tarkeo: verbal statement given by president of branch.

Benton: not reported.

Reports of Elders.—Br. Hugh Lytle had preached about White Cloud, and rejoiced in the spiritual growth of that branch. Elder Caudle had preached some. Elder J. M. Brackenbury had filled his mission. Elder D. H. Bays had preached every Sunday, visited the branches, and traveled considerably in the district; finds a great inquiry after truth in his travels.

Resolved that all who have reported are hereby requested to labor wherever opportunity offers, and whenever circumstances will permit.

Br. Lewis Middleton was ordained to the office of priest, by Hugh Lytle and D. H. Bays.

Resolved that a committee be appointed to ascertain the feelings of the members of the former Wolf River branch, in regard to reorganizing said branch, committee to consist of Elders Hugh Lytle, A. Caudle and B. B. Brackenbury. Adjourned to meet at Fanning Station, Doniphan Co., Kansas, on Saturday, May 4, 1872.

Miscellaneous.

DIED.

In the Salem branch, Shelby Co., Iowa, September 19th, 1871, sister EUNICE, wife of Br. Thomas BELL, of inflammation of the bowels, aged 37 years, 3 months, and 12 days.

Sister Bell was born in Liverpool, England, and came to this country in 1858, joined the Reorganized Church in Florence, Nebraska, 1865, and was loved and respected by all who knew her. Funeral services by Elder Charles Derry.

NOTICE.—Permit me through the columns of the *Herald* to tender our sincere and heartfelt thanks to the saints belonging to the Wilton Center branch for their benevolent deeds to us as a family, at this present time; also Br. E. C. Briggs for his whole-souled interest in our welfare. May the richest of heaven's blessings attend them in this life, and in the world to come may it be said of one and all of them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If the religion of the Latter Day Saints prompts men to such noble and generous deeds, without any thought of gain, or worldly applause, it is something worth possessing, for such a spirit as this can be none other than that which actuated their Master, whom we are commanded to imitate. May they never faint, or grow weary in well-doing, or have cause to regret the confidence reposed in us, and at last receive a crown of rejoicing which fadeth not away, is the prayer of your unworthy sister,
L. A. ORDWAY.

LOOK

AT THESE FIGURES!

1^{Mar} 72

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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. 19.

PLANO, ILL., MARCH 1, 1872.

No. 5.

WHICH IS THE BEST! WINE, OR WATER?

[The following piece of poetry was sent to the office some time ago; but as editors are particularly sensitive in regard to supposed plagiarisms, especially of poetry, it was not published. We are now assured by Bro. Albert Haws, who is the father of the writer, that the piece is the production of his son. There are thoughts in the poem of an excellent character, and evincing genius. We hail our young brother, and ask his pardon for having suspicioned his effort. We hope to receive other pieces from his pen.]—ED.

Wine, wine, thy power and praise,
Have ever been echoed in minstrel lays;
But Water, I deem, hath a mightier claim,
To fill up a niche in the Temple of Fame.
Ye who are bred in Anacreon's school,
May sneer at my strain as the song of a fool;
Ye are wise, no doubt, but have yet to learn,
How the tongue can cleave and the veins can burn.

Should you ever be one of a fainting band,
With your head to the sun and your feet to the sand,
I would wager the thing I most loathe to spare
That your bacchannal chorus would never ring there.
Traverse the desert, and then you can tell
What treasures exist in the deep cold well;—
Sink in despair on the red parched earth,
And then ye can tell what water is worth.

Famine is laying her hand of woe,
On a ship becalmed in a torrid zone;—
The gnawing of hunger's worm is past,
But fiery thirst lives on to the last.

Whole No. 245.

The stoutest one of the gallant crew
Hath cheek and brow of a ghastly hue,
The hot blood stands in each glassy eye,
And, "Water! O, God!" is the only cry.

There's a drought in the land; the herbage is dead;
No ripple is heard in the streamlet's bed;
The heid's low bleat, and the sick man's plaint,
Are mournfully telling the boon we want.
Let heaven this one rich gift withhold,
How soon we find that 'tis better than gold;
And Water, I say, hath a right to claim
The minstrel's song, and a title of fame.

REVIEW OF BR. GURLEY'S BIO- GRAPHY.

BY ELDER HIRAM P. BROWN.

WAVERLY, Iowa,
January 21, 1872.

Br. M. H. Forscutt:

Dear sir:—In your "Biographical Sketch of Elder Zenos H. Gurley," in *Herald* of the 15th inst., on page 44, you say, "After his return from his mission, he removed to Wisconsin, where he commenced and continued preaching with such success that he raised up a church, Elder Hiram P. Brown being associated with him. This branch numbered twenty-three members, and was called *Zarahemla*." This branch was called the "Yellow Stone Branch." See Br. Gurley's *History of Reorganization, Herald*, vol. 1, page 22.*

There are a few facts connected with the raising up of the Yellow Stone

* Thanks for the correction. M. H. Forscutt.

branch, that neither yourself or Br. Gurley has made a record of, which I wish to place upon record. In the May conference held at Voree, in 1850, by the request of Brs. Gurly and P. Wright, I was sent on a mission to the city of Oswego, N. Y., and Br. Gurley was appointed to visit a tribe of Indians in the north part of the state. I went to Oswego, Sacket's Harbor, and Watertown, N. Y.

At Oswego, in six weeks, I baptized and organized a branch of fifty members; at Jewettville, I baptized Benjamin Jewett, *et al*, and organized a branch of thirteen members, and came home to Wisconsin in the latter part of November. Br. Gurley states in his history the circumstances of his going upon the Yellow Stone. At the time I came home, Br. Gurley had paid his family at Voree a visit, and on his way home he called upon me and wanted I should go with him out to the Yellow Stone River.

Allow me here to state that on coming home from the East, with some twenty-four of the saints whom Brn. Gurley and Wright brought into the church in Canada, I found that J. J. Strang was under several indictments at Detroit, through the prosecution of Geo. J. Adams. And an inquiry into all the facts and circumstances, I became shaken in the faith of Strang being a true prophet, and had made up my mind to retire from the field of preaching; but being a member of "the Twelve," under Strang, I did not like to publish my apostasy, not knowing but I might be the means of destroying others, if it was a fact that Strang was the true man.

I did not want to go with Br Gurley; but I had no reasonable excuse, unless I told him flatly that I was an apostate. I went with him, he then being a seventy, and under my jurisdiction. On our way out we talked the matter over, like the brethren anciently going to Emman, and found that both of us

were *apostates* from Strang. We then canvassed the probability of one of Joseph's children filling their father's place, and both concluded that that was the programme marked out by the Almighty; but still neither of us was sure of it.

After remaining there some ten days, the morning I was ready to go home, was set to baptize a few, including Father and Mother Cline, worthy members of the Campbell or Christian Church. Br. Gurley and myself had agreed that if any should ask us "who the prophet was," to tell them as in the days of Joseph to inquire of God; and not to rely upon human testimony.

Sister Cline made the inquiry. She was directed to ask God for wisdom and knowledge. She did so, when an audible voice told her that "little Joseph, the son of Joseph was the man," and some other things which I have forgotten. This was about December 1st, 1850.

This is the first revelation on the subject of the calling of Joseph's children that I ever knew of or heard of. I mention this fact to give honor to the vessel God chose to convey that intelligence through. She asked Br. Gurley who "little Joseph" was. At that time there was a Brighamite idea that Joseph was behind the veil and governed the church as when in the flesh. Br. Gurley gave her an evasive answer; saying it might be Joseph the martyr, as he was the son of Joseph Smith, and was regarded "little" in the eyes of the world; while at the same time he and I both thought it was the present president of the church.

Now for proof of what I here say, substantially, I refer you to Br. and Sr. Cline in Richland Co., Wisconsin, Br. Reuben Newkirk, nephew of them, and one of the twelve of the Reorganization; Br. and Sr. Wildermuth, and in fact all the saints in the Yellow Stone branch. Sister Cline should have the honor, as the handmaid of

God, of revealing this fact. She not knowing at that time that Joseph the martyr had a child in the world, this was the strongest evidence ever presented in the church of the fact of Joseph's divine appointment.

Had it been given through some of the old members who had studied the "laws of lineal descent;" or some one acquainted with Joseph's family, or in a public meeting of those who were acquainted with them, there might have been room for cavil.

But this was given to Sr. Cline while engaged in secret prayer and inquiring upon this important subject. It has always seemed strange that this fact was never mooted, when so much has been said about the history of the rise of the Reorganization.*

I quote again from page 47 of your remarks: "Nor was this action unsustained. The gifts of the Spirit were for the first time poured out upon that branch in public meeting. The branch had existed nearly a year under Mr. Strang's administration; but no endorsement had been given by the Lord to them by spiritual manifestations."

I see Br. Gurley writes similarly. This is an evident mistake. I understand that "the gift of healing" is a spiritual manifestation, a spiritual gift. Sister Emma Newkirk, wife of Br. Reuben Newkirk, had been afflicted with granulated sore eyes when we went up there. They were baptized, and the same day, and I think at the time of her confirmation, she was administered to by Br. Gurley and myself, and anointed with oil in the name of the Lord, and she was healed. For proof, I refer you to herself, and Br. R. Newkirk, one of the Twelve of the Reorganization, and all the saints who were then members of the church. Besides that Br. Gurley never spoke by the Holy Ghost if he did not while we

were preaching there—under Strang's administration.

But why put stress on "Strang's administration?" He never gave authority—nor took it away. Br. Gurley held the "Royal Priesthood" before Strang ever disgraced the church by becoming a member of it. And he preached the gospel under and by virtue of that priesthood by the power of the Holy Spirit; and God acknowledged his legal acts under that authority as I can bear witness. Br. Gurley says in his history that he "wrote from memory," and it is perhaps not remarkable that he had forgotten these little circumstances. But I shall never forget them; as they are a part of the chain of evidences on which my hope of eternal life depends.*

Men have been very scarce who are without fault; but few better, or more zealous, and none more pious and prayerful than Br. Z. H. Gurley.

He now rests from his labors, and his works do follow him. How often has he cheered the despondent, poured in the oil of consolation to the bereaved heart, and spoke encouraging words to the doubtful and distrustful in this latter day work!

Long may his memory be honored and revered. May God bless and prosper his family. In the hour of darkness and poverty, we have labored and prayed and wept together for and over bleeding Zion.

May we emulate his virtues and his holy zeal.

* Our brother will have the thanks of the church for this item. Though late, it is opportune. Will Sr. Cline furnish us the history of this event? M. H. Forscutt.

* Thanks, dear brother, for your testimony; but if you again read the passage here objected to, please notice the words, "*in public meeting.*" On page 78-9 of the "sketch," it is stated that I "obtained from him (Br. Gurley) the items that form the basis of this biographical sketch;" and Br. Gurley's memory may have failed in some points. The manifestations of the Spirit may have been given to different individuals, and were, but to the branch, as a branch, in public meeting, Br. Guurley told me they were not given, till on the occasion referred to. Gifts to individuals, as such, and to an organization, as such, are different in their results, though the gifts be the same.

M. H. F.

RULES FOR STUDYING THE BIBLE.

BY ELDER J. J. STAFFORD.

Having read a chapter or verse, proceed in the following manner :

Firstly. Attentively consider the time and circumstances under which the chapter or verse was written or spoken.

Secondly. Carefully consider how many statements are contained in the chapter or verse.

Thirdly. Separate those statements carefully, and seek for corroborative proof from other parts of the Scriptures; by which they may be established.

Fourthly. Wherever a pronoun is used, seek for its antecedent noun.

Example: "By faith Moses, when he was come to years of understanding, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt. For he had respect to the recompense of reward." Or as it reads in one translation, "he looked forward to the promised reward."

In this verse are four statements.

1st. Moses, by faith, or because of his faith, refused to be called the son of Pharaoh's daughter.

2d. He chose rather to suffer affliction with the people of God.

3d. He esteemed the reproach of Christ greater riches than the treasures of Egypt.

4th. He had respect to the recompense of reward; or looked forward to the promised reward.

We will proceed to examine the first statement. By faith, or because of his faith. What is faith? Heb. 11th c. "Now faith is the substance of things hoped for, the evidence of things not seen; for by it the elders obtained a good report. Through faith we understand that the worlds were framed by

the word of God, so that things which are seen, were not made of things which do appear," or as one translation reads, "Now faith is a belief in the existence of things unseen, or hoped for; and by it we obtain testimony that the things we hope for are in existence. By it the fathers obtained their knowledge; and through faith we receive knowledge that the worlds were made by the word of God."

I understand that this was the faith which Moses had; and through this faith he obtained his knowledge and power. How did Moses obtain this faith? It may be said that God called him. Very true, but it was because of the faith which he had that he was called. We read that when he was come to years of understanding, he chose rather to suffer affliction with the people of God, than to be called the son of Pharaoh's daughter, for he *looked* forward to the promised reward.

It is evident from this, that it must have been at an early age that Moses refused the honors of Egypt; for we cannot suppose that Pharaoh's daughter would have waited until he was forty years of age to adopt him as her son, seeing that he had been brought up under her protection. Hence, we believe that Moses, at a very early age, rejected his adoption by Pharaoh's daughter. And we are told that he did so "because of his faith."

How did he obtain this faith?

"So faith cometh by hearing, and hearing by the word of God," (not having the New Translation at hand, we use another translation that I have, and this passage is there rendered, "So then faith in God cometh by hearing his word by his messengers.")

Now, inasmuch as the gospel was preached to Abraham by God himself, (that is he told him these evangelion, "glad tidings.") "In thee and in thy seed shall all the nations of the earth be blessed." We cannot but accept the idea that Isaac, Jacob, and all the

fathers (or elders) of the house of Israel, knew and preached the gospel to their descendants. Hence Moses obtained his faith in God by hearing the word of God preached by His ministers, and because of his faith God chose him to be the leader of the hosts of Israel. It appears that Moses knew God, by revelation, before he was forty years of age, for we find at that time, that he supposed that the Israelites would have known that he was to be their deliverer; then he fled away to the land of Midian, and was eighty years old when the angel spake to him from out of the flaming bush, and gave him his commission. This then is the faith Moses had, and the way he obtained it was either by hearing the word of God preached by his ministers, or by direct revelation from God himself.

Secondly. He chose rather to suffer affliction with the people of God. What was this affliction? At that time the Hebrews were in a miserable state of slavery; ground down and oppressed by the Egyptians, and although they numbered 600,000 fighting men, they were so fearful and timid, that they dared not rise against their oppressors; but suffered themselves to be made the most abject slaves; and their children to be destroyed at birth, rather than resist the cruel Egyptians; so abject had they become.

And here we cannot help remarking the vast difference between this people and the haughty, tyrannical Jews who had defended their city against the Roman army.

Moses, then, because of his faith, chose rather to suffer all the afflictions of the Hebrews, than to bask in the sunbeams of Egyptian splendor and power.

The Hebrews at that time were the people of God; since then a portion of them have been cut off from the kingdom, as Paul says, "Blindness in part hath happened to Israel," a blindness

hath happened to the tribes of Judah, Benjamin, and a portion of Manassah. Rom. 11: 35.

"Other sheep have I which are not of this fold, (fold of Judah), them also I must bring; and they shall hear my voice, and there shall be one fold, and one shepherd." Hence Paul says in Rom. 11: 26, "And so *all* Israel shall be saved."

By the term "all Israel" in this verse, I understand the *twelve tribes*, ten of whom have received the gospel, as can be proven by the Scriptures, but two tribes are yet blind.

This text pertains absolutely to the Israel of the flesh; but there is another Israel, of which we will not now speak, the Israel of promise. It was the Israel of the flesh with whom Moses chose to suffer affliction, knowing that they would become heirs to the promise, and thus become the Israel of the promise if they should keep the faith.

Thirdly. He esteemed the *reproach* of Christ. It is needless to enter into an investigation as to what is the reproach of Christ. It was the same then as now. Read Rom. 11: 35 to the end.

But one thing that we gather from this statement is that Moses had knowledge of Christ, and that then as now, faith in him was a reproach. Moses having knowledge of Christ would understandingly preach him to the people. Hence we read such corroborative proof as 1 Cor. 10: 1-4; Acts 7: 33; Heb. 4: 2; Gal. 3: 19, 24; Acts 4: 12; John 5: 46, and many others.

4th. "He had respect to the promised reward." What reward was this? "For the promise that he should be the heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith." Rom. 4: 13.

"And they sung a new song, saying, Thou art worthy to take the book, and to open 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 hast made us unto

our God, kings and priests, and we shall reign on the earth." Rev. 5: 9. See also Ezek. 8: 12; Isa. 53: 1; 54: 5; 62: 8; Jer. 3: 17; Zech. 14: 9.

In these passages, the words forever, no more, and any more, are all used in the sense that there will be *no more* pain, no more sorrow, no more dispersion for Israel. And Zechariah says, "In that day the Lord shall be king over all the earth." Zech. 14: 9.

When will these rewards be given? "The meek shall inherit the earth, and shall delight themselves in the abundance of peace; when the wicked are cut off." Ps. 37: 9. This then is the promised reward to which Moses looked forward.

That there would come a time when he, one of the meek, should inherit the earth with his brethren in Christ, was certainly his faith, and for this he refused to become a prince of Egypt, looking forward to the time when, through his faith, he would be crowned a king and priest to God forever.

Brethren; do you think this is worth striving for? Do you think it is worth while to bear the reproach for a little season in the view of so great and eternal a reward?

REVIEW OF THE "MASON COUNTY RECORD."

BY ELDER MARK H. FORSCUTT.

[Continued from page 107.]

PROMISE OF FUTURE REVELATIONS.

Israel is still "scattered and peeled," and there is still visited upon his tribes the oft-repeated threat of the Almighty, made against them contingent on their transgression of his law. Yet there is also on record a promise—a great and glorious promise to Israel—given by the same voice as that which prophesied of their dispersion, and in this promise is contained the assurance that he who scattered them will also gather them again, and *reveal* himself unto them:—

"And I will bring you into the wilderness of the people, and there will I plead with you *FACE TO FACE, LIKE AS I PLEADED WITH YOUR FATHERS IN THE WILDERNESS OF THE LAND OF EGYPT, SO WILL I PLEAD WITH YOU, saith the Lord God.*" Ezek. 20: 35, 36.

"Wherefore *I will plead with you, saith the Lord, and with your children's children will I plead.*" Jer. 2: 9.

The former quotation explains the manner in which the Lord will plead with them, "*face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt.*"

The inspired penman could not have been more explicit in recording the purpose of the Almighty; as if we turn to Numbers 14th chapter, the record explains in no equivocal terms the manner of the former pleading, and reveals to us the important fact that *the Lord then conversed with Israel through a chosen prophet*, who was sustained by two wise and efficient counsellors, in fact if not in name, Joshua and Caleb.

Jesus too endorses this sacred promise by declaring, as recorded in Matt. 24: 37:—"As the days of Noe were, SO shall also the coming of the Son of man be." Does our friend need to be told that Noah was a *prophet*; raised up by God to warn the people of the danger then impending?

Man has been working out his purposes for generations past; but the Lord will work in the last days, and the great work which he will perform will cause terror to those who are unprepared to receive him; but crown with the joy of triumph those who have watched and waited for his coming. Yet he will not consummate this work till he has warned the nations by the voice of revelation. This, as explained by the prophet-herdsman, is the general principle upon which he works:—"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7.

The christian church is founded on the doctrine of direct revelation. Peter *learned* that Jesus was the Christ the

Son of the living God, because the Father had REVEALED it unto him.—Matt. 16: 13–17. Paul obtained his knowledge of Christ and his gospel BY REVELATION. Gal. 1: 12. The gospel of Christ is the power of God unto salvation, because “*therein* is the righteousness of God REVEALED from faith to faith.” Rom. 1: 16, 17. The faith of those who composed the Corinthian church stood in the power of God, because God had REVEALED *unto them* by his Spirit. 1 Cor. 2ch. Paul commanded the same church, “Follow after charity, and *desire* spiritual gifts, but rather that ye may prophecy.” 1 Cor. 14: 1.

Thirty-one years after the opponents of the doctrine of continued revelation would have us to believe that revelation ceased, the apostle prayed for the Ephesian church and the faithful in Christ Jesus, “That the God of our Lord Jesus Christ, the Father of glory, may give unto you, *the spirit of wisdom and REVELATION* in the knowledge of him.” Eph. 1: 17. And to close the evidence on this subject, Jesus declares, “Neither knoweth *any man* the Father, save the Son, and *he to whomsoever the Son will REVEAL him.*” Matt. 11: 27.

Not only shall all that is promised be enjoyed in the Christian church, but the fulfillment of the promises shall introduce the reign of righteousness, in which that which Joel declared as an event of the future, in his 2d chapter, 28th and 29th verses, shall become the joyful tidings of salvation and deliverance to all who will accept the promise on the terms of its wise conditions, and the “watching ones” be the delightful companions and participants of the now tried ones, in the perfectness and ecstasy of a true spiritual harmony; Christ, the king; the faithful his subjects.

Revelation and prophecy are indispensable to the church of Christ. By their possession only can the prophecies be fulfilled. “The book of God’s word

is open—wide open,” sir, and its open pages sustain what you condemn. Its “page burns with perspicuity. It glitters like the wings of the watching ones by Chebar’s famous river.”

Your argument against the necessity of another revelator, is well prefaced by the statement, “We have known guilty men who were afraid to consult the sacred record.” Your experience, my dear sir, is mine, *in* this particular. But one assertion I feel justified in making affecting this question, is this: *I never knew a true and intelligent Latter Day Saint to be guilty of this fear.*

But to the argument:

“Suppose, now, that we should have another revelator: what could he teach that has not been taught?—a purer morality?—a holier precept?—a nobler rule than the golden one?—a better law than love?—a greater power than the Spirit?—a more glorious atonement than the cross?—a higher good than God?—a brighter home than heaven?—a more terrible doom than hell, or a more fiery scrutiny than the last judgment? *Avant! ye latter-day locust hosts of imposters.*”

A very well made ladder friend B., a very pleasing climax, had you not broken the last round by a Shaksperian effort; but, alas! the antithesis implied is as fatal to the greater part of “God’s word” as by you accepted, as to that accepted by the Latter Day Saints.

Reduce your rhetoric to a plain matter-of-fact proposition, and what is it but a thread-bare worn syllogism of the following nature?

The truth has been revealed to man.

When truth is revealed, it need not be repeated by revelation.

No more revelators are therefore needed.

Under no aspect in which I have yet seen this subject presented has there been adduced any reasoning that nature herself, and the every-day experience of man is not a sufficient answer for.

What have you, Sir, in the sacred books of the Bible, but the history, the record of those manifestations of power

by which the great truths taught were demonstrated? Is the *history* of those manifestations the manifestations themselves? And how, sir, were those grand and elevated truths committed to those who taught them? Were they not *revealed* to them? Were they never *repeated* after being first revealed? Were they not *still taught* by holy men imbued with the same Spirit as that by which they were revealed? Will you tell me what necessity there was for a Joshua, if your position be correct? He but carried out the law revealed to Moses. Will you inform me, if when a revelation is given, and there needs no further revelation, but the simple carrying out of its provisions, why the Judges; why Eli, Sampson, Saul and the prophets with him, the record of whose prophecies we have not; why David and Solomon; why the prophets Ahijah, Shemaiah, Azariah, Hanani, Jehu, Micaiah, Elijah, Elisha, Jahaziel, Jehoiada, Jonah, Amos, Hosea, Joel, Isaiah, Micah, Obed, Nahum, Zephaniah, Jeremiah, Habakkuk, Daniel, Obadiah, Ezekiel, Haggai, Zechariah, Malachi, and Anna the prophetess were sent to Israel by the Lord to call them back to obedience to the law given through Moses? The fact that they are acknowledged by the whole christian world as prophets, is a sufficient answer to your position. But yet we are not left to rest the argument here.

Before Moses, Abraham was. To him as recorded in Genesis 12: 7, God gave the promise to Abraham and his seed of the land of Canaan; yet this was *repeated*, as recorded in 17: 8. Where, sir, shall we look for the right in this case? To your implied position against a truth revealed not needing to be repeated; or to the action of Jehovah himself in repeating his promise? But what shall we say of the repetition of the same promise to Isaac, in Gen. 26: 3, and again to Jacob, his son, in Gen. 28: 13, 14? No better answer can be furnished than that supplied by

the "open book of God's word."

But, sir, the better answer still to the objection urged is furnished by the New Testament itself. Its very existence is an answer. Not one sentence can be found in the sermons or sayings of Jesus, as recorded in the New Testament, that authorizes the publication of his life's history, or instructs his disciples to publish his gospel by any other means than the preaching of the word. Yet you accept that book as sacred,—I trust so at least,—as do also the Latter Day Saints.

If no revelator were needed after Jesus, because no better system could be devised than that he taught, how shall we account for the revelations to Paul, to the Corinthians, to John on Patmos, and to others; or hold them as sacred? Jesus had before taught all you have claimed for him.

Why, sir, do you accept the New Testament at all? It was all written after the revelation through Christ had been made.

Luke states that he wrote his declaration, or testimony, because that others had done so before him. That testimony, like the history of the Acts of the Apostles, was written by Luke to Theophilus, or to make the most of it, dedicated to Theophilus, after the Grecian style of dedicating productions to learned men or to personal friends.—See Luke 1: 1-4, and Acts 1: 1.

The fourteen epistles of Paul were, as the term "epistle" signifies, *letters* to certain churches; and not one line of evidence is there to show that they were intended for any other purpose, than to subserve the interests of the cause among the saints to whom they were sent; yet they have been preserved, and are accepted as inspired productions designed for all ages, and for all people.

The epistle to the Romans was written to the saints in Rome. (Rom. 1: 7.) The 1st epistle to the Corinthians was written to the saints at Corinth. (1st

Cor. 1: 2.) The 2d epistle to the Corinthians was written to the saints in Corinth and Achaia. (2 Cor. 1: 1.) The epistle to the Galatians was written to the churches at Galatia. (Gal. 1: 2.) The Ephesian epistle to the saints in Ephesus. (Eph. 1: 1.) The Philippian epistle to the saints at Philippi. (Phil. 1: 1.) The Collossian epistle to the saints at Colosse. (Col. 1: 2.) The Thessalonian epistles to the Thessalonian church. (1 and 2d Thess. 1: 1.) The epistles to Timothy were written by Paul to him as to a son. (1 and 2 Tim. 1: 2.) The epistle to Titus was written similarly by Paul as to a son. (Titus 1: 4.) The epistle to Philemon is a short letter to Philemon, Apphia, and Archippus, concerning taking back Onesimus. The epistle to the Hebrews was written by Paul and Timothy to the Hebrew saints. That of James to the Twelve tribes of Israel. (James 1: 1.) Those of Peter to the strangers in Pontus, Galatia, Cappadocia, Asia, and Bithynia. (1 Peter 1: 1.)

Seven only of the epistles in the New Testament are called "general" by the most radical of those Bibliographers who contend for universality of application of New Testament doctrines.

Yet, sir, the Latter Day Saints accept them all, and can do so consistently, because that in these epistles, the gospels and the apocalypse, they see the evidences of continued inspiration and glorious revelations subsequent to Christ; while yours is the sorrowful task to reject them, or else renounce the position you inferentially assume.

"Avaunt! ye latter-day locust hosts of imposters. We have no word for you but contempt. You come with lies in your hand, and know that they are lies. Your dupes we pity;—you we scorn. Your new Apocalypse is in verity what St. John's was in vision—full of unclean things. Your revelations are lustful—of the earth, earthy. Take your shadows from us. Stand from between us and the sun!"

Thus writes the profound (!)—the charitable (!)—the undoubting (!)—the logical (!)—S. P. Barker. Will

you oblige by informing the readers of the very *recherche* Mason County *Record*, what peculiar kind of locusts *latter-day* locusts are, and what their contradistinctiveness?

No word for us *but contempt*? What a pity, my dear sir, that you should ascend to the climax of pleasing comparison so gracefully, only to fall so abruptly. I fear your Shakspearian effort disturbed the equanimity of your mind. Do you suppose that your contempt will hurt this "host" very materially? I wish to relieve you of undue apprehension, by assuring you that the danger is not imminent.

Your charge, "You come with lies in your hand, and know that they are lies," does not do much credit to your effort, Mr. Barker. If you neglect to inform us in what the *lies* consist, will you not, think you, be at fault at the judgment bar? Yet, sir, you have failed to show *what* the lies are. You have tried long enough, surely, to know that assertions can not be received as evidence, if disputed, unless they are sustained. And in this you fail most lamentably. We come with lies in our hands? Will you call to remembrance, if you ever heard a faithful Elder of the Church of Jesus Christ of Latter Day Saints preach, what he brought in his hands, as his weapon of offence and defence? Was it not the Holy Scriptures, or the Bible? Be careful lest you condemn yourself; you are on dangerous ground now. But perhaps you have reference to the Book of Mormon. That book, my dear sir, is sacred to me. Can you show it to be lies? Do the elders of the church who accept that book know it to be lies. Your charge is a serious one.

What inducement, think you, have the elders to promulgate what they know to be lies? They have no earthly one; for they travel and preach without purse or scrip. They have no salary. They go forth to battle with a world that scorns them bitterly. They

meet with threats like that the editor of the *Record* made, and have suffered, in the past, from their execution. Their names are cast out as evil on account of the message they bear. They meet with contumely and contempt, like that you have permitted yourself to show to them. They are condemned as deceivers; their converts as dupes. And all for what? Echo answers, "what?" Surely not for earthly gain.

And if your statements be true, my dear sir, they have no hope of a heavenly reward. If they know themselves to be propagating a lie, they are sufficiently conversant with the Scriptures to understand what will be the liar's doom. But, sir, your contempt and scorn are as little heeded by them, as your pity is sought by them. They care not for the former, they seek not the latter.

Their trust is in one higher than man; their hope is in God, whose servants they are. They follow the counsels of their Master, and expect not the love of the world; for they know that they cannot serve God and mammon, and without service they do not expect favor. Your scorn of them only illustrates the state of your own heart; and unless you repent, it will but serve as a witness against you in the day when "The scorner shall be consumed, and they that watch for iniquity shall be cut off."

"Your new apocalypse is in verity what St. John's was in vision—full of unclean things." So you write, Mr. Barker. Have you read what you call our "new apocalypse?" I cannot divine your meaning, unless you have reference to the Book of Mormon, and that you will not find it difficult to obtain a "foeman worthy of your steel" to defend. It is the first time however that I ever read of John's Apocalypse being "FULL of unclean things," even "in vision." It will not hurt you to read again that vision of visions; and if it be not too "unclean" for your

fastidious tastes, you may profit by learning a great many truths held by the Latter Day Saints, and by no other body of people living on the face of the earth.

"Your revelations are lustful." Here is another gratuitous statement on your part. Have you, sir, ever read the revelations accepted by the Reorganized church and given to the church through the great prophet raised up in the last days, to warn the nations of the impending judgments as Noe was raised up, in fulfillment of the Savior's prophecy before quoted? If you have not, pause and consider, ere it be too late. If you have, will you point out the one, only one, lustful revelation? I have made these revelations, in connection with those of more ancient date, my study for the last twenty years, and I find virtue everywhere extolled, vice everywhere condemned.

And now, sir, in conclusion, permit me to call your attention to what we actually do believe; for I find you to be a very unreliable witness on the subject. I subjoin herewith an Epitome of our faith, and assure you that I stand ready to defend it, in public or in private, before any respectable congregation, and with any respectable minister of any church, on fair and honorable terms.

Epitome of the faith and doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints.

"We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgression.

"We believe that through the atonement of Christ, all men may be saved, by obedience to the law and ordinances of the gospel.

"We believe that these ordinances are: 1st.—Faith in God and in the Lord Jesus Christ. 2nd.—Repentance. 3rd.—Baptism by immersion, for the remission of sins. 4th.—Laying on of hands for the gift of the Holy Ghost. 5th.—We believe in the Resurrection of the Body; that the

dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. 6th.—We believe that a man must be Called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the Gospel, and Administer in the Ordinances thereof.

“We believe in the same kind of organization that existed in the primitive church, viz: Apostles, Prophets, Pastors, Teachers, Evangelists, &c.

“We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God by his Spirit, will continue to reveal his word to man until the end of time.

“We believe in the powers and gifts of the everlasting gospel, viz: the gift of faith, discerning of spirits, prophecy, revelation, visions, healing, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, &c.

“We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman,—except in cases where the contract of marriage is broken by death or transgression.”

“We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.”

We believe that Joseph Smith was divinely called of God, and set apart as a minister of the gospel, to preach its everlasting truths, and to declare the will and purposes of the Lord to this generation.

We believe that the Book of Mormon is a record of the aborigines of this continent, containing a history of their coming, their residence, their rise, their fall; that this record was hid in the hill Cumorah to be brought forth by the power of God in the last days, preparatory to the gathering of Israel. We believe further that this record was brought to light according to the prophecies concerning it in the Hebrew scriptures; that it was translated by the gift of God; and that it stands as a witness to this generation of the wisdom, power, and goodness of the Almighty.

Of any and all of which I subscribe myself a willing defender.

MARK H. FORSCUTT,
Pastor of the Church at Plano, Ill.

THE EARTH NOT A GLOBE.

[Continued from page 75.]

“Were we as eloquent as angels, yet should we please *some men, some women, and some children much more* by listening than by talking.”—COLTON.

CURRENTS.—It will be found, by reference to a previous article on winds, that Warren, in his proof of the revolution of the earth, makes use of the following positive language:—“This supposition alone will account for the equatorial currents and trade-winds. At the equator the rotary velocity of the earth is about one thousand miles an hour.”—Warren’s Phys. Geo., page 35, article 12. “Currents are caused by the heat of the sun, the rotation of the earth, and by winds.”—Article 14.

The theory most generally adopted as to the causes of constant currents may be stated as follows. The heat of the Torrid Zone produces a greater evaporation in the part of the ocean included within that zone than any where else, and an immense quantity of water is constantly rising in the form of vapor, to be borne away by the winds. To supply the vacancy which has thus been caused, the waters of the the Polar regions move towards the equator. The rotation of the earth promotes this movement in the following manner. The waters of the ocean are impelled towards that part of the earth’s surface which revolves with the greatest rapidity; and as the rotary motion of the earth is more rapid at the equator than anywhere else, the waters of the Polar regions thus receive an impulse towards the equator, in addition to that caused by the heat of the Torrid Zone. When the water leaves the region of the Poles, where the rotary motion is slight, it *flows directly north and south*; but as it advances towards the equator, where the surface of the earth revolves with great rapidity, it cannot at once

acquire the same velocity, consequently it is left behind; and instead of running north and south, as it would do if the earth's surface did not turn round, it flows in an oblique direction *towards* the *west*, until finally it forms a great equatorial current setting towards the west, while the trade winds which blow in a general westerly direction combine to increase its velocity. Thus it appears that the three principal causes of constant currents, are the *heat* of the sun, the rotation of the earth, and the *trade winds*. Writers on this subject are not agreed as to which of the three exerts the greatest influence in producing currents.

But it is asserted that the supposition of the revolution of the earth *alone* will account for the equatorial currents. But since authors are not agreed as to which of these three causes produces the greatest influence in producing equatorial currents, it is merely a matter of taste which we select as the all producing cause, if we are *driven* to an adoption of any one of them.

We could with equal propriety declare that the trade winds alone will account for the equatorial currents, or the heat of the sun alone will account for the equatorial currents. But since we have positive evidence that "currents are caused by winds," article 12, as above; and that winds are caused by the heat of the sun;" we have two-thirds of all the evidence advanced, against revolution as the primary and only cause of currents, and attributing the cause directly to the heat of the sun. To support which we have abundant collateral evidence.

It has been proven that the earth does not revolve; that the trade winds are caused by the heat of the sun; that the assumed theoretical laws arising from the suppositions of revolution and rotundity, are at variance with most if not all the phenomena of nature. Now as it is admitted by all scientific

writers that heat is the cause of winds, and that every current has its counter current; and as we have proven from scientific speculation that the trades are caused by the heat of the sun, it remains for us to consider the principal currents in detail.

As heat must now be the acknowledged producer, or great first cause of currents, for without it the winds would be in their prison house, the waves and currents in their graves, we will first consider the great equatorial current.

"The heat of the Torrid Zone produces a greater evaporation in the part of the ocean included within that zone than anywhere else, and an immense quantity of water is constantly rising in the form of vapor to be borne away by the winds. To supply the vacancy which has thus been caused, the waters of the Polar regions move toward the equator."

This is the generally accepted cause of the equatorial currents, and is in the main correct, with this extermination, instead of that as previously quoted; the *sun passing round over the surface of the great deep from east to west* causes the place of the greatest evaporation to advance in a westerly direction, thus giving rise to a general westerly current; water, being once put in motion, with but little friction, as currents in the ocean, continues to flow with but little abatement for a great length of time, and this according to the volume of water in motion. The continued evaporation and onward motion of the water would give rise to another set of currents from either side of the westward current, to supply an amount equal to that displaced by evaporation. These latter currents influenced by the general westward current would partake of their motion or direction as they approached the Torrid Zone, and gradually assume a north westerly and south westerly direction.

But the water is not the only medium acted upon by the heat of the

sun; the atmosphere, as previously shown, is operated upon in much the same way, becoming a powerful auxiliary in producing and regulating the constant currents.

This is the general cause of the oceanic currents, whatever peculiarities exist they may be traced directly, by their peculiar confirmations, to the interruptions of the land. Before mentioning the peculiarities of the constant currents, it will be well to notice that the temporary and strong local currents are said to be caused by tides, by melting ice, and by gales of considerable duration; and it is said that in the "Indian Ocean and China Sea, the waters are driven alternately backwards and forwards by the monsoons."

Now, what are the monsoons? "They are winds that prevail in the Indian Ocean, blowing part of the year in one direction, and part in the opposite one."

It will be well to remember that the origin of these winds is said to be the *heat of the sun, and they are so powerful* as to destroy the trade winds in that locality, with a preponderance of power, equal to the trade winds, in the opposite direction. From this it is readily seen that winds in general prove a powerful auxiliary in promoting the currents of water, and owe their origin to the heat of the sun. The equatorial current of the Pacific flows westward, with a breadth of about 3,500 miles; reaching to the eastern coast of Asia. A part of this great stream is turned toward the north, not being able to pass entire into the Indian Ocean through the narrow channels, and bears the name of the Japan Current, and passing on makes the circuit of the North Pacific. A part also is turned to the south, and influenced by the eastward current of the South Sea, returns to the western coast of South America, or rounds Cape Horn. A portion of this great stream forcing its way through the

narrow passes, is propagated in the Indian Ocean in conjunction with the equatorial current of that ocean, which rounding Cape of Good Hope takes a northerly direction until turned westward by the coast of Guinea, and forms the equatorial current of the Atlantic. Crossing the Atlantic Ocean this current is divided by Cape St. Rogue on the eastern coast of South America, part bending northward through the Carribean Sea and Gulf of Mexico, forming the Gulf Stream, which passing northward makes the circuit of the North Atlantic, and becoming cooled, again mingles its waters with the equatorial current of the Atlantic. But Philosophers would have us believe that the Gulf Stream, or a part of it, sinks, and enters the Arctic Ocean, under a *powerful upper, outward current*, and arriving in the Arctic Ocean, the warm current rises and causes the 'open Polar Sea.' However true this may be, it is altogether a supposition, and it is contrary to all hydrographical phenomena for a warm current to sink and a cold current to flow above it. Who has ever seen the like, or who can prove that the Gulf Stream lowers and flows still north as an under current? Another portion of this (now the equatorial Atlantic) current is turned southward, and before meeting the Saplatta, is turned eastward again across the Atlantic, bearing the name of the South Connecting Current. But what bears it toward the east with a velocity equal to that of the equatorial current west, and but a few degrees from it, has never yet been answered, nor can it be agreeably with the doctrine of rotundity and revolution. But it is the same that causes the southern branch of the equatorial current of the Pacific to turn and flow eastward, which is none other than the powerful eastward current of the South Sea, of which we wish to give a passing notice, the more particularly because scientists

have for some cause quite neglected or forgotten it.

All charts or maps of the South Sea represent it as having a directly eastward current south of 50° south latitude; but the theory or reason why such an immense current of water has a purely easterly direction, when it is taken for granted that the earth is a globe and revolves from west to east; and that 'the water in the polar regions, where the motion of the earth is slight, flows *directly north and south*; and as it advances toward the equator, where the surface of the water revolves with greater rapidity, cannot at once acquire the same velocity, and is consequently left behind instead of running north and south, (theoretically), as it would do if the earth's surface did not turn round it, and flows in an oblique direction towards the west, until finally it forms a great equatorial current setting towards the west: while the trade winds which blow in a general westerly direction combine to increase its velocity,' has never yet been given, nor even attempted, and for no other reason that we can divine, but that it would at once overthrow the flimsy doctrine of rotundity and revolution, and forever silence and render nugatory and absurd the assumed theory of winds and currents.

From observation, we find that all important currents are accompanied with strong or prevailing winds; the same can be said of the eastward currents of the South Sea. It is said, "In consequence of the tendency of the Polar waters to the equator, a great oceanic stream flows northward from the Antarctic Sea, [nearly due east does this stream flow as represented in diagram, page 39, Warren's Physical Geography, and by the following], driven by the westerly winds which prevail in that quarter, it bends toward the western coast of South America, a part rounding Cape Horn."

It is here declared that westerly

winds, (winds from the west), prevail in that quarter. A prevailing westerly wind, a wind that blows constantly from the west towards the east, notwithstanding that the earth is said to revolve from west to east. And in his theory of winds, the same author tells us that "the masses of air from the Poles, unable by reason of friction and other causes to obtain the full measure of the earth's increased velocity, *fall behind* and are *gradually turned into a direct northerly and southerly direction into a north eastern and south eastern direction; i. e.*, from the north east and south east."

Winds are named from the directions from which they blow; currents or streams of water from the direction toward which they flow.

How we have statement after statement in direct opposition to each other, one declaring that both the air and water flow from the North and South Poles in northern and southern directions, that they are turned from these absolute directions by the revolution of the earth; another declaring that there prevails a westerly wind in the Antarctic Ocean, by which the waters of that ocean are driven in an easterly direction, and continue in that direction, from the South Pole to the southern extremity of South America; and it is a notable fact that the only current that rounds Cape Horn is an eastern bound current, and the only wind that prevails there is a South Polar wind; and it is a fact that sailors have always dreaded the passing of Cape Horn on account of these westerly winds. And it is a fact that no currents of water ever pass from the Atlantic to the Pacific, and it is a fact that no currents of air ever pass from the Atlantic to the Pacific without passing over land, that is to say that the only currents of air or water by way of America, or south of Cape Horn, 55° south latitude, are those going eastward; while from latitude 55° south, to lati-

tude $23\frac{1}{2}^{\circ}$ south instead of a south east wind prevailing, a north east wind prevails.

How then can we account for the many conflicting theories respecting winds and currents and tides? Only by remembering that they are theories, and that while men make their sciences bend to suit their theories, nature quietly pursues the course marked out by an all-wise God; and that the theories of man have no more influence over the elements than a "weather vane has over the wind."

The true cause, therefore, of the winds and currents assuming a general westwardly direction about the equator, is found in the westwardly direction of the sun over the face of the great deep, the winds augmenting the motion of the water, and not in the revolution of the earth, as that condition of things could never account for the great eastward currents of air and water in the southern ocean. This fact of itself is enough to overthrow the whole theory of revolution, and it is very significant that Philosophers never attempt to clear up this difficulty. It is, no doubt, a very unwelcome task to attempt to harmonize the fact of the existence of the mighty eastward currents in the very spot where the globe theory most unhappily demands a perfectly calm sea, and an unagitated atmosphere, from which to draw directly northern and southern currents of air and water.

Surely the Lord, "He bringeth the wind out of *his treasuries*."—Psalms 135:7.

With the many contradictory statements before us, in relation to the origin of winds, tides and currents, as scientific proofs of the globular form of the earth; and from the teachings of reason, nature and revelation; and in consideration of the accumulating evidence, as theory after theory is fairly canvassed, both of the suicidal method of reasoning on the part of the Philoso-

phers to establish the globe theory, and the truthfulness of the plain, natural, harmonious and apparent laws of the universe, we are strongly impressed that God can better teach to his creatures the nature and laws of creation in conjunction with the words of their salvation, and that too without involving them in "mathematical problems, or the rules of syntax," than they can arrive at a true knowledge of the works of God, or secure their own salvation, and at the same time lightly esteem, and actually discard a great portion of the word which in his wisdom was deemed necessary for them to have.

PLANE FACTS.

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15 ^{Mar} 72

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True Latter Day Saints' Herald.

PLANO, ILL., MARCH 1ST, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

THIS AND THAT.

It has been frequently declared that "Ye shall be sifted as wheat," "The time of trial will come, when many will fall away." That these sayings should be fulfilled many have believed; and although the fulfillment is one that causes us pain, the failure of fulfillment would most likely have caused us distrust and doubt.

We are not ignorant of the fact that when trial should come, those who would fall away would not all of them be ignorant, unskilled men; but some of them would be men whom the cause of truth could ill afford to lose as defenders; and who, if they should so choose to do, could do the church much injury. It too frequently happens that men when smarting under the sense of injury, real or supposed, and a supposed injury is just as real in its effects upon the feelings as one in fact, rush into antagonism against those from whom the injury is given; and while laboring under this spirit of antagonism retaliation is sure to be sought before nobler thoughts can arise, and the mists clear away from the mental and moral atmosphere. This is one of the causes why men, good men, able men, becoming embittered against the church turn against it, not only in feeling but in act.

Part of the bitterness which we trace in the acts of those leaving the church, is attributable to the course too frequently pursued toward those defecting. Sometimes they are treated harshly as if unworthy of forbearance; sometimes they are treated too lightly, as if of too small moment to be considered; sometimes it happens that too strenuous efforts are made to retain departing ones, who have concluded that they cannot walk with the church; and some too little careful labor is bestowed upon.

We are of the opinion that those who deliberately make up their minds to depart from the church, and who do not commit moral transgression to be dealt with as transgressors, should be suffered to depart in peace, though the church suffer pain thereby. When many ceased to follow Christ, he mildly turned to those left and with sorrow in his tones said, "Will ye also go away?"

We are fully persuaded that the judgment is not ours, and we must suffer a great deal rather than to assume the judgment seat.

Facts that we meet seemingly adverse, we must recognize and endure; to shut our eyes to them is either foolish or wicked. If the latter we need to con-

fess, if the former we need to mend. No man fights successfully who ignores his enemy's presence in the field. One of the strongest foes the saints have ever encountered, has been and is, intolerance; and we begin to believe that there is a tendency to allow it too much sway in our own midst, among ourselves.

Outspoken sentiment may be examined and its tendency be corrected or assisted, as it may be beneficial or injurious; but crushing out the right to speak by no means breaks up the error; it is more frequently confirmed.

Self government is the most effectual and successful government that can be found; and to teach the principles of self government has been our constant aim and effort. How well we have not succeeded, may be observed in the failure upon the part of many to so govern themselves as to escape the force of a charge for being disturbers of the peace, schismatics and turbulent schemers.

We sometimes do not wonder that the prophecy should have been made that when Christ shall come he shall *rule* the nations with a rod of *iron*. It would seem that now some such discipline were needed, so terribly tenacious are some of us of having our own say so to be the test by which all others shall be measured.

Similar reflections to these have been forced upon us from time to time, when hearing of elders in different places, setting up theories in plain antagonism to the well approved doctrines long obtaining in the church.

The pre-existence, and conscious after existence of the spirit, though the body shall perish, has long obtained, and is one of the plainest propositions upon which a punishment for wrong doing and a rewarding for well doing has been founded, and however astute and sharp the reasoning faculties of an elder may be, he ought to know that he has not been ordained, by the voice of the people consenting thereto, to misrepresent their hope. We do not suppose that the antiquity of a doctrine necessarily proves it true; and the other fact is equally true, that because a doctrine is ancient, it is not therefore erroneous and ought to be disputed and ignored.

New lights are not always true ones, and we fancy that one thing that our adversary is busily trying to do, is to introduce differences of *opinions* as differences of *doctrine*, and thereby create divisions in the church. He will strive hard to accomplish this end, the dividing of the saints; and now that it is not probable that a sundering can be accomplished by the plan so signally successful in leading the saints to the salt land, there must needs be other tactics employed; he therefore gets us to accept some apparently new idea as a doctrine, a belief in which is necessary to the salvation of man, and we, silly creatures that we ought not to be, fall heedlessly in love with our pet theories and begin to teach them. Very soon we are ready to denounce what appears to be antagonistic as heretical, of the devil, etc. Our self love becomes excited and sooner than surrender those theories we violate good fellowship and forfeit our place in the church.

We believe that the doctrine of "the unconscious sleep of the dead between death and the resurrection," is a lure, a cunning device; having its origin in some shrewd cunning brain, and by virtue of being given undue prominence, has been ridden as a hobby to the mystifying the otherwise clear sight of some.

A kite to rise high into the air must be tied to the earth. A vessel to sail well must not only have sails but a keel, reaching down into the deep waters.

The religious liberty of men is to all, but under the rule a man may be a religious infidel; that is, he may disbelieve all that is taught as religion. Others may denounce him and insist upon a fixed basis upon which all religions may abide. We have long since taken the pains to declare what were the grand fundamental principles of the faith of the church. These are the basis upon which the elders should build.

Unconsciousness after death has been made a basis, a foundation, and other things have been made supplementary to it; and it is by this means that it lures men away from their faith's true foundation.

Our faith to be triumphant must be "fixed," "established," "grounded," in the first principles; and no departure from them is safe. We must always build upon that foundation, if we will build safely. These are what the Martyr told the elders to preach, and they and their natural sequences form a field wide enough for the smartest of us to adventure into. Would be hasty climbers must fall. Far reaching genius may overreach the mark. Men may fall short, and they may go beyond what is written. It is safer to be surely grounded and fall short of comprehending everything, than it is to get away from the real basis after an imaginary edifice, though it shine never so brightly.

There are questions agitated about the Kingdom of God on Earth. These queries hinge upon the force and effect given to the word Kingdom. And it is a foolish quarrel. So far as the *church* can be representative of, and perform the offices of the Kingdom of God, the Kingdom is set up; but that universal rule and reign when all that has opposed it is overcome, has not yet been realized; and the whole controversy may be bitter and acrimonious and both parties to it be wrong in their animosity, but right in their intention; the one meaning, the church, sometimes called the Kingdom, in its progressive condition; the other the Kingdom as it shall be, or as it may properly be styled, the *church* successfully triumphant. Elders would do far more good for both the church, the kingdom, the people of both, the Father, the Son and the Spirit, if they would preach the redeeming grace of Christ through the gospel, and let the Kingdom and the mighty things of the Kingdom be to the fatherly watch care of the Great King.

The story of the rich man and Lazarus, properly considered, is representative of the sinner and the saved.

Some use it as a parable, some as the story of a real occurrence; but

whether it be the one or the other, it shows the separate condition of those who died in Christ and those who die out of Christ; those really of Abraham's seed obedient, and those disobedient.

The statement of the Savior respecting the rich man and Lazarus is not prefaced as are the most of the parables uttered by him; nor does his subsequent teachings show it to be a parable. The only clue observed from the reading is the statement, "I will liken you unto the rich man." The words were addressed to the Pharisees in arraignment for their covetous, licentious hypocrisy, and the lesson was a keen rebuke, whether the history were a true account of a real circumstance, or a symbolical type. It is used by some as distinguishing the Jew from the Gentile; and although we think it was not so intended, and believe such application to be an incorrect one, it may upon proper occasion serve as a remote collateral evidence. It is used by some as a proof text in support of the conscious state of departed spirits; and we believe it to be good evidence, whether it be considered as a history of a real occurrence, or as a parable; it is applicable in either case. We do not believe it refers exclusively to the Jewish nation and to the Gentiles, the poor man representing the latter, the rich man the former. It may very properly be used to indicate the condition of favor with God to which a sinner, worn and weary, may attain by faithfulness and humility; and the condition of abject unrest and torment, to which a soul may sink, by evil thoughts and acts, though rich in this world's goods.

It may further be used to convey the thought of consciousness after death, and the lesson is a good one; we should profit by it.

BR. W. W. BLAIR writes under date of Feb. 13th that serious defection exists in the Omaha branch.

We are sorry to learn this; but we do not expect all will be good news that we hear. We regret the departure of some who we have regarded as good and able men. He writes further that his "meetings at Council Bluffs are resulting well." "The saints are strengthened and confirmed; and some who never were in the church are convinced of the truth we preach, and say they intend being baptized."

ELDERS are wanted at Eaton Rapids, Eaton Co., Michigan. Enquire for Araunah Holbrook, five miles south-west of the Rapids in the town of Brookfield. By rail to Jackson, thence to Eaton Rapids. Some one call and see them.

BR. L. M. SOLLENBERGER, writing from San Francisco, Cal., Jan. 16th, says, "I have had the pleasure to see four baptized by Elder Harvey Green. I have had the pleasure of associating with him of late."

BR. E. C. BRIGGS, and Br. E. L. Kelley, have been preaching in Michigan in and around Coldwater, and in Branch county. He writes to a friend: "Three gave in their names for baptism this week, they are just the nicest people in the state. There are many others believing, the very best of the country. You have no idea of the stories in circulation about us. They accuse me of having 'thirty wives,' and state that we are 'just from Salt Lake.' This evening (Feb. 10th) a Dr. Alger, from Coldwater, will lecture against 'Mormonism.'"

Under date of Jan. 22nd he writes, "Our houses are crammed to overflowing. Many could not get seats last eve, (Jan. 21st), in the large school house. I cannot tell when we shall leave here. Many are much interested, and we are laboring day and night. The power of God is with us; the evil one is at work against us, doing all he can to annoy and distress, to hinder the work."

BR. A. KENT, Mt. Ayr, Iowa, under date of Jan. 29, 1872, writes, "Br. David H. Smith stopped with us on his way west; delivered three discourses, and gave good satisfaction. Some are stirred up to investigate, and others are angry."

Br. Blair is invited to call at Mt. Ayr on his way home, to speak to them.

ELDER M. H. FORSCUTT went on the 15th February to Pleasanton, Iowa, to discuss the faith with Rev. — Ray, of the M. E. Church.

QUESTIONS AND ANSWERS.

Question.—Is there anything radically wrong in the young men of a neighborhood, organizing and taking part in a debating society?

Answer.—No. If properly conducted it is one of the very best means of self culture. We think such societies a benefit. Young men engaging in them should study brevity and variety in argument; should seek to become courteous and kind in manner; and should secure some good work on parliamentary rules and on debate, study it closely, and in their debates adhere strictly to the rule. By this means they will soon be ready for public business. Debating societies sustained simply for squabbling discussion and sharp repartee, seldom help a young man; but rather serve to engender a fault finding, contentious and shallow manner of debating, and make a man in public life a butt for ridicule. Always make your argument affirmatively, if possible, and make it to rely upon its own strength, rather than upon the weakness of an opponent; and avoid all personalities; they are inadmissible in true discussion and always in bad taste. Be frank, manly and free, but never degenerate into scurrility and abuse; they are poor weapons and usually end in the discomfiture in the one using them.

Correspondence.

Nauvoo, Illinois,
December, 6, 1871.

Br. Joseph:

Our Conference for this District is past, what the amount of good done is, doth not yet appear. There were three baptized and confirmed. There is one question I desire to ask *officially*. Why has there been no mention made of our District in the "Digest of Church News"?* I see many other districts noticed, but nothing said of ours. If the reports are too meagre to be of importance, they are correct as to the status of the work. We had a good time all around. David was with us. There's been some good work done in the district the past three months, and the foundation is laid for good works in the coming three months.

Winter came down on us like an old grey bearded monster, and bridged the river above Ickling's warehouse. Cold, colder, coldest, etc. I traveled twenty-four miles to-day to get two miles; or rather last night, I was two miles from home, and twenty-four miles had to be gone over ere I could get home.

ALEX. H. SMITH.

[*Pages 93, 213 and 750 of volume show notices of this District in Digest of Church News.]—ED.

STRING PRAIRIE, Iowa,
December 11, 1871.

Dear Herald:

En route for St. Louis I think I was when you last heard from me.

Br. Hicklin, and Br. and Sister Betts were with me, so that the car ride was remarkably pleasant. Alton is upon the Illinois side, bear in mind, for I always think of it on the wrong side of the "Father of waters." By the time we reached East St. Louis, it had gathered up to rain, the cars stopped not quite at the depot, so there was a long stretch of pavement be-

tween the cars and depot, and undignified as it was, we were obliged to *run*. Now to run with patience our spiritual race is all well enough; but such a literal run through the pouring rain is quite another affair.

There was quite a crowd in front of the depot, evidently highly entertained with the various modes of running exhibited. There were elephantine, lumbering, fat, rich men, puffing into port, umbrella and all, threatening to go through every step—there was also the uncertain, wafting, witch-like locomotion of the tall and spare—there was the dainty, precise little rat-tat-tat of the elegant and refined, with a suppressed "ouch" at every miss-step, for we were in mortal danger of slipping off the pave into the mud, or shooting feet foremost into the crowd to bring down a half dozen on top of us—then there was the downright slap-slap-slap of the broad-footed and ignorant, banging against every one in the way, and bringing up square with a thump against the depot wall.

How I got through it *boots* not to tell, only though there may be a deal of character expressed in a run through the rain, there is mighty little *dignity*, I assure you.

Br. and sister Betts were to go on to Bellville, Br. Hicklin very kindly agreed to cross the river with me, and escort me to the homes of the saints.

St. Louis is a great city. I felt the spirit of the world present in power.

It impressed me in three ways. First, an awe of its power, however right the gospel is, however pure, here was a great power that regarded it as a bubble. A great, well-dressed, rich, influential power also, that prided itself on being just exactly the realization of perfection, and if brought to notice us at all, by any means, would do so through its eye-glass in unmitigated scorn, or with that nonchalant curiosity that it would show over a specimen of fossilized lizard. Indeed I question if it would do so with the same interest. Here were *heathen*, but who dared

speak to them. How *could* they be brought to hear our report? How like the breaking of a twig in a forest, that report sounded, or would sound amidst the bustle and stir of this great city? Here was Babylon, and here was a grain of sand.

It impressed me in another way. Alas! here was another Babylon. One sat in rich chambers, clad in purple and gold; the other, however scorned by her proud sister, is ever her haunting trouble, her untiring shadow, walking the street in every guise; evil, wretched, filthy, unclean, unclean, unclean. Hiding in noisome alleys or unholy recesses, under shadowing, mouldy walls, where naught but black old piles of lumber, and tumble-down, decaying buildings met the eye.

Here was a great power also that might have been originated in the central pit of hell. Here were heathen; but who shall help them? Here was Babylon, from whose physical wretchedness and moral degradation one turned and fled as from a pestilence.

A shade, a picture arose in my mind, it was the form of the holy Son of God. Holiness, judgment, glory, clothed his form; and the vast city sank in power and appearance. The awe was broken. The grain of sand became a diamond, and was lifted above the whole city. A city with great excellence, but the gospel appeared more excellent.

It impressed me yet one more way. Here were stores of art, pictures of beauty and truth, carvings of delicate design and lesson. Here were enough of pleasant and instructing sights to see, to last one a year, and cultivate his finer, better nature all the time. Here was the light that lighted "every man," shining in great clearness; but the higher light testified of the time when these things shall flow to Zion, when Christ shall reign, and Zion become the light of the whole earth.

I had intended only to stay two weeks, but the following Sunday I found there was to be a conference at Gravois, outside

the city, so then there remained but one appointment for me in the city, on the evening of the second Sunday.

Br. Rees took me out to his farm and nursery in the country. Here, although the flowery season is somewhat past, a fine time was enjoyed studying the plants and flowers. After a pleasant visit, and making arrangements to come again, I returned to the city, and went across into the country on the Illinois side, meeting Br. Hicklin at Ogle's station. We,—for I was in company with a young brother who joined me in St. Louis, and who was on his way to general conference in the west,—we proceeded to station No. 3, where Br. Hicklin resides. Here it was my privilege to preach to the people. After meeting we all gathered together at Br. H's house and enjoyed a good time, singing and conversing. Here we made the acquaintance of Br. Tucker. Br. Caudle and myself staid all night at his house. In the morning we had considerable merriment in regard to our names. We were solicitous to know if this was the original "Dan Tucker," of whom so much is said and sung. His wife replied that it could not be, as this one was always on time, especially to *supper*. We then enquired if Br. Caudle was the one to whom his wife delivered so many curtain lectures. He said he was not the recipient of Mrs. Caudle's curtain lectures, as he yet was fortunate enough to be a single man, and was not troubled with a wife. (Happy man!) I thought I was safe; Smith being nothing but a common noun. Imagine my chagrin, when they asked me if I was the David that killed Goliath, and subsequently reigned over Israel. To this I replied that although it had been a long time, and my memory was poor, if they would consider the part that related to David's conduct in regard to the ladies a mistranslation, they might consider that *I was*. To this they were not at all inclined to submit, so modesty compelled me to abandon the field; but I never will do as they did, deny my name out and out, never!

Setting aside merriment, Br. Tucker is quite a staff; has been every where nearly, and was very kind and entertaining. The name of this little settlement has escaped my memory, exactly what it is I forget, but it has one street with a row of frame houses on either side, all just alike, homes for the coal diggers, who daily repair to the coal shafts to dig the black fuel from the depth of the earth. Bro. Hicklin is president of the whole district in a church capacity, and his kindness to me I shall not soon forget. How by his kindness we visited the shaft, and were sent down into the earth, and what we saw there I shall write in my next, if these *rambling* remarks find acceptance with you, my very dear *Herald*.

D. H. SMITH.

EUREKA, Cal.,

Dec. 8, 1871.

Dear *Herald*:

In the burning of Chicago, we learn through the *Herald*, that all of the 18 mo Saints' Harps were destroyed, and that it would be a *total loss to the church*.

I am pretty good at thinking, but when I go to put my thoughts on paper, they some how vanish; but on this occasion I will corner up some of the biggest ones, and pack them in this envelope, and send them for your consideration.

Question.—Who are the church? Let each reflecting saint from his heart answer this question, and act as he may see fit.

Who is there that does not want a name in the church? Who does not like to be helped when in need? Where are those that growl about high priced books and papers? Now is the time for them to step up and help; for this makes an additional debt that is charged to the publishing committee, *a few only of the church*. How are they to extricate themselves from this extra debt? By selling books and papers higher? It does not seem that any, or but a few, will take interest enough to enlarge the circulation of the publications; conse-

quently the price must rise, or the committee become involved, or our *Herald* that we prize so highly must stop.

Our fair but young *Hope* must be recorded among the things of the past. The tracts that act as entering wedges to open the way for the elder, must also stop; and in fine, if the saints of God do not awake to a sense of their duty, I believe that their redemption will be indefinitely postponed.

I have waited quietly for some one to write who is more able to do the subject justice, or for some one to say,—"I had ordered one of the books before they were burned, and now it is *my* book that was burned, and it is *my* loss;" or for another to say, "Whatsoever is a loss to the church is a loss to me;" and not to stop here, but to add, "Please find enclosed \$— to assist the publishing committee to issue the eighteen mo Saints' Harp."

The money I ordered to be placed to my credit is now my loss, or father's and mine.

R. M. DUNGAN.

GRAND MANAN, New Brunswick,
December 26, 1871.

Br. Joseph:

I left my home on the 7th, *en route* for Jonesport; arrived on the 9th, and commenced labor on the 10th, preaching in the afternoon and evening. During the week, in company with Br. J. C. Foss, I divided my labor between Jonesport and Herd Harbor Island, and was truly blessed in making proclamation of the truth, and in seeing and hearing the earnest zeal and honesty manifested in searching for truth.

On the 17th started for Indian River, to meet an appointment; preached in the afternoon and evening; spent the remainder of the day, and part of the following day, in visiting, and sowing by the way. I found the people intelligent, and earnestly investigating the doctrine. I left them on Monday afternoon, receiving their warm thanks for my visit, and their earnestly expressed desire for me to repeat my visit

at an early day. Monday afternoon returned to Jonesport, a distance of about five miles. Commenced labor again preaching and visiting until Friday morning, when I took my leave for home. I treasure up this visit, with many others as pleasant, but of them all this is preeminent.

Opposition is fast fading away. I met with honest persons who are intelligent, and who have investigated our claims, and they frankly admit that the "martyr" alone, can prove himself to have been the man to whom the gospel was restored.

I expect to return again to those places in April. I am satisfied that the Lord will bless the labor which has been bestowed there.

Br. Ells is highly esteemed by the people of Jonesport and vicinity, for the faithful manner in which he discharged his duties among them.

Yours truly,
JOSEPH LAKEMAN.

BIRMINGHAM, England,
January 5, 1872.

Bro. Joseph Smith.

Yours of the 15th of December came duly to hand, also the Holy Scriptures and the tracts, for which please accept my thanks.

I must say my heart rejoices when I receive a letter from yourself, and inasmuch as there is no elder coming here at present, I will, by the help of God, do the best I can for the onward progress of the work, and will encourage my brethren to do the same. In fact, we are better without any one unless it is a man suited to the mission; Br. Briggs well understands what sort of men will suit. The time will come no doubt when there will be a good work done in this country; but it will not be until Utah is completely overturned, for the old saints in this country seem determined to hold on to the last thread. But when that day comes, there will be more encouragement for men to come than there has been heretofore.

I had thought of emigrating to America

this spring; but now I have made up my mind to stay here just so long as the Lord requires I should do so. I want to work for the cause, and where I can do the most good, that is the place for me. There is no particular reason why I should leave this country yet. I am doing pretty well, and the Lord blesses me abundantly in every way.

The work generally in this country looks encouraging. The saints who are coming into the church seem to be of the right kind. Br. Coward in Liverpool will yet do a good work, but he is a man very much shaken in nerves. He is a thoroughly good man. Br. Ennion is equally good; but weak in body and far advanced in years. But I pray the Lord to strengthen them, and enable them to do a good work.

We have just received an encouraging letter from Br. Briggs, and are anxiously looking for one from Br. Ells. We desire an interest in your prayers, that we may do all things according to the will of God.

Yours in Hope,

T. TAYLOR.

EMERSON, Mills Co., Iowa,
January 8, 1872.

Br. Joseph.

During the past quarter, I have labored quite extensively, and my efforts, though feeble, have been blessed. I left home about the first of October. I preached a number of times on the way to Newton, Jasper Co., Iowa, where I met Br. I. N. White, a worthy brother indeed. I preached in the branch in Newton. The saints had a time of rejoicing. Br. White and myself then started for Fort Des Moines. We preached a number of times on our way up there. Stopped at Walnut Grove, held two meetings, and baptized two. Br. Nirk baptized one, and I the other. I left Br. White at Fort Des Moines, and started for Fremont district. I arrived at father Newberry's in Pottawatomie district. Preached at Wheeler's Grove, two were baptized after meeting, E. Lamp-

son and wife, living near Red Oak. Br. Fletcher is laboring with me. We have preached at Indian Creek, Wheeler's Grove and Farm Creek, and are requested to preach in Red Oak; expect to go there soon, knowing it is the will of my Heavenly Father that the gospel shall be preached to all nations and in every land, and if I neglect to lift up my voice I shall share with those for whom "there is tribulation and anguish," and whose glory shall be withheld. I desire to reap while the day lasts, and I will thrust in my sickle. No one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity; being temperate in all things whatsoever shall be entrusted to his care. How diligent the devil is, tempting many day and night, whose inward lusts are still working for their ruin. The flesh is still pleading for its delights; their old companions are increasing their dislike to holiness, and if elders in the Church of Christ be not diligent in proclaiming the everlasting gospel, what shall become of them? This is a day of good tidings, and we do not well to hold our peace. Hath God had so much mercy on me, and will I have no mercy on my neighbors? This duty belongs to all saints, but especially to such as God hath called and qualified for it. God especially expects this duty at our hands. God looketh for this faithful improvement of our powers and gifts, which if we neglect we shall lose, and it were better we had never received them, for they will but aggravate our condemnation.

Yours with respect,

ANDREW SHARER.

PLEASANTON, IOWA,

February 5, 1872.

Br. Joseph:

We have had some excellent meetings of late, and I am satisfied our branch is improving spiritually, which I earnestly hope will continue until we become sanctified before the Lord.

May the Lord help you, and give you strength and grace according to your day, is my prayer.

We look for Br. Mark here on the 19th; there is great interest manifested by the people in the proposed discussion. May the Lord overrule it for the good of his people.

Respectfully, your brother and friend.

E. ROBINSON.

[The following letter is inserted in the HERALD for the following reasons: It is seemingly wrong for a man to be attacked and not permitted to defend himself, and that the saints may see the spirit of the writer, which is easily discovered. We do not endorse it by any means.]—ED.

INDEPENDENCE, Mo.,
October, 1870.

Herald Office, Plano, Ill., Elder M. H. Forscutt:

The most of this letter was addressed to Elder Sheen for publication at its date, but it failed to come to light. I now send it to you for publication; this 1st of Oct. 1871, hoping that I may see it in the *Herald*.

Elder I. Sheen:—Your long treatise, or rather strictures, relative to my letter to Elder Bays came to hand a few days since. I have discovered no argument in its lengthy production but that might be easily answered. It contains much misrepresentation. In this letter I will be more particular. I think the name of the church, the two priesthoods, and the book of Doctrine and Covenants, are some of the most important items in our controversy. First then as to the NAME. It is said in the Book of Mormon, "And now, it shall come to pass that whosoever shall not take upon them the name of Christ, must be called by some other name, therefore he findeth himself on the left hand of God." This is plain and definite. In the *Evening and Morning Star*, as re-published in Kirtland, O., in October, 1836, may be found the minutes of a council in which J. Smith Jr. was moderator, and O. Cowdery clerk. There we find the highest official authority of the church throwing away the name of Christ entirely for the church, and the introduction of that silly, fictitious, false,

and non-descript name of the "Church of Latter Day"—save the name of Saints! Mind you this is not as Elder Bays has expressed it, "It is the Church of Christ, composed of Latter Day Saints." This is only a dodge to get rid of argument or true reasoning. I do not have opposition to the individuals who believe in the great work of the last days being called saints, believers, disciples, Christians, or brethren and sisters. But I persistently, seriously, and sincerely object to the "Church of Christ" taking any other specific name except its own beautiful, distinctive, characteristic NAME. Again, I say, no more can the "Church of Latter Day Saints," and the "Church of Christ," be the same church at the same time? And I say No! distinctly No!! And I want it distinctly understood that the entire church, with Joseph Smith at its head, wore this specific cognomen for more than three years, before Jesus Christ was added to it! When a legislative body passes an act, or makes a law, it requires the same or a higher amount of authority to repeal it. No council being called after the one on the 3d of May 1834, where it was officially changed, then all the after alterations were without authority, hence null and void.

D. H. Bays says, "Joseph Smith, and I might with propriety say *all* the spiritual authorities of the church, in its early and prosperous days, in confirming all baptized believers by the laying on of hands, confirmed them members of the 'Church of Jesus Christ of Latter Day Saints.'" This is unqualifiedly untrue! That name was never known in the church for seven or eight years after its first organization; and it was then fixed up and given in Far West. It is curious to me that he should make such an assertion; because it is utterly untrue!

But when persons are baptized by a minister of Latter Day-ism, and confirmed a member of any of the parties of that body, they are then as properly sectarian—confirmed not in Christ's Church, but into a sect or party just as much as if confirmed into the Baptist or Campbellite church. I consider the Latter Day-ite churches just as much sectarian as any Catholic or Protestant churches whatever. Ah! but say you, we have the gifts of God among us. So say the Brighamites. So say the Rigdonites. So say the Hedrickites and all the ites of Latter Day-ism. Is it an evidence that your organization is right? If so it proves all the others right also. Again, you might say we are pros-

pering wonderfully, we are making converts all over the United States, and in Canada, and away in old England. Have you prospered equal to or beyond the Catholics or Protestants either? Then say nothing to me about numbers as an evidence, or of gifts either.

Always after Christ visited this continent the church was called the "Church of Christ," or the "True Church of Christ." It is so called *nine* times in that book. All the revelations given to or through Joseph Smith until the 3d of May 1834, were given to the "Church of Christ." Latter Day-ism never was even mentioned in the church until the day the official authorities set Christ's name aside, and took that non-descript name under which so much wickedness has been perpetrated. I am aware that in the Book of Mormon the church was specifically called the "Church of God" as many as thirty-four times. But all this was before Christ ministered among them in person. The Nephites enquired particularly about the name by which the church should be called. They said to Christ, "Tell us the name whereby we shall call this church?" He said to them, "Ye must take upon you the name of Christ, which is my name. For by this name ye shall be called at the last day. * * * Therefore ye shall call the church in my name. But if it is built upon the works of men, or upon the works of the Devil, verily I say unto you, they have joy in their works for a season." I am not at all surprised that the Latter Day-ites rejoice in the works of men and devils. When the authorities threw away the name of Christ for the church entirely, and took the name of the "Church of Latter Day Saints," they were inspired to do so by the Devil. Hence it was the works of men and of devils, as Jesus said to the Nephites. The authorities had no revelation (except from Satan) to alter that beautiful, significant, characteristic, God-given name of the "Church of Christ," to any other name under heaven. Moroni describes three states of mankind, in the 4th chapter of Mormon. First, the sectarian churches. Second, the holy church of God. Third, the entire unbelievers, those who do not believe in Christ. When he speaks of the true church, he says: "Why have ye polluted the holy church of God? Why are ye ashamed to take upon you the name of Christ?" I tell you Christ is the name, the nature, the spirit, the life, the light, and the power of all Christians, in all lands.

The word *latter day* does not apply to

the gospel dispensation at all. We do not live in the latter day, but we live in the last days. Late is a comparative word in grammar. After the flood was late, from Moses till Christ was later or latter, and from Christ till now was last. Peter, rehearsing Joel said, "It shall come to pass in the *last days*." Old Jacob said to his sons, "Gather yourselves together, that I may tell you that which shall befall you in the *last days*." Paul said, "In the *last days* perilous times shall come." Again, "Hath in these *last days* spoken to us by his Son." Peter said, "There shall come in the *last days* scoffers." John is definite and settles the point, "Little children, it is the *last time*." But now we turn to the Book of Mormon, Nephi 11th chap.: "But behold, I prophesy unto you concerning the *last days*; concerning the days when the Lord God shall bring these things forth unto the children of men." Again, in the same chapter, "But behold, in the *last days*, or in the days of the Gentiles." Book of Jacob, chap. 4th: "And in the day that he shall set his hand the second time to recover his people, is the day, yea, even the *last time*, that the servants of the Lord shall go forth in his power." But the prophet Haggai, when speaking of the second temple, built a way down under the law, designates it properly as "The *latter house*;" because it was built under the law times, or latter times. Moses looked at it just as I do, he said, Deut. 31: 29, "For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days." Now I have the books to harmonize with my views. I believe the Lord knew enough to give the correct name to his church. He named it just right, and I am unwilling to wear any other distinctive name for the church only the "True Church of Christ," lest I stand among the goats on the *left hand* at the Last Day. This will do as it respects name. Argue against it as you please.

TO BE CONTINUED.

Conferences.

Malad Sub-District.

The Quarterly Conference of this District was held at Malad City, Idaho, on the 9th and 10th of December, 1871. A. Metcalf, president; Henry R. Evans, clerk.

Dec. 9th, Morning Session.—Devoted to prayer.

Afternoon Session.—Minutes of last conference read and accepted.

Branch Reports.—Malad: 63, including 7 elders, 2 priests, 1 teacher, 2 deacons, 14 scattered, 1 removed by letter, 2 without letters. John Vanderwood, president and clerk.

Providence: 19, including 3 elders, 2 priests, 1 teacher, 4 baptized, 4 children blessed. Branch in good condition. Henry Bake, president; Jacob Necser, clerk.

Soda Springs not reported.

Elders' Reports.—Elders Richards, Lewis, Jones, Vanderwood, Metcalfe, and Evans reported.

Officials Present.—Six Elders.

Joseph Smith as President and Prophet of the church, all the spiritual authorities, and Anthony Metcalfe as President of the Malad Sub-District were sustained.

Two day's meeting appointed in Logan or Providence, Cache Valley, Saturday and Sunday, Jan. 27, 28, 1872.

Brn. Lewis and Metcalfe agreed to preach at Cache Valley this coming winter.

Resolved that all elders of this conference report to the president in person or by letter.

Brn. Lewis and Metcalfe preached.

Dec. 10th.—Brn. Richards, Lewis and Metcalfe preached the word.

Sacrament and testimony meeting in the afternoon.

Adjourned to Malad City, March 30 and 31, 1872.

East Illinois District.

The Conference of this District was held at the Dry Fork, Ill., school house, commencing Dec. 1, 1871. T. P. Green, president; Wm. Thatcher, clerk.

Minutes of last conference were read, and the president addressed the people.

Reports of Branches.—25 members, including 2 elders, 2 priests, 1 deacon, standing of 2 not known, 3 added by baptism, 1 by letter.

Brush Creek: 59, including 2 elders, 1 priest, 2 teachers, (one inactive). 1 deacon, 8 added by baptism, 1 received on old baptism.

Elm River: 12, including 1 priest, 2 teachers, one added by baptism.

Mill Shoales: 12, including 1 elder, 1 teacher, 1 deacon.

Deer Creek: 25, including 5 elders, 1 priest, 1 teacher, 1 deacon.

Little Wabash and Odin branches not reported.

Elders' Reports.—N. A. Morris had preached ten times, and administered five times.

I. A. Morris had preached ten times, baptized one, and married one couple.

B. H. Ballowe had preached three times, and administered to the sick once.

G. H. Hilliard had tried to preach about sixteen times, and had baptized eight.

J. B. Prettyman had spoken twice.

B. S. Jones had preached nine times.

T. P. Green had spoken twenty-eight times, attended one elders' council, and three branch councils.

B. F. Kerr had preached once.

The elders all reported a good feeling among the people generally, and a desire to hear more preaching.

The following resolutions were adopted:

That all the officers in this district do all in their power to advance this work during the next quarter.

That this conference receive Brn. Henry Thomas and Levi Taylor, and sister Martha Tippa, into fellowship on their former baptism.

That this conference renew Br. Henry Thomas' license as an elder.

That the members of this conference exert their influence to increase the circulation of the *Herald* and *Hope*.

That Br. G. H. Hilliard act as book agent for this district, and be requested to keep on hand a supply of church tracts, Holy Scriptures, Book of Mormon, Hymn Books, Book of Covenants, and Voice of Warning.

That Br. B. S. Jones act as Bishop of this district, until there shall be one legally ordained.

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

That this conference adjourn to meet at 6 o'clock A.M. on Friday, March 1st, at the Caudle school house, Brush Creek.

Des Moines District.

The Conference for this District was held at Pleasant Grove, Iowa, at the residence of Br. R. Harvey, Dec. 2, 3, 1871. Wm. Smith, president; Br. John Sayer, clerk.

Officials Present.—7 elders, 1 teacher.

Minutes of last conference read and approved. Br. W. C. Nick occupied the remainder of the time in preaching. Preaching in the school house in the evening.

Elders' Reports.—Br. Nirk had baptized four since last conference, and two previous to the conference.

Elder Deuel had baptized four, confirmed five, and blessed six children. Wherever he goes, the call is for more preaching.

Elder A. White has preached several times, and confirmed two.

I. N. White says two-thirds of the time he has labored in the district. The Newton branch is not in as good condition as he would like. The Independence branch is in good condition, better than he could expect. Pleasant Grove branch is laboring under a disadvantage, on account of high water on the Des Moines river, but has a wish to do well. He had visited the Des Moines branch. He had reported it as a branch; but finds that the branch was disorganized on the 11th day of June, 1871.

Elders Wm. Smith and John Sayer also reported.

Brn. L. A. Chafee and M. L. Bates report the cause at Fontanelle, Adair Co., as looking up. A good prospect for the organizing of a branch there.

Elder Robert Young being cited to trial on the charge of refusing to comply with the law of God, an Elders' Court was called, composed of W. C. Nirk, William Smith, A. White, and I. N. White, to examine his case. W. C. Nirk acted as president, and I. N. White as clerk. The court decided that he should be disfellowshipped, as he had been dealt with according to the law of God, and had been visited by the president and others, but all proved to have no effect.

Elder G. E. Deuel preached on the restoration of the gospel, followed by I. N. White.

A testimony meeting was held.

Branch Reports.—Newton: 33 members, including 2 moved without letters, and 2 living in Des Moines who still wish to remain members of the Newton branch, 8 elders, 2 priests, 1 teacher, and 1 deacon. John X. Davis, pres.; I. N. White, clerk.

Independence: 38 members, including 5 elders, 1 priest, 1 teacher, 4 baptized, 1 died. In good standing except two or three. Wm. C. Nirk, president; J. L. Smith, clerk.

Pleasant Grove: 22 members, including 1 elder, 1 priest, 1 teacher, 2 removed without letter. All in good standing. Wm. Smith, president.

Resolved that Elder John Sayer be appointed district clerk.

Resolved that we sustain in righteousness with our faith and prayers the spiritual authorities of the church.

One child blessed by Elder W. C. Nirk. Preaching in the evening by Elder A.

White, when two gave in their names for baptism.

Conference adjourned to meet at Newton at 2 P. M., March 2, 1872.

Monday, Dec. 4th.—Br. W. C. Nirk and a numerous company of saints repaired to the Des Moines river, and after cutting away the ice, he buried two precious souls beneath the liquid wave; and in the evening a preaching meeting they were confirmed.

String Prairie and Nauvoo District.

This Conference was held at Farmington, Iowa, Dec. 2, 3, and 4, 1871. O. P. Dunham, president, *pro tem*.

Minutes of last conference read, corrected and accepted.

President A. H. Smith arriving, O. P. Dunham retired and gave him the chair.

Branch Reports.—Farmington: 1 seventy, 6 elders, 1 priest, 1 teacher, 28 lay members. Total numerical strength 37. Employed as branch officers 3. Elders residence not known 1. Gain. Baptized 1, admitted by vote 1, by certificate of baptism 1, on evidence of membership in first organization 1, by certificate of removal 5. Total gain 8. Loss. Removed by certificate 4. Confirmed 1, children blessed 1. During the summer months, evening prayer meetings were suspended, but resumed November 1st. Condition of the branch, reasonably good. Some sickness and some healed by prayer of faith. F. Reynolds, president and secretary.

Rock Creek: 5 elders, 1 teacher, 1 priest, 1 deacon, 35 lay members. Total 42. Employed as branch officers 4. Baptized 7, removed by certificate 1, confirmed 1, children blessed 2. The branch is in tolerably good standing. Some neglect to attend to family duty. H. T. Pitt, president; John Stevenson, secretary.

String Prairie: Report laid on the table, for miscellaneous business.

Croton: 1 elder, 1 deacon, 18 lay members, total 20, employed as branch officers 2, absent 1, gain by certificate of removal 3, marriages 1. Condition of branch good. James McKiernan, president; Patrick McKiernan, secretary.

Keokuk: Report rejected on account of apparent errors.

Montrose and Nauvoo not reported.

Report of Officers.—Elder D. H. Smith had baptized two.

High Priest O. P. Dunham had baptized one.

Elder R. Lambert had labored in Sono-

ra and Bear Creek; had good attention.

David Lambert had labored in connection with R. Lambert.

Elder B. F. Durfee had labored with S. Tripp.

Elder James McKiernan had preached at Croton and Farmington.

F. Reynolds had labored at Croton, Farmington, and Vincennes; good attendance and attention except at Vincennes.

Elders F. Borley and A. Shearer had labored at Ft. Madison, Nashville and Montrose.

Elder E. Benedict had filled two appointments at a private house near Bentonsport.

Elder Joseph Lambert had labored at Rock Creek, Keokuk, and String Prairie, and had baptized five.

President A. H. Smith had given on an average three days per week in making and filling appointments, and had baptized one. Had met with the saints at Farmington four times, at Croton twice, and at Rock Creek three time.

Resolved that a vote of thanks be tendered Br. A. H. Smith for the efficient manner in which he has discharged his duties.

Elder John Lambert's labors had been in the String Prairie branch, as president.

Priest J. Doty; Teachers N. Spicer, and A. Hills reported.

Estimated attendance of priesthood: 2 high priests, 1 seventy, 11 elders, 1 priest and 3 teachers.

Missions.—Richard, Daniel, and Joseph Lambert's, E. Benedict's and B. S. Shogg's missions were continued three months longer.

B. F. Durfee and S. Tripp's mission was continued, and extended to the school house below Keokuk.

James McKiernan and F. Reynolds were released from their mission.

O. P. Dunham's mission at Burlington was continued, with the privilege of extending it to McQueen's Mills, Illinois.

Br. F. Borley was appointed to labor in connection with Brn. B. F. Durfee and S. Tripp.

Alex. H. Smith was continued as a committee to visit James Newberry.

Resolved that this conference send a committee of three to investigate the condition of the String Prairie branch, and that the president of the district appoint said committee. Richard Lambert, David H. Smith, and James McKiernan were appointed.

Resolved that all the elders who do not report at this conference be dealt with as the resolution of previous conference directs, and that the president of the dis-

trict see that it is carried into effect.

Resolved that all the elders who report at this conference, and have their report received, have their names sent up to the presidents of their quorums, and receive a renewal of their license from the quorum to which they belong.

Resolved that the secretary of each branch be required to place in the hands of the district clerk a true copy of the record of his branch, giving as nearly as he can, the name of each member that does now belong, or ever has belonged to the branch, with the place and date of birth, baptism, confirmation, ordination, etc., on or before the first day of January, 1872.

Resolved that the clerk be authorized to purchase a book in which he shall record all the names of the saints, together with the names of the children blessed in this district, the record of which shall be given him, said book to cost not exceeding five dollars, and that each member of the church shall be entitled to one page in said book.

Resolutions designating who shall preach during conference were passed.

Evening; preaching by Alex. H. Smith, assisted by D. H. Smith, to an attentive audience.

Dec. 3rd.—Preaching by Daniel and Joseph Lambert, with good liberty.

In prayer, testimony, and sacrament meeting, enjoyed the Spirit of the Lord in the gifts of the gospel. Opportunity was offered for those who desired baptism to manifest it, when three arose. F. Reynolds and E. Benedict were appointed to attend to the ordinance.

Evening: preaching by David H. Smith assisted by Daniel Lambert.

Dec. 4th.—Elder B. S. Shogg reported.

Resolved that the committee appointed by the president to investigate and settle the difficulties in the String Prairie branch be received by this conference.

Three were confirmed who had been baptized that day by E. Benedict, viz:— Benjamin Dice by F. Reynolds, Louisa Dice by D. H. Smith, Wm. B. Crail, by A. H. Smith.

Minutes read and received.

Adjourned to meet at Montrose, Lee Co., Iowa, March 2nd and 3rd, 1872.

St. Louis Sub-District No. 1.

The Conference of this Sub-District convened in Dry Hill meeting house, Dec. 3, 1871. B. A. Reese presiding.

Br. Wm. Hazzeldine addressed the conference.

Minutes of last conference read and approved.

Reports of Branches.—St. Louis: Bishop 1, elders 18, priests 4, teachers 4, deacons 3, lay members 236, aggregate 266. Gain. by baptism 7, by letter 1; 1 child blessed;

WM. ANDERSON, *President.*

W. T. KYTE, *Recorder.*

FINANCIAL.

On hand last report	-	-	\$ 45.66
Received during the quarter	-	-	64.05
			\$109.71
Disbursement	-	-	56.40

Balance on hand - \$53.31

W. T. KYTE, *Treasurer.*

BISHOP'S AGENT'S REPORT.

On hand last report	-	-	\$26.60
Received since	-	-	10.00
			\$36.60

Paid to the poor during quarter \$42.50

Leaving the branch in debt - 5.90

W. ANDERSON, *Agent.*

REPORT OF TREASURER OF HALL COMMITTEE.

Rec'd by subscription as per book	\$ 84.50
From Church Treasurer	- 34.50
Total - - 119.00	

Paid for rent as per receipt - 75.00

Paid church treasurer as per rec'pt 42.00

117.00

Leaving a balance - - 2.00

J. X. ALLEN, *Treasurer.*

Elders Wm. Anderson, George Thorpe, Richard Cottam, W. T. Kyte, George Bellamy, John Clark, Wm. Smith, W. Gibson, J. X. Allen, Chas. Hall, Isaac Poole, Wm. Roberts, Geo. Worstenholm, Josiah Parks, Geo. Hayward, Thos. Kay, W. H. Schofield, J. Molyneaux, recommended for licences.

Priests John McFarlane, D. Kirkwood, A. Greer

Teachers Geo. Forbes, Wm. Jemminett.

Br. R. Whiting recommended to be ordained to the office of teacher.

Resolved that the list of those recommended to receive licences be laid over for further consideration.

Gravois: 63, including 1 high priest, 5 elders, 3 teachers, 1 deacon, scattered 5, 1 child blest. H. Hazzeldine, president; Br. Ridler, clerk.

Dry Hill: 37, including 7 elders, scattered 5, received by vote 1. A. Reese, president.

Elders Wm. Gittings, W. O. Thomas, Daniel Evans, Joseph Knowles, Abraham Reese, Dennie Dennis, Charles Perry were recommended for licenses.

Reports of Elders.—J. X. Allen had filled all his appointments:

J. Anderson, through circumstances, could not fill his appointments. Stephen Blackie had visited Gravois; but as his name was not on the list of appointments, he did not act.

Reports of Presidents of Branches.—St. Louis by Wm. Anderson, in as favorable condition as could be expected, as they could not have the afternoon meetings, wing to the hall being occupied by a Sunday School, but on the whole the branch was in a more favorable condition than in the past.

Gravois by W. Hazzledine, in not as good a condition as he should like to see it, but was glad to say that there was a prospect of its improving both spiritually and temporally.

Dry Hill by A. Reese, in not as good a condition as he would like to see it. As he could not fill the office of president of the branch he had resigned; Br. Gittings had been reelected and the branch reorganized. He had filled his appointments as far as he could, and hoped the Dry Hill Branch would improve.

Br. W. Anderson stated that the reason there was no report of the Zion's Hope Sunday School was, that the superintendent was sick, and it was not attended to. [We hope the brethren will remember Br. Bellamy in their prayers.]—Ed.

Br. J. Molyneaux objected to his being recommended to receive a new license, as he had resigned his office as an elder. He wanted to know if he could not be again ordained. After a lengthy discussion, it was resolved that the recommendation of Elders be received. The president appointed Br. J. X. Allen a committee of one to draw up a plan for the priesthood to labor by for the next three months.

Resolved that we sustain by our faith and prayers all the spiritual authorities of the church, and Br. Abraham Reese as president of sub-district No. 1.

Adjourned to meet at Gravois meeting house, March 3rd, 1872.

He that is slow to wrath is of great understanding; but he that is hasty of spirit exalteth wisdom.

Miscellaneous.

Change of Conference.

244 Sandusky St., ALLEGHENY, Pa.,
February 7, 1872.

The brethren of the Pittsburgh, Penn., District, are hereby notified, that the Quarterly Conference is postponed from the First Saturday in March until the Third Saturday, March 16th, 1872, by order of District President, James Brown. Those holding the priesthood are required to report their labors to each conference, or forfeit their licenses, by resolution of conference.

Presidents of branches are also notified, that according to resolution of conference, their branch report must be made out on the forms published by the *Herald* office, and if there have been any baptisms, a list of names of those baptized, with date, (day, month and year), and place, (town, county and state), of birth, baptism, and confirmation, with name and priesthood of the persons officiating in the ordinances, must accompany the report.

These particulars are required for the district record, and that the secretary can keep the general church recorder posted, and every name be recorded.

All removals by letter, disfellowships or deaths should also be reported, with names and dates.

All reports should be sent to above address.

WM. H. GARRETT,
Secretary of Pittsburgh District.

DIED.

At Butternut Grove, Iowa, Feb. 1, 1872, Br. STEPHEN LARKEY, aged 19 years, 8 months and 15 days.

At the same place, Feb. 3, 1872, Sister SUSAN B., wife of Br. N. C. WHITE, aged 29 years, 11 months and 15 days.

She leaves two children, one a babe two days old, and her husband, to mourn for her.

At the same place, Feb. 4, 1872, MARY ANN, wife of George LARKEY, aged 53 years, 10 months and 14 days.

[These all died of spotted fever, which raged through their county like a scourge. Brn. N. C. White, Peter Larkey and Eliza Larkey were all attacked, but by the grace of God, through the prayer of faith they were spared. Br. Richard Rowley, of

Davenport, Iowa, was with the saints in their trial, and preached the word upon the occasion of the death of the above named; and administered to the sick and comforted the mourners. Those who died, died strong in the faith of a glorious resurrection.]—Ed.

In Hamilton township, Decatur county, Iowa, Jan. 15, 1872, of ripe old age, Elder **AUSTIN COWLES**, in the 80th year of his age.

Br. Cowles was one of the few remaining aged veterans of the latter day work, having embraced the new and everlasting covenant nearly forty years ago. In his earlier days he held some important positions in the church. When Nauvoo was an organized stake, in the days of Joseph the martyr, and Br. Wm. Marks was its president, Br. Cowles was one of his counsellors, which position he filled with credit to himself and honor to the church. When the hydra-headed monster, polygamy, began to be introduced into the church, he took a firm and decided stand against it, knowing it to be contrary to the pure and holy principles of the gospel of the Lord Jesus, and notwithstanding the great apostacy of the church, he maintained his integrity, and endured in faith to the end; and when the summons came was willing to go. He retained his senses to the very last, and departed peacefully and calmly, with a bright hope of a glorious resurrection. He was one of that rare class of individuals, of whom it might truly be said, "he was an Israelite indeed, in whom there was no guile." He leaves an aged companion, with whom he had walked hand in hand for over forty-four years, several children, and many friends to mourn his loss.

Funeral services by Elder E. Robinson.

At Vincennes, Lee Co., Iowa, Dec. 27th, 1871, **DUTY GRIFFITH**, High Priest, in the 89th year of his age.

Our aged father was born in Berkshire Co., Mass., March 31st, 1782. For many years a shining light in the latter day work, his example was worthy of imitation. Beloved by friends and neighbors, he has gone to his rest, as a spear of wheat ripe for the harvest. Two weeks before his death, he was administered to, and great promises given him of his future state—that he should enter into bliss, and that the word should be given him—"Well done, good and faithful servant."

At Beaver, Macon Co., Mo., Dec. 26th, 1871, **Br. DAVID GRIFFITHS**, aged 68 years.

Br. Griffiths was born in Monmouthshire, Wales, joined the church in 1844, emigrated to America in 1855, and united with the Reorganization in 1861. He died in strong faith of the resurrection. Services by Elder John Watkins.

Near Marietta, Crawford Co., Indiana, Dec. 25, 1871, of brain fever, **NANCY JANE**, daughter of James A. and Sarah J. Ferguson, aged 11 years and 19 days.

Thou art in thy grave, dear Nancy,
We have placed thee there with weeping;
The dark green cedar marks the spot
Where thy wasted form is sleeping;
That form alone, is all, thank God,
That to the grave is given,
For we believe thy soul, the better part,
Is safe with God in heaven.

GIVE YOUR NAMES.—Those theorists who have so generously relieved Atlas of his ponderous globe, should also be willing to take the responsibility of the act all on their capacious shoulders by signing real names.
S. F. WALKER.

AROUND THE WORLD.—"Through tickets around the world are now issued;—price, \$1,145—running time, eighty-one days"—(less time than required to demonstrate "The Earth not a globe.") The attention of "Plane Facts" is called to this gigantic fraud.
RASELAS.

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Old Heralds:

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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**.

TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.

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THE TRUE LATTER DAY SAINTS' HERALD

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

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

Vol. 19.

PLANO, ILL., MARCH 15, 1872.

No. 6

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TRANSCENDENTAL PHILOSOPHY.

BY ELDER S. F. WALKER.

The term Transcendentalism originated with Emanuel Kant, a German philosopher.

"Empirical refers to knowledge that is gained by the experience of actual phenomena, without reference to the principles or laws to which they are to be referred, or by which they are to be explained. Transcendental has reference to those beliefs or principles which are not derived from experience, and yet are absolutely necessary to make experience possible or useful."—*Webster*.

This definition is not clear; but is as clear as anything in the transcendental philosophy.

"Whatever belongs to the class of intuitive thoughts, is popularly called, at the present day, Transcendental;" says Emerson; but this definition is not accurate, because of the different kinds of intuition. Faith is an intuition; and the intuition of prophets and apostles is revelation.

A more proper distinction would be that Transcendentalism is a system of philosophy based upon the intuition of men whose minds have not been enlightened by the Holy Spirit—the promptings of the cultured but unregenerate mind.

Transcendentalism is something like Buddhism, but with Buddha left out. It is Paganism without any gods; Spiritualism without the agency of spirits; and, claiming to be christian, it leaves out God and Christ; denies

prophecy and miracle, resurrection, angel and devil. It is self-deified—self-conceit glorified.

The transcendentalist proper, first topples every-body else's system, writes out of his own consciousness, and proclaims himself the I AM who hath life in himself.

Transcendentalism is the harmonized result of the attempts of the great minds of all ages to re-solve the problems of life without the aid of God. It was formed partly by the philosophers of pagan lands, before Christ came, and partly by men who have ignored his claims since then. It is the cogitations of the old Greeks remodeled in the superior light of modern science, and made to conform to christian morality. It seeks to embrace, as its own, many of the distinctive doctrines of revelation, by a false interpretation or representation that robs them of their beauty and divinity. It professes to include all systems, and seeks to harmonize them all; and in doing so, aims to degrade the christian system to the level of the others.

It admits some of the higher claims of Christianity by making the same claims for itself. Thus, the prophets are mentioned with respect, because every Transcendentalist claims to be a prophet. They cannot forsee events, but then nobody ever did that. They admit that Christ was one with the father, because each and every Transcendentalist makes the same claim for himself.

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As a class, the Transcendentalists are cultivated and intellectual; on good terms with the world, and well satisfied with themselves. As they base their system upon nature, in contradistinction to revelation, it prevails among the learned of all countries. Paul said the natural heart cannot understand the things of God, and that the gospel was to the Greeks foolishness. It is so to these modern Platos, and their system being a permanent and thriving one, they are provoked by it, and say, let the God of the Jews die.

The errors and inconsistencies of the creeds favor the philosophers; and but for the interference of God, faith would perish with the decline of the sects.

The acknowledged head of this school of philosophers is R. W. Emerson; a man renowned in both hemispheres, and the pride of his native New England. Here is one of his favorite thoughts:

"The foregoing generations beheld God and nature face to face; we through their eyes. Why should we not have a poetry and a philosophy of insight, and not of tradition; and a religion by revelation unto us, and not the history of theirs."

That sounds like good doctrine in some respects. It is the great reproach of the Latter Day Saints that they have "a philosophy of insight, and a religion by revelation to themselves." The distinction should not be lost sight of however, that they have no objection to history of religion of foregoing generations, if those generations did behold God face to face, as the ancient prophets and apostles did.

This position of R. W. Emerson is not original in the first place, for the Spiritualists have always held the same; it is hypocritical, in the second place, for we see that he does not believe that former generations had such privileges.

While it is true that men of this day have a right to a religion by revelation to themselves, it must not be independent of, and disconnected with the true religion of the past.

The religions of past times were like those of the present; all false but one.

The true system of the present, must be a continuation of the true one of the past; must be like it in all essentials, and connected with it by prophecies. Mr. Emerson's demand that we have "our own laws, and works, and worship," is tinctured with something worse than presumption.

Transcendentalism encourages pride and ambition in the cultivation of the intellect. *Culture* is the one word expressive in it of all that is good and beautiful, lovely and of good report. "See that you hold fast by the intellect;" says R. W. Emerson; and that is the key note of the school. Christ said, "I have prayed for thee that thy faith fail not.

It is a blasphemous system. It sets aside the God of the Bible, and substitutes R. W. Emerson and his fellows.

It makes Christ a fallible and much mistaken man; whom it fully understands, and kindly undertakes to correct.

It sweeps away, at one brush, all prophecy and miracle as a part of the ordinary manifestations of animal magnetism, and the long line of prophets, apostles and martyrs are set aside, that its professors may glorify themselves. What spectacle have the ages produced more shameful than this?

Emerson had a clear view of the condition of the sects about him; whose religion is a memory only. He saw the need of reform; but instead of going to God as James directs, he went to nature. That was his life's mistake.

The Greeks had explored that field, as had the mystics of all heathen lands. He thought to harmonize all systems of religion, true and false, blend them all, and out of them construct the true one by the light of modern discovery; but it had long ago been said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and

hast revealed them unto babes; even so Father, for so it seemed good in thy sight." And Paul has said, "For God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the mighty. And base things of the world, and things that are despised, hath God chosen; yea and things which are not, to bring to nought things that are mighty. That no flesh should glory in his presence."

Isaiah too has something to say on this very point. He writes of the very time in which we live, and describes the condition of the sects much as Emerson describes them; but he also says, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

MINISTERIAL QUALIFICATIONS.

CONSTANCY.

"No man taketh this honor unto himself, but he that was called of God, as was Aaron."—Heb. 5: 4.

Our Lord, as I am informed, chose for his ministers, poor, unlearned fishermen. Yet I incline to the belief that poverty and ignorance of law and the sciences were not the only qualifications of the humble Galileans whom our Lord was pleased to honor. Nor do I regard these as the leading qualifications which influenced the Savior in his choice of apostles.

There were many others, and amongst the rest, one which, I think, has not received its full share of consideration; namely, **CONSTANCY**.

While I regard poverty with contentment, in a minister, as a great virtue, we should be loth to say as much for ignorance. The humble Nazarine was himself poor, and I ought not to forget that his poverty was not of necessity but **VOLUNTARY**, consequent-

ly accompanied with contentment. But he was not ignorant of the law, as is readily deduced from the fact of his disputing with the doctors in the temple at the age of twelve; and I am inclined to believe that our blessed Lord, instead of making ignorance a virtue, saw it a defect, and chose his disciples *in spite of it* rather than for it.

My aim, at this time, is not to advocate "the school of the prophets;" therefore we shall say no more about ignorance.

I am led to these reflections from seeing so many so-called "soldiers of the cross clad in rusty armor, and some in no armor at all. Soldiers whose swords are rusting in their scabbards, so seldom are they unsheathed. Or as hunters with bows unstrung, sitting carelessly in the chimney corner as though their limbs had lost their agility; their minds, their energy; and the hunting grounds their charms. Or like lazy fishermen, who, having made a plentiful haul, retire to their huts to feast and make mery, leaving their entangled nets to spoil, and their boats in charge of the rats and mice.

I cannot conceive of an eternal God conferring an eternal priesthood on a man for a week, a month, or a year; and when I see one who has been ordained to the ministry who evinces neither capacity for, nor desire to show himself a "workman approved," I am led to ask, Is there not some mistake here? Has Almighty God called a man to an office, for the faithful discharge of the duties of which he neither previously nor subsequently qualified him? To which questions there is but one answer, and that answer,—No!

When I see a minister almost destitute of language, or not "apt to teach," or not "sober," or who "governs not well his own household;" or who has not the spirit of testimony and earnest prayer; who has not the love of God

and the salvation of souls uppermost in his mind, I am constrained to ask, Has there not been a mistake made here? Surely an All-wise God knows the hearts of all men, and chooses whom he qualifies.

Yes; there has been a mistake. Who made it? Was it God? No! A thousand times, No! He who knows all things from the beginning; who reads the hearts of the children of men as a child reads affection in its mother's eyes; who has not only created but fore-ordained the ministers of his choice, he can be guilty of no mistake.

Some brother may cite me to the case of Judas. But I cannot regard Judas either as the rule or as an exception. Nor can I regard him as the injured person some impiously assert him to be, as one who was fore-ordained to act a mean part in the all-important drama of the atonement, and then be consigned to hell for doing that which he could not help. Almighty God, who reads the dispositions of spirits ere they come to earth, selects this, that, and the other to fill certain positions on our mundane stage, according to the already manifested bent of their wills. So God chose Judas, not to make him a traitor, but because he was one from the beginning.

Again, some one may cite me to Moses, who was unmistakably called of God, and was, notwithstanding, "slow of speech." I admit that Moses was not a great preacher; but I do not admit that he was not very eminently qualified for the office to which it pleased God to call him. His piety, learning, wisdom, integrity, and **CONSTANCY**, constituted him the very man for the place of leader, judge, and law-giver. In this respect he was all that could be asked or desired; while his profound veneration and exalted type of spiritual-mindedness constituted him one with whom a holy God might well delight to converse. Moses was no exception.

Aaron was called to preach and minister in the Priest's office. For this he was previously well qualified; hence in this there was no mistake. He was not called to lead Israel, and so failed when temporarily entrusted with that office.

From the case before us we may learn an important lesson; namely, it does not follow that the best preacher will make the best president. Nor that a faithful deacon should be ordained priest as a reward of merit. One of the most faithful deacons that I ever knew, and who was also one of the best of men, was called by the council to the office of priest. He differed from Moses in this:—Moses was "slow of speech," but this brother had barely speech at all. The result was disastrous. An active bee was converted into a drone. The church was injured, and a good man's soul jeopardized. I have known a faithful teacher where teachers were scarce, to be ordained an elder, where elders were in abundance; a faithful laborer turned out of employment for no other reason than that he showed himself a workman approved. There is a mistaken notion; namely, that the higher in office the nearer heaven. Such is not a fact. Every man has his vocation. To discover what that vocation is, and magnify the same, is more acceptable to God than to seek to occupy a station for which one is not fitted.

To see a farmer at the desk, or a clerk in the field, is not common. But what should we say at beholding a judge turn hair dresser, or an ignorant person attempt to plead at the bar?

Little children go to heaven, and yet they are unordained. Can an apostle hope for more? Men and things are what they are; and we have to deal with facts as we find them; and instead of grumbling about that which we have not, or expect through unheard of miracles to obtain that which we need, let us in the various churches

take stock, and not choose a man for what he *ought to be, but for what he is*. As a wise master builder, properly assorting the materials on hand, let us place every stone and timber in the place for which it is best adapted; and, rest assured, the edifice will progress the faster, and the sooner be fit for the Master to occupy. God makes no mistakes. Mistakes are made. Then who makes them? This is a question that presidents of councils would do well to consider. The Lord, in the last days, has said: "Lay hands suddenly on no man." Had this declaration of the Holy Ghost been printed in large letters, and spread on the walls of council rooms and conference halls, there would scarcely have been so many drones in the hive; so many bows unstrung, hanging on the cabin walls; so many nets decaying for want of use; so many rusty swords and unused armors; so many soldiers in hospital, so very many officers on the retired list, as we unfortunately find on the records of "the army of the Lord."

The exceeding greatness of the field, and the ripeness of the harvest, furnish in a measure an excuse for hasty action. "The harvest is ripe and the laborers are few." The passage is too true, and too often repeated to be easily overlooked; yet there is a saying which we would do well to store in our memories: "Most haste, worst speed." This saying is not always true; nor is it always false. It is, nevertheless, worth remembering.

The Holy Ghost has recorded in Book of Doctrine and Covenants, sec. 5, par. 2, these words: "Whoso desireth to reap, let him thrust in his sickle;" and again, in the same paragraph, "Whosoever WILL thrust in his sickle and REAP, the same is CALLED OF GOD." This scripture is quoted as an excuse for so many ordinations,—that whoso DESIRETH. How may we know when a man desireth to thrust in his sickle? Is it by hearing him, or some of his

friends say so? Are there not other motives which may influence a man to desire ordination than that of "desiring to thrust in his sickle and reap?" May not pride, ambition, or vain-glory—a desire to sit in the highest seat in the synagogue—produce a desire for ordination?

God himself has given the test: "Whoso WILL THRUST IN his sickle and reap, is called of God." We read in Exodus 31 : 3, that when the Almighty called Bezaleel, he said, "I HAVE filled him with the Spirit of God, in wisdom, and understanding, and in knowledge." God had qualified him, therefore did he choose him. The same is true of Aholiab in the 6th verse.

When Almighty God calls a man, rest assured that HE neglects not to endow him; and the man whom God calls will "thrust in his sickle and reap." You will find such an one expounding the scriptures to sinners. You will not see him following a multitude to do evil; but you will find him persuading, and devising plans to keep others from evil resort. You will not find him quarreling with his neighbor, but on the contrary, winning his friendship and esteem for himself, preparatory to winning his heart to God. You will not find him idling away his time, like a sluggard who has no object in life; but, outside his business hours, he will have a mission among neighbors, boys and girls, persuading and offering them inducements to come to prayer-meetings and Sunday School; and at the appointed time, he himself will be there, waiting for the door to open and admit him into a most holy and fruitful field of labor.

In the Sunday School it needs no ordination to discourse to the children on the virtues, or to inculcate in their young minds a profound veneration for truth in general, and for the truths of the gospel in particular; to teach them to love, honor and obey their parents, and above all things else to

foster a love for Jesus in their hearts.

In the prayer-meeting it needs no ordination to enable one to commune with his Redeemer on bended knees, nor to tell aloud what joy God vouchsafes a penitent soul. Though our blessed Lord touched the blind man's eyes, he did not ordain him a priest. Yet, the recipient of the Savior's mercy held not his peace,—“Once I was blind, but now I see.” O, what a sermon was that for a layman. So also those whom God enlightens and calls to dispel the darkness from other's minds, will not hold their peace; but, moving in a legitimate sphere, unassuming, and in meekness and love, will tell what wonderful things the Lord has done for them—“Will thrust in their sickles and reap.”

Without an ordination, a man may not preside over meetings, nor preach a stated sermon; but he may do fully as well. He may bring his friends and neighbors to hear. He may call their attention to particular passages. He may explain passages that may be misunderstood, or objected to. He may pray the while, and as earnestly as the preacher, which I think is the soul of divine worship, and most pleasing to God.

SPIRITUAL MINDEDNESS.

Spiritual mindedness is an essential qualification to a successful minister of Christ.

It is a matter of wonder with some, that some elders in the church have been so very successful in bringing souls to Christ, while others, who have appeared to possess brighter talents, have produced so little fruit. We also wonder when we find elders who are powerful in argument, ever forward in conflict and debate, who have so few to comfort them with the words: “Bless you, brother A or B, it was your sermon that cleared the cobwebs from my eyes,” or “It was the fire of your prayer which melted my icy will,” or

“It was your warm testimony that caused my cold heart to glow with love to God.” But it is not so much to be wondered at, when we have discovered to what an extent gross materialism has obtained.

I was in conversation, recently, with an aged minister who remarked that some one had been talking to him about HOLINESS. “Why,” says he, “What is the use of talking to me about that, if a man pays his way; keeps the laws of the land, and is honest in all his dealings, what more do you want of him than that?”

We read in the Book of Mormon of the darkness being so thick that it could be felt; but what shall we say of this spiritual darkness,—this cold morality of the philosopher and the infidel? Was it for this that God made man in his own beautiful image? Was it for this that God, in the person of his Son, descended from so great a height to so low a level with man? Was it for this that the angels came down from heaven and chanted on the plains, “Peace on earth good will to men?” Was it for this that the Messiah was born in a stable, that Emanuel so-journed on earth? Was it for a mere cold morality that Jesus suffered cruel stripes and insult? Was it for this alone that he bore so many indignities, and wore with meekness the crown of thorns? Surely, morality could have been obtained at a much less cost than that of the precious blood of the second person in the Godhead.

A glance at ancient history will suffice to convince us that the world is no more moral now than were the Spartans and others before the advent of the Messiah. To be brief, we need but refer to St. Paul, who declared to Agrippa that he had from his youth, “after the most straitest sect of our religion, I lived a Pharisee,” (Acts 26: 6), and yet he found himself a sinner, far removed from God.

We read in the Book of Mormon of certain stones, which on being touched by the finger of the Lord, suddenly became luminous, and their brightness fell upon all around. They were the same stones as before they were touched; but changed by an accession of light through the holy touch of the finger of God; and as the touch and light were essential to qualify those stones for the important function which they were destined to fill, so also is it essential that those who put on the sacerdotal robes, and stand in the priest's office, should have their hearts and minds touched by the illuminating finger of him who said, "Let there be light and there was light."

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God." "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. 2: 11 and 14.

What could be more clearly set forth than the doctrine of spiritual endowment, and the need of a special qualification for the ministry, than are here laid down by the apostle.

Yet this was no mere whim of the apostle's. In Exodus 31: 3, we find these words, "I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge." The Lord is speaking of Bezaleel whom he had chosen for a special purpose, namely, to work in gold and silver, and if a special call and endowment were necessary for those whose duty it was to work upon and polish gold and silver, how much more necessary is it that those whose duty it is to work among souls, and prepare spirits for the temple of God on high, receive a special call and qualification, thereby rendering their own hearts and lives patterns to be copied by the converts

whom they shall have the happiness to bring to God? Every minister should exemplify in his own life the doctrines he teaches to the world; hence we have these words of the apostle of the Gentiles, "Be ye followers of me, even as I also am of Christ."—1 Cor. 11: 1.

It is the duty of a minister, not only to exemplify in his own life, the doctrines which he teaches, but it is of vital importance that he teach correct doctrine, which doctrines are to be found in the inspired word of God. Now if a man be not spiritually minded, how can he understand the things of the Spirit? And except he understand, how can he enlighten the soul darkened by prejudice and sin? It will not do to say that the scriptures are written in plain English, and can be understood by all who can read a newspaper. This we know is not the case. Can a farmer take up a work on nautical astronomy, and comprehend all he reads? Or a non-professional person, a book on law, medicine, or mechanics? We know but too well that it can not be done. Nor is theology an exception. Of this we have an example in the eunuch. A man of wealth, authority and learning, yet note his answer when asked by Philip if he understood what he read. "How can I, except some man should guide me?"—Acts 8: 31.

Again, it is essential that a minister be a spiritually-minded man, because those whom he persuades and baptizes are but too apt to be like himself. Hence it has happened that numbers have been baptized, and the congregation enlarged, with but little addition to the strength and spirituality of the church.

"Like cleaveth unto like." Hence a contentious man, who is always on hand for discussion, and who loves to debate but for the pleasure of conquering a foe, is apt to gather cunning persons, more remarkable for their sagacity than for christian humility. On

the same principle, a truly spiritually-minded man, one not only baptized with water, but with the Holy Ghost will be likely to bring such souls into the church as will follow him as he also follows Christ. X. A.

**EXPERIENCE OF BR. AND SR.
RUBY.—No. 1.**

Inasmuch as many of our brethren and sisters of the new and everlasting covenant, have taken in hand to set forth in plainness and simplicity, how it was that they became Latter Day Saints; it hath seemed good to me also, to relate a little of the experience of my husband and self, and thus add my humble testimony with that of others, in defense of the glorious gospel, as it is believed and proclaimed by those having "authority," in this, the closing dispensation of the fullness of times.

And while I write; may the Spirit of Truth guide my pen in every word I may place upon these pages.

I desire to tell the saints, and your readers one and all, how we became acquainted with this "more excellent way"—this Latter Day proclamation.

At the time our experience in "Mormonism" began, we were living in the western part of the State of New York. We were members of the Methodist Church, and were trying to serve the Lord, by walking according to the light we had received.

While we were thus pursuing the "even tenor of our way," we believed the theory commonly accepted in the Methodist and other churches, that the voice of inspiration had ceased—that the canon of scripture was full—that the age of miracles was past, never to return—that the gifts and blessings of the Holy Spirit, as enjoyed by the saints anciently, were "done away," and no longer necessary.

While we were thus groping our way along like blind men for the wall, there moved into our town, by the kind providence of God, a family, whom I shall designate as Mr. and Mrs. S. They too were quiet and peaceable citizens, paying particular attention to their own affairs, and soon gained the respect of those around them.

Mr. S. and my husband became acquainted, the more readily perhaps, as they followed the same trade, or occupation, viz., that of wagon making and smithing.

As their acquaintance matured, it was soon proposed that they should enter into a co-partnership, which was accordingly done. This firm carried on their business successfully, and all things pertaining thereto went on like "clock work." Prosperity seemed to attend them on every hand.

But one night Mr. R. came home from the shop, looking unusually thoughtful.

And as we were seated at the supper table, he said to me, "Mary, that man that I have gone into partnership with proves to be a Mormon!"—"What," said I?—"Yes," said he, "he's a Mormon."—"Why," I enquired, raising my eyes to his in astonishment, "What kind of a looking fellow is he?" Up to this time, we had never heard one good word concerning those people called Mormons; but we had frequently heard them denounced as wicked and designing men; unprincipled villians; base impostors; &c., &c.! And was it any wonder, that our apprehensions were aroused? Surely not.

"Why," said Mr. R., in reply to my question, "he looks well enough, and he seems to be a very nice man, but how it is that he is associated with such a sect as these Mormons are, I'm sure I don't know!"

"Well, I replied, this is very unfortunate for us. But I don't see that it can be helped. You must keep your

eye on him, and closely watch him." "Trust me for that," he replied; for I shall surely do so."

Time continued its accustomed revolutions; and the night succeeded the day, and as my husband returned from the labors thereof, I enquired, "Well, what have you to tell me about your Mormon partner? How do you like him upon acquaintance?" "Why," he answered, "I like him first rate! he is very intelligent, and appears to be strictly honest."

Here we exchanged looks with each other, that plainly indicated our doubt in regard to his honesty! As a matter of course, we believed that a garb of sacredness and honesty was thrown around him externally, while within, he was full of all manner of hypocrisy! Poor, mis-guided, but honest creatures we were.

"And by the way," said Mr. R., Mrs. S. was in the shop to-day. She came in to see her husband on a little business."

"Ah! well; what do you think of her?"

"Think," said he, "I'll tell you what I think. Judging from what I saw of her, I believe her to be a lady. The very expression of her countenance, and the language she used bespoke intelligence. Indeed I'm more and more astonished, that such folks should ever become Mormons! And Mary, I want you to try and make the acquaintance of Mrs. S., and perhaps you may be the means in the hands of God of convincing her of her error. I declare it is too bad, that they should be deceived in this way! I believe they are good folks; and I feel sorry for them."

But I was slow to promise. Not being willing to have my good name, my fair reputation tarnished in any such way. So instead of seeking the acquaintance of Mrs. S., I rather shunned her,—avoided her,—lest I might be contaminated.

Poor ignorant creature that I was,

to allow my prejudice to overrule my better judgment. But God was merciful. And here, dear readers, allow me to give thanks to his most holy name, for his mercy in sparing us until the light of the glorious gospel shined in our hearts, giving us the knowledge of salvation, by baptism for the remission of sins.

But to return to our experience. I continued to watch this Mormon lady, meeting her occasionally, until after mature deliberation, I came to the conclusion, that whatever might be her peculiar religious views, she was, notwithstanding, much superior to many with whom I had associated. And I thought within my own mind, I'll be foolish no longer, but will try to get acquainted with Mrs. S. Accordingly I did so. I called upon her, and was very politely received, and cordially invited to come again.

Upon my return Mr. R. said, "Did she say anything about religion?" "No," I answered; "not in particular; but I took special notice of all she said, and could only admire the wisdom with which she spoke; and the spirit she seemed to manifest. Her conversation was seasoned with the true spirit of the gospel; and like yourself, am more and more surprised."

In the course of time Mrs. S. came to see us. I found her a "pattern of neatness," a "model house keeper." her children were clean, quiet and obedient; while everything, both within doors and around, bespoke peace, happiness and contentment, and I said to Mr. R., "If this family are characteristic of the Mormons, they can't be so bad after all."

It now became apparent, not only to ourselves, but to our neighbors and friends around us, that we were actually associated in business with a Mormon, however much we wished to disguise the fact.

Mr. R. and I frequently talked the matter over; and I proposed that, not-

withstanding, we could not fail to respect Mr. and Mrs. S., yet, to evade getting into trouble, Mr. R. and Mr. S. should dissolve partnership. "No," said Mr. R., "I can't do that, for thus far Mr. S. has acted like a gentleman, not only with me, but with all others with whom he has had business, and beside this he is an excellent workman. He does not talk much about religion either, unless some one assails him. But whenever they do this, he defends it with much earnestness you may be sure. And when he and I get to talking on the subject of religion, it is astonishing with what comparative ease he seems to overturn all my arguments. He has such a 'peculiar faculty' of proving all his positions from the scriptures. Indeed he has the Bible by heart almost."

"What," said I, "do they pretend to sustain their doctrines from the Bible? Mormons believe the Bible! Why you astonish me?"

"He says too, that their name is not Mormons. They denominate themselves the 'Church of Jesus Christ of Latter Day Saints.'"

Ah, dear! Honorable title, to be sure!—As if there were any saints on the earth, in these days?"

Surely darkness covered our minds at that time, and it was 'gross darkness' too. And here allow me, dear *Herald*, to say that from that time until the present, I have taken particular notice, according to my limited chance for observations among men, that like Mr. R. and myself, those who know the least about the Latter Day Saints, or the doctrines they teach, are the first to declaim against them. But in the language of a certain writer, we say, "Whoever looked well into the truths the saints teach, that did not embrace them?"

But to our experience. As our acquaintance with Mr. and Mrs. S. proceeded, we saw much to love and admire in them both.

SR. RUBY.

TO THE WELSH SAINTS.

My dearly beloved brethren,—When reading the minutes of your conference held in the Albion Room, Aberaman, October 29th, 1871, how my mind flew as a meteor, from one place to another, where with you I once convened to worship the Holy One of Israel, the God of the Latter Day Work. I remember the many times, when all bowed in the spirit of sweet devotion under the heart-soothing drippings of his sanctuary, the Spirit flowing copiously from heart to heart, as oil passing from vessel to vessel, lifting up the down cast, strengthening the weak and weary ones, healing the afflicted in body and mind, and instilling into the heart fresh zeal, and courage, and fortitude, to press on in the battle for life eternal. We allowed no malice, or envious hate towards a poor fellow-mortal to corrode the little germ of love implanted by the divine Spirit in our hearts by the new birth. O, no! But we told our tales of love to each other in a child-like and inoffensive way. We told how Satan had tried to gain an inroad upon us, but had to flee through prayer and faith in Jesus. Suffice it to say, all, all were healed, unless by chance a stubborn heart that would not allow the healing balm to be applied. With warm hearts, and "Mormon grip" of the hand, we were with reluctant feelings compelled to separate, each to go to his sphere of action, his line of duty, to battle with the evil powers of the adversary, out in the cold world again;—especially had we to contend against those influences that had caused so many of our brethren to make shipwreck of their faith in Christ. Our mission was to rescue them from his Satanic grasp; but alas! their dwelling houses were closed against us, their meeting-houses we could not enter; if we did, we were not permitted to unfold from the heart our feelings of sympathy and

love towards them. But thanks be to the Lord our God, the divine wisdom of his Holy Spirit is working its way slowly, but surely among them, enlightening their minds to see the dilemma they are in, fulfilling the prophecy, Isaiah 52:3-6.

“For thus saith the Lord, ye have sold yourselves for nought; and ye shall be redeemed without money. * * * Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continuously every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.”

Since my departure from among you, my brethren, my hand has still held on to the gospel plow; at times tempted to look back, as if there were greater pleasures in “sin-polluted-Babylon” than in the Church of Christ militant. But when the good Spirit of God would present to my mind’s eye, the never-fading pleasures to be derived in the church triumphant, I have felt more fully to buckle on my armor, equipping myself as strongly and wisely as possible for the conflict. Often times have I wished and prayed to God in tears, when in the dark-mining dungeons of the earth, and elsewhere, when no eye could see, or ear hear but his alone, that he would again control my circumstances in life, helping me to extricate myself from poverty’s net, that I might again go with satchel in hand, and suffer a little for our dear Master’s cause, on the rugged mountains, and in the pleasing vales of Cambria, the home of my childhood, the land of my birth; yes, brethren, or elsewhere, if it should so please the good Lord to send me.

Before I conclude, let me say to you my dear brethren in Wales, if any of you have had your feelings wounded through my not writing to you, after being requested by you to do so before I came away, I humbly ask you to for-

give me, for my desires are not to act in the least unkind to those so dear to me in the Lord, who so friendly fed and comforted me, when in my weak and feeble way, I tried to help onward the cause of Zion in that portion of God’s earth. When reading your names in the minutes, how plain your countenances appeared before my mind. It seemed as if I could see you in the front, with full breast, battling for God’s latter day message to man, against the opposing power of the devil.

Continue, brethren, continue in the good work, remembering that God is at the helm. And as we have been told repeatedly, and have tested the matter by experience, it is in the depth of humility that the strength of the saint lies; not as some suppose, in a masterly, contentious spirit,—no, my brethren, no; it was this feeling that caused Satan and his band to be hurled from the abode of God the righteous. “Like cause will produce like effect.”

I wish to chronicle the death of George Horner, once a good and faithful brother in the Merthyr branch; but I am very sorry to say, having for years lived under the curse of a broken covenant, he died, poor man, in that awful state. We could do nothing for him, although we tried hard. He firmly believed that those of his friends were his greatest enemies, because they rebuked him for crime, desiring the salvation of his soul. I helped to put him in the coffin and grave; but not with a hope of having a part in the first resurrection. Let us who profess to be standing, be careful lest we fall also. O! may God have mercy upon us all, that we may walk up to the line of our duties, and not cater to the sinful lusts of the flesh. My love to all in Christ. Trusting some one of you brethren will write to me, to Kewanee, Henry County, Illinois, I am yours in the bonds of love and peace.

JOHN D. JONES.

THE SABBATH.

BY EZRA STRONG, SENIOR.

I was much pleased, and also thankful to God, and to you, that you admitted the remarks of Br. J. J. Cranmer into the *Herald* upon the Sabbath. I fully agree with him.

From a child, my misgivings of mind and my scruples were many, as to the keeping of the first day of the week. But for quite a number of years past, in order to my enjoying peace of conscience, and quietness, and assurance of God's favor, I have constantly and uniformly shown my faith by my practice of resting from all my works upon every returning seventh day of the week.

And I believe that in order to keep any and every day rightly, we must from pure motives keep them according to the revealed will of God, as it is definitely expressed in the fourth commandment.

I find in the *True Latter Day Saints Herald*, the following words of holy writ fitly used, viz: "To the law, and to the testimony, if they (the modern Spiritualists) speak not according to this word, it is because there is no light in them."

Now as the testimony of all the prophets was always in perfect accordance with every word of command contained in the moral law, that "Law of the Lord is perfect, converting the soul," and is as unchangeable as God the giver, as indestructible as his throne. And the 4th commandment is the one of which it is truly said, more than any other, it "is pure, enlightening the eyes." 19th Psalm.

The fourth commandment is the only command given of God to man which reveals to mankind his creative power, and the extent of his dominions, together with the why and wherefore that all men should love and honor him, and by doing as he has commanded, and by not doing any thing in the

time in which he has forbidden us to do it.

The 4th commandment was never cancelled, abolished, or changed by Jesus Christ, or by any of his apostles. It is a significant fact, and one very important, that whenever the holy, inspired writers would point out the only living and true God in distinction from false gods of every description, they appealed to the fourth commandment, and repeated the essential idea which shows his right to govern, and to be obeyed by all mankind. See Neh. 9: 6; Jer. 10: 10-12; 2 Kings 19: 15; 2 Chron. 2: 12; Ps. 121: 2; 124: 4; 134: 3; 146: 6; Isa. 37: 16; 42: 5; 44: 24; 45: 12; 51: 13; Joel 9: 8; Acts 4: 24; 14: 15, and many other places in holy writ, is the like idea. The ancient path is the right way to life, etc. See Jer. 6: 16; 18: 15; Prov. 22: 14.

WHO THEN SHALL PREACH?

It is a common saying among the saints, that *all* the elders *should* go forth and proclaim the everlasting gospel, irrespective of the qualification necessary for the reflection of spiritual light and intelligence, that should emanate from every elder in Israel. And unless they do go forth, God will hold them responsible for the blood of the unregenerated, and they shall lose a part of that glory that is promised to the faithful. These motives prompt many to go forth without the necessary qualifications, and they are looked upon by the opposing element as the embodiment of the intelligence of our church, and we are a laughing stock for blushing humanity.

But if God calls elders, will he not qualify them for their duties? Yes, inasmuch as they apply themselves closely to the study of God's law, learning wisdom and knowledge from

good books. In proportion to the honesty of their motives, their godly walk and conversation, God's Holy Spirit is poured out upon them, acting as a monitor within, assisting them to concentrate their thoughts upon the all-important subject; bringing to their recollections the beauties, glories, and powers of the truths they have so arduously obtained.

I must confess I am in favor of high literary attainments, and am in favor of restricting all elders from taking missions, or preaching to the world, without showing forth fruit of qualifications

Paul enjoined upon his brethren a preparation for the ministry.

"Study to show thyself approved of God, a workman that needeth not to be ashamed, [nor make others ashamed of your ignorance], rightly dividing the word of truth."—2 Timothy 2:15.

And the wise man hath said, "Get wisdom, and in all thy getting, get understanding." "The time was when God winked at the ignorance of men; but now commandeth all men to repent."

In the early days of the church many elders were sent out to preach, and God blessed their labors with the divine injunction resting upon them.

"Also I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

The dark, cloudy day so long foretold did come, the revelations and mysteries were sealed, and the saints wandered without any true shepherd, forgetting partially the injunctions of God that the keys of the mysteries and revelation which are sealed [was given to Joseph the first] until I shall appoint unto them another in his stead.—D. & C., page 114, par. 3. And again on page 148, second paragraph, D. & C. "For verily I say unto you, that he that is ordained of me, shall come in at the gate, and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

Joseph, the one mighty and strong holding the sceptre of power in his hand, to set the house of God in order, and arrange by lot the inheritance of the saints; brought this key of revelation and mystery, and on the sixth day of April, 1860, did commence his great, and noble work, when the Book of Covenants, which before seemed to be sealed, was opened up to our view, with the light and flash as of electricity, and each one could learn his duty; and the call from the true shepherd sent forth through the broad earth to the faithful sheep, to unite once more in a final gathering of the scattered Latter Day Saints from their scenes of wickedness, and sins of convenience, and take hold anew of the rod of iron which surely leads him to the tree of life. Those elders who respected the call were sent forth to bear testimony of God's acknowledgements by revealing his will through the one appointed, cheering the hearts of the disconsolate, and enlightening the minds of the darkened, causing all to rejoice in the Holy One of Israel; and break forth in anthems of praise. "Surely the Lord has again remembered Zion."

The cause of God now demands men of minds, liberal in education and sentiment, refined in manners, firm in testimony, strong in reason, powerful

in elocution, wise in legislation, honest in purpose, and filled with the Spirit and power of God, to cope with the progress of the times. We are a progressive people, and we must progress. Education is our safeguard when controlled by the Spirit of God. The world will not lend a listening ear to our elders who tell the same tale over and over, *however good it may be.*

If we are God's agents let us instruct ourselves in his truths, and appear as children of the light.

W. NOSREDNA.

THE GREAT APOSTASY.—No. 1.

BY SAMUEL FRY WALKER.

Lange's commentary advocates a theory which is considered new, viz, that the prophecy foretold in 2 Thes. second chapter, is to take place in the future.

The *Christian Union* argues that the fulfillment was completed by the establishment of a Papacy, and claims that this is the view held by the Protestant world, generally. That neither of these views is correct, is what I now purpose to show, notwithstanding it has been repeatedly done before in the pages of the *Herald*.

Christ and the devil are the opposing powers in the great conflict of the ages. Christ recognizes this fact through all the struggle of his life and passion.

"Hereafter I will not talk much with you, for the prince of darkness, who is the prince of this world, cometh, but he hath no power over me, but he hath power over you."—N. T., John 14 : 30.

This is the mistake of the teachers of the day—conservatives and reformers—that they leave the devil out of the contest. "Wherein in times 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."

"For this purpose was the Son of God manifest that he might destroy the works of the devil." The false prophets and apostles of these days, together with the Pope, the Transcendentalists and the Spiritualists, all think they are inspired.

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 11 : 14 and 15.

And it is predicted that Satan will work with all power, signs, and lying wonders.

Paul said in his day, "The mystery of iniquity doth already work." The best way of obtaining a knowledge of the plan of this working, that Paul called a mystery, is by looking into the history of the past, in order to see what Satan has accomplished.

While John yet lived and wrote, there were some already who said they were apostles and were not, and had been found to be liars. See Rev. 2 : 2. And from the thirteenth verse we learn that Satan's seat was then at Pergamos. If Satan had his seat then at Pergamos, is it likely that he afterwards transferred it to Rome; that in these last days he had it in the temple of God, and now has it in Salt Lake City? Yet all these theories are taught. We are told in verses following that there were some who held to the doctrine of Balaam, and others to the doctrine of the Nicolaitans; that at Thyatira was a woman called Jezebel, who claimed to be a prophetess, and taught the disciples to commit fornication, and to eat things sacrificed to idols; and her doctrines are there attributed to Satan. She was the great precursor and prototype of the sybils now so abounding, and so brazen in the land. In Sardis there were but a few names who had not defiled their garments. All this occurred in the days of the apostles.

Turning to profane history, we read in Gibbon's writings, that "while his blood was yet recent on Calvary, the *Docetes*, a numerous and learned sect of Asiatics, invented the *phantastic* system. * * * They denied the truth and authenticity of the gospels as far as they relate to the conception of Mary, the birth of Christ, and the thirty years that preceded the exercise of his ministry. * * * He first appeared on the banks of the Jordan in the form of perfect manhood; but it was a form only, and not a substance." Their ideas were borrowed from the oriental philosophy.

About the year two hundred, there were already thirty-two sects, which afterward greatly increased in number; resulting often in terrible slaughter.

Early in the fourth century began the Ascetic heresy; and prolific colonies of monks multiplied rapidly. They forbade to marry, and commanded to abstain from meats; and thus began the fulfillment of Paul's prophecy in first Timothy. They afterward became so powerful, that they controlled the wealth and honors of the church, and fulfilled the other part of the prediction, "speaking lies in hypocrisy, having their consciences seared as with a hot iron."

Long and dreary is the history of the changes that transformed the church of God into the mother of harlots and abomination of the earth; but the details are all on record, and no one need to be in doubt.

There is a natural tendency in the human heart to degeneracy and decline, as is evinced in the fate of human as well as divine systems of government and faith, each being built upon the ruins of the one preceding. The government of God has been maintained only by a succession of dispensations; so that mere human wisdom might have led the apostles to expect a departure from the faith, had not the "Spirit expressly" so declared.

The Greeks were learned men, and like their class of the present era, liked to speculate on the mysteries of the faith. Divisions occurred, and disputed points were voted upon in turbulent councils, and the opinion of the majority enforced upon all by the power of the Roman Empire. When Grecian civilization perished, ignorance prevailed, and each generation adopted the errors of their fathers, because too ignorant to know the origin of those errors. Pagan converts were encouraged to retain many of their traditions and ceremonies, and blend them with the true worship, and time sanctified the conglomerated forms. The apostolic office ceased, and the bishops succeeded to the government, and gradually extended their authority. The prelates of the third century, says Gibbon, "imperceptibly changed the language of exhortation for that of authority. * * * And Cyprian of Carthage could reconcile the arts of the most ambitious statesman, with the christian virtues which seem adapted to the saint and martyr. * * * Nor was it long before emulation of pre-eminence and power prevailed among the Metropolitans themselves."

It was not until after several centuries elapsed that the Bishop of Rome began to arrogate authority upon the facts that Peter died in Rome. There was *apparent* ground for his claim to the supremacy, as in latter days there was for B. Yeung, as chief of the apostles. The way was open for them, and they walked in, mistaking the providence of God.

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.

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.

True Latter Day Saints' Herald.

PLANO, ILL., MARCH 15TH, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

M. B. OLIVER, late of California, now in Kansas, will please canvass for subscribers to the HERALD and HOPE.

WE had the pleasure of taking a number of the elders of the Kewanee district by the hand, during their late conference at Princeville, Peoria county, Illinois. Br. John S. Patterson, the presiding elder of the district is indefatigable in his efforts to disseminate the doctrines of life and salvation in his district.

BR. E. L. KELLEY, preaching in Michigan, with Br. E. C. Briggs, has written a letter to *The Coldwater Republican* in defence of the church. The letter appeared in the issue of that paper for February 24th, and is an able and characteristic defense of the truth.

BR. M. H. FORSCUTT has baptized six in Decatur county, Iowa, since the debate with the Rev. — Ray closed there.

BR. DAVID POWELL, on a short mission down in the centre of the State of Illinois, baptized six, and ordained Br. J. G. Emmons to the office of priest, to preach the word and watch over the flock there. Br. Emmons' post office is Morrisonville, Montgomery county, Illinois, near the Christian county line. There was quite an inquiry there when Br. Powell left them.

BR. H. C. BRUNSON has succeeded in stirring up considerable interest and some excitement in the neighborhood of the Union School house, not far from Victoria, Knox Co., Illinois. Rev. C. W. Smith, who has, we believe, heretofore discussed with Br. Isaac Sheen, proposes to stop the progress of the work there, by opposing it. What success he may achieve in hindering it there remains to be seen. If he honestly thinks that we are deluded and are worshipping erroneously, he is not to be blamed if he presents a strong opposition to our doctrines; but he ought to be honorable in his opposition, using honorable means to disabuse the minds of the people. He will do well to avoid the usual tactics of those who attempt to defeat the elders. Our people must also remember that retaliation, vituperation and abuse are not arguments proper to be used in defending the faith.

WE suppose that a short account of the discussion in Iowa will be furnished for the HERALD. The propositions discussed were "Joseph Smith's mission," "Book of Mormon," "Book of Covenants," "Reorganized Church."

This seems to have thrown the burden of affirmation entirely upon Brother Forscutt. The reason for this is not explained.

LETTERS from Br. James G. Scott indicate an excellent opening in Southern Indiana.

WE HANE SENT one thousand copies of an 18 mo Hymn Book to be bound, there will be two kinds of binding only, the one for \$1.25, the other for \$1.75, including postage. Orders will be filled as soon as the books are received, and we hope the fire will not again catch them.

AN EDITION of two hundred Doctrine and Covenants is nearly ready for delivery.

Correspondence.

CHEYENNE, Wyoming,
January 24, 1872.

Br. Joseph Smith:

Your *Herald* comes to me in this distant place like the morning dew. The pleasure I take in its receipt is truly great. It is a source of much comfort to me to read over the correspondence from the faithful, and find that our work goes gloriously on throughout the land. O, that we had more workers in the vineyard of our Master proclaiming the glad tidings of great joy.

No doubt you will be glad to hear how the cause is progressing in this place. Being the only one here of our faith, I have had many difficulties and obstacles to surmount in spreading abroad the faith as it is in Jesus; but the Spirit of the Lord is with me, and I fearlessly speak the word of salvation. Having no aid I cannot do as much as I would, but embrace every chance, and never neglect an opportunity of improving the occasion, both by earnest prayer and addresses in public and private.

For some days past the trains on the U. P. Railroad have been snow-bound at this place, and last Sunday I was waited upon by several of the passengers, who asked me to come over and give my views of the true "Mormon" tenets. Truly the Spirit of the Lord was upon me, and out of the

fulness of his mercy I expounded to them the everlasting gospel. I had a large and attentive audience, who seemed well pleased with my discourse, and expressed their astonishment that our faith did not uphold polygamy, and that instead of being followers of Brigham Young, we clung to the teachings of the Prophet Joseph Smith. After leaving the cars, I came over to my own house, and again proclaimed the truth to many of our citizens, several of the passengers joining us. O that the seed sown may fall on good ground, and bring forth fruit an hundred fold for the honor and glory of God's kingdom.

Since writing the above, several of the passengers have again been over with an invitation to me to speak, which I gladly accepted. We have had a happy time. Evidently the Spirit is working with them for their salvation; and I hope and trust that the work begun may not end. Truly His light shineth in the dark places of the earth, and his seed springeth up and beareth fruit, even to the ends of the earth.

Yours truly in the Lord,

JOHN EAMES.

MILLERSBURG, Ill.,

Jan. 27, 1872.

Editors Herald:

Peter has said, "So an entrance shall be abundantly administered unto you into the everlasting kingdom." Who were they that were to receive abundant entrance

into the everlasting kingdom, and at what time? Surely not in the day of Peter, because the everlasting kingdom had not yet come, and Daniel has said, that when it does come it shall dash in pieces all other kingdoms. The inference from Daniel is that something will be done very suddenly. Again Peter speaks of the glory that shall be revealed in us at the revelation of Jesus Christ. Now, how are we to receive this entrance into the everlasting kingdom? Undoubtedly by the same principle that our master said that the gates of hell could not prevail against; by a chief light or revelation which is to be revealed at the revelation of Jesus Christ; for the Master has said, "Behold I lay in Zion a chief corner stone, a rock of offence," and for a precedent, Jesus has said, "The stone that the builders rejected, the same is the head of the corner." Again Peter has said, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses of his majesty and glory." Blessed be the majesty and glory of the Lamb. A glorious transfiguration; and so may an entrance be abundantly administered unto all who have washed and made their robes white in the blood of the Lamb, is the prayer of your most unworthy servant. Yours in the faith and hope of an inheritance in the everlasting kingdom of our Lord and his Christ.

JACOB L. RUST.

INDEPENDENCE, Iowa,
February 12, 1872.

Br. Joseph Smith:

The signs still follow the believer. On the 6th of February I was taken with typhoid fever and sore throat. Our neighbors came to visit me; thought I had better send for a doctor, so did I; but I did not send for the ones they had reference to. I applied to Brn. Nirk and Baker. They laid hands on me on Saturday, after I had been in misery since Tuesday. When

they came into the house I could not speak to them; but after they had taken their hands off my head I could speak to them, and was well. Yesterday I went to the saints' meeting, and rejoiced, with my brethren, for what God had done for me. May the Almighty God, who has always been good to his children, in giving them blessings one after another, still continue his work upon the earth, and may the fallen race of Adam return to that God who has all power in heaven and on earth, and worship him alone.

The work here is increasing slowly, but we trust surely.

Yours in Christ,

L. ANDREWS.

LAMONI, Iowa,
January 5, 1872.

Dear Herald:

Professor Thrasher, of the Riverside Institute, desiring that a course of lectures should be delivered, in his college building just below Montrose, on various subjects, kindly accorded to me the honor of opening the course by one on Salt Lake City. This necessitated a delay of a week for me, during which, to make my stay at least not an idle one, I plied the brush, employment being furnished me by our kind sister Newberry, who resides at Montrose, and whose liberality has blessed many.

The saints of Montrose have not been idle in our good christian work. A neat meeting house is in course of completion, which will be a valuable aid to the cause, and an honor to its builders. They have the usual difficulties and trials to contend with.

In order to raise means for the finishing of this building, they, at the advice of good neighbors, held what is called a festival. My reason for speaking of this here, is to take occasion to mention the generous conduct of their neighbors not of the church, who patronized their truly enjoyable little feast of reason, wit, and more substantial articles, and by their extreme

liberality, in donation as well as commendation, convinced the saints that their efforts to live rightly are appreciated in Montrose, and that they are held in honorable mention. The saints there reading this will recognize the fulfillment of a promise on my part to extend their thanks to those good friends for their timely aid.

After the lecture, which considering the weather and short notice was well attended, I took my departure for Fort Madison, with lively remembrances of my friends in Montrose; also the Professor, who, although a warm friend of progress is yet a member of no church, and consequently very tolerant; and as I feel assured that his school is a good one, I hope and expect its progress will be great.

At Fort Madison Br. J. Robinson and myself held five meetings in succession, in the court house; and although the building was not full, the interest increased every evening. Br. Robinson has lately joined the cause in that place, is a faithful defender of the faith, and has met many rather vexing trials in his endeavors to spread the gospel. He taught the truth to the prisoners in the jail there for a time, but reading the Bible too much and too plainly caused his dismissal from there. Well, after all, I presume the Bible is too good a book to be taught and believed in the jail, and if the gospel was fulfilled it might do away with jail and the craft of false teachers together. We did all we could while I was there to speak for Christ, and God knoweth the unspoken results. Besides this we had good times visiting the few members and friends we found there.

From this place I went in company with Br. Robinson and family to attend the Farmington conference. Conference was doubtless reported. It was deemed proper to send me back to String Prairie to assist Br. Lambert and Br. McKiernan to adjust difficulties existing there. This work will also be reported I presume, so that I will only report extra work. It was my lot to preach four times while there. The friends

were very kind to me indeed, and I shall long remember the continued expression of trust and confidence of these saints. I have the testimony of their kindness very near me, very near me I assure you. How much of good has the gospel given us? How much of evil have we resisted by its grace, and how many worthy friends have we gained by its precepts? How many heavenly visits, scenes and associations have we passed through in its prosecution? Its trials have been our blessing, and its blessings have been numberless. Thank God.

From String Prairie I returned to Farmington, remaining long enough to preach three or four times, and to take a good visit all around as near as possible. I became acquainted with the family of Br. Warnock's father, enjoying with them a talk of other friends and other good times had in Wisconsin; in fact many acquaintances old and new were met with here.

Br. F. Reynolds showed marked kindness also, and accompanied me on my journey as far as Pulaski. Here we were entertained at the house of Mr. Plank. His large house, numerous and intelligent family; the organ and their knowledge of music, and their courtesy, made our stay a very pleasant one.

We were shut out of the school house by a strolling "Punch and Judy" theater. Obtaining it one night, however, we strove to teach the light of God. It is not the first time that folly has shut out the light of truth, nor will it be the last I presume. We had the satisfaction however of knowing that the people respected religion more than folly, for our meeting was better attended than the show, and the best of attention was manifested. We tried to get an opening at Milton but could not, so we were obliged to rest satisfied with one meeting.

Br. F. Reynolds seems to enjoy a good reputation among all the world's people throughout his section of country; people every where that know him showing great confidence in his veracity and integrity.

I parted with him with regret, and set my face toward my journey. He had secured my introduction on board a locomotive that carried me three or four miles on my way toward Bloomfield. Dismounting from this, the first iron horse I had ever ridden, I took an express train up the railroad, minus rails, myself at once passenger and baggage car, chiefly baggage. I stuck to the train until I came to the wagon road, where I disorganized the train and took to a wagon. I invited them to let me ride, they did so very reluctantly; they were *bashful* I suspect, their opportunities for riding with distinction were probably *few*. After finding out that I was not a pedlar, an intimation I repelled *with scorn*, their respect for me increased. We soon reached Bloomfield, where I relieved them from their embarrassment by taking my leave of them. They were very welcome I am sure.

I had a letter of introduction from Br. Frank Reynolds to a family whose name was Atkinson. They were old Virginians, courteous and hospitable. Br. Reynolds had once befriended them, so they were very kind indeed, having remembered this circumstance. I remained one night with these hospitable southerners;—bless the warm hospitality of the sunny south. It is its fairest virtue, or one of them at least,—they had a Bible, we had religious discourse; they were intellectual, we had philosophy; they had some of the most elegant silk quilts I have ever seen, and needle work of real art and beauty. They had a piano, we had music. Oh! ye profound, scorn not the poets lay, for verily, “Over the Fence is Out,” has made me more friends than my good looks. I copied some of our sweetest hymns for them, and left them with more of mutual regret than I thought possible when I alighted hesitatingly at their door, letter of introduction in hand.

Bloomfield is well situated on high and rolling ground, quite sightly, and well built, and has been livelier, but alas, like

many places, it is not so lively now as formerly.

The ride over from Bloomfield to the little station where I took the cars was one of genuine pleasure. The carriage was so fine and jaunty, the robes so warm and comfortable. I had but one companion, and he was a gentlemanly merchant of jolly and fine appearance, but very much afraid of an upset. We arrived at the station in due time, the scenery and our songs having cheered the way. At the station there was the usual waiting in the cold.

The cars took us to Lineville. I had a letter of introduction to one of the citizens, but stayed all night with a tavern keeper who made a very kind reduction in his fare. That night it stormed fearfully, and in the morning the snow was four or six inches deep and drifting. There was no alternative however, so I left my valise with “mine host” and proceeded on foot toward the residence of Br. Ebenezer Robinson, distant, sixteen miles. Alas! alas! the miles grew on me.—They were India Rubber miles.—One foot slipped back while the other went forward.—I had to crawl up hill and slide down.—There were *fourteen* hills in one mile. At last I arrived at a little square house near a factory. It was the house of a good sister, and I staid all night;—I was glad to stop.

D. H. SMITH.

LITTLE SIOUX, Iowa,
January 27, 1872.

Br. Joseph Smith:

This branch of the church is in a prosperous condition. The saints are awaking to the work of the latter days. Elder W. W. Blair has been with us for ten days, delivering a course of lectures; and I trust the seed sown will, ere long, spring up and bring forth much fruit to the honor and glory of God. May the Lord bless the watchmen on the walls of Zion, and help them to lift up their voices as with a trumpet.

D. M. GAMET.

COLUMBUS, Kansas,

February 13, 1872.

Br. Joseph Smith:

Our cause is onward, many are believing. I preach every Sunday, and some in the week evenings. My worst opposition is soul sleeping. Give my love to Br. M. H. Forscutt. I remain your co-laborer.

Jan. 27.—I must tell you what a good meeting we had last Sunday night, when I preached in answer to Elder Cowley, a Disciple preacher.

In order for you to understand me rightly, I will explain. Some of the Disciples wanted the Rev. Murray to hold a debate with me in regard to the promises in Mark 16th chapter, made by the Savior; but he refused. Then about five weeks ago, this Elder Cowley came here from Iowa. He is a lawyer as well as a preacher. About a week after his arrival, the County Clerk came to me and told me that they had a man that would meet me on that question. I told him that I was on hand. He at once wrote the following:

"I affirm that the manifestations of the Spirit of God, and the promise made by Jesus to believers, are not limited."

I signed my name to it. That night Mr. Cowley preached in the Baptist chapel. After the meeting was out, I had an introduction to him, and while we were talking, the document came, with my name to it. He read it with a smile on his countenance; then stated that he accepted it, and asked me if I could come to the courthouse to-morrow morning, and we would make our arrangements. Next morning Br. M. B. Oliver went with me, but what do you think was the news? Some of his brethren had told him that it was not possible to disprove from the Bible the doctrine that I preached, and the gentleman had lost his grip. We had a good time anyhow. I sold him a Voice of Warning; gave him some tracts, such as the Plan of Salvation, and Who can be Saved? I had a few days before sold my Book of Mormon to an Israelite indeed, and had none

to sell him. He wanted one. I gave him Br. Joseph's address, and he said he would send for one. He then gave me an invitation to come and hear him preach from Mark 16: 16. I went; he made a failure, and as "drowning men will catch at straws," so did he, and declared that it was not correctly translated. At the close of the meeting, I stated when my next appointment would be, and that I would prove from the Bible that that scripture was correctly translated. Last Sunday night was my turn. The court house was so full that many had to stand up. The good Lord was with me to defend his cause. One hour and three-quarters was spent in declaring the word, and it seemed to me as but a few minutes; there was a profound interest manifested.

Your brother in Christ,

F. C. WARNKY.

STOCKTON, California,

January 8, 1872.

Br. Joseph:

I am still laboring in my weak way for the furtherance of the Redeemer's cause. The next day after our October conference closed, I left San Francisco, and first visited the Mount Diablo branch, where I tarried about a week, and preached several times. One was baptized. I also visited Petaluma, Santa Rosa, Healdsburg and Geyserville, where I preached to attentive congregations both of saints and of the world. I am satisfied that good will result from the mission, if I may judge from the desire of the people to hear more of the latter day work. In every place where I have preached, I was asked to preach again, but my time was limited, and I had to return to my own district.

I returned to San Francisco on the 7th of December, after having visited Washington Corners, and endeavored to strengthen and encourage the saints in that place. I remained in the city till the 13th, and then went to Sacramento; and the heavy rains setting in, I could not well leave till the 2d of January. But I was not idle,

for I visited from house to house, and preached the word, and on Christmas day I baptized four precious souls, for which, let God be praised. I have had to travel alone as yet since conference. Laborers are very scarce here now, and others are intending to leave in the spring or summer, so that California will be left almost destitute. For the last few weeks I have had a young elder with me by the name of Sollenberger, who bids fair to be useful; but he too is going back to Pennsylvania, where he belongs. I hope and pray that more may be raised up, or some sent here from the east.

Your brother in Christ,
HERVEY GREEN.

MORRISTON, Near Swansea,
Glamorganshire, Wales,
Jan. 22, 1872.

Dear Br. Joseph Smith:

I have been very near death for six weeks, and have been unable to do anything in respect to the church; but thanks to my heavenly father I have recovered so far as to resume duties in my field of labor. The work in Wales is rather slow in its progress; but we are still sowing the seed, hoping before long to see the crop. There are some very good saints in Wales; but the majority are rather slow and cold.

The Brighamites are trying to persuade some here that you never was in the Reorganization; but that the church pays you for putting your name to our books. This makes some saints to doubt.

The Lord is still blessing those that are faithful with great blessings, especially the blessing of healing; and when we see that God is with us, we are happy through all our tribulations.

This country does not agree with me because it is so damp. There has been no frost nor snow here this winter; but it rains nearly every day. It is affecting my health, and if it pleases you I wish to return home about the first of May next. The small pox and slow fever are very severe; shifting hundreds to the spirit

world. Storms have caused great damage here. The lightning has burned to ruins St. Mary's church, at Manchester.

Give my best respects to Br. Mark, and all the brethren in the office, and receive the same yourself. Your brother in Christ,
JOHN E. REES.

No. 58, West Ohio-st.,
ALLEGHANY CITY, Pa.,
Jan. 26, 1872.

Br. Joseph:

I had a debate on the evening of the 13th inst., in which the truth came out triumphant.

There were not five persons present that would say "the 'Mormon' was defeated." Enclosed is an extract from the *Moundville Reporter*, of the 19th inst.

"DISCUSSION ON MORMONISM.

"EDITORS REPORTER:

"The world is still on the move, and the good folks of this little place are striving to keep up with the times.

"On last Saturday evening we were highly entertained by way of a scriptural debate—subject: "Has the Church of Christ a right to claim the *miraculous* gifts of the Holy Ghost in our time?"

"Mr. T. E. Lloyd, (Mormon Elder), affirmative; Mr. G. W. Dodd, negative; Mr. Allison, chairman.

"The discussion was conducted in a spirited manner, and the disputants did credit to themselves in the ability they displayed on the occasion.

"At the close of the debate, a suggestion was offered in favor of the audience giving in a decision, but the negative, as if conscious of defeat, the audience were most assuredly that way impressed, objected; and thus was the matter dropped. All passed off pleasantly, and it is hoped that we were profited. More anon.

"FELIX."

Yours in Christ,
THOMAS E. LLOYD.

GARTSIDES, Illinois,
January 12, 1872.

Bro. Joseph Smith:

Being impressed by the Spirit to write, I now take my pen in hand to do so. This morning, being the 12th of January, 1872, while lying in my bed, the Spirit of

the Lord was with me, and while asleep, I was preaching the gospel to the saints, and wakened by the sound of my own voice, speaking that which was given me. "How great the joy over one sinner that repenteth; and how great will be our joy if we are but faithful to God, and do what is right."

While laboring in the coal mines to-day, the Spirit of the Lord was with me, and showed me the beauty of the principles of the kingdom of God; the joy, the happiness there is for man to enjoy in the world which is to come. I cannot give utterance to my feelings, brethren, when I think of the greatness of this work. I wish for the time to come when I can labor altogether for the kingdom of God's dear Son; for if I know my own heart, it is to be a laborer in the kingdom. The work is growing fine in this sub-district, so far as I know at this time. During the quarter, we had eleven souls added by baptism.

I remain your brother in the Church of Christ.

GEO. HICKLIN.

ROCK CREEK, Hancock Co., Ill.,
January 11, 1872.

Dear Herald:

You will remember that, last spring, I offered my services in the ministry. Your editors sent me a certificate of appointment, authorizing me to labor in North-eastern Missouri, and South-eastern Iowa, subject to the Nauvoo and String Prairie Conference. Before receiving an answer from your representatives, brothers Joseph and Mark, I had consented to teach our district school.

My school ended the 28d of June. The next day I was taken severely ill, and remained sick and suffered much, for more than three months. During this time the Lord blessed me with testimonies of the truth of the gospel.

Finally, through the goodness and power of God, I began to recover and was able to attend the conference, held at Farmington, Iowa, in December.

The Conference gave me a mission on this side of the river, with my father and brother Daniel.

Since conference, I have labored some with my brother Daniel, and some little without him, in our own branch. I will now write for us both.

Our conference closed on Monday the 4th of December. By request of brother Frank Reynolds, in connection with his brethren, we remained to hold a series of meetings in the Farmington branch. We began on Monday night, closed in one week, holding meeting each night, also, one on Sunday at 11 o'clock, making in all nine meetings.

The congregations were not large, till Sunday night, when the house was full. Also on Monday night, there were more persons present than there had been any night during the previous week. We closed with a very good feeling. A lively interest was manifest throughout. We were strengthened by the presence of father Dunham, of Burlington, who remained with us till Saturday morning.

The saints extended their hospitality and kindness. May they be blessed of God.

On Sunday, the 11th, I preached at Croton, while Daniel filled the appointment at Farmington.

Tuesday, walked to Croton, attended meeting in the evening.

The following Saturday, I returned home; but Daniel remained in String Prairie and Vincennes, till New Year's day.

During his stay in those places, he preached two funeral sermons. One occasioned by the death of Br. Shupe's little boy, the other by the death of father Griffith, near ninety years old. He also held a series of meetings in Vincennes, five I believe, with good effect.

Thursday, Dec. 21st, we began a series of meetings at the Lincoln school house, in our own branch, under the supervision of John Stevenson, R. Lambert, and H. T. Pitt, a committee appointed by the council of the Rock Creek branch.

Six successive appointments were made;

but on account of bad roads and inclement weather, only four meetings were held. The congregations were small, but attentive. We felt well satisfied with our labors. It was my privilege to do the preaching.

The coming Sabbath we shall go to Bear Creek to preach, the Lord willing.

Bear Creek, Jan. 17.—Came to Bear Creek last Sunday. Have preached three times. We expect to remain here over the next Sabbath.

J. R. LAMBERT.

VIOLA, Richland Co., Wis.,
January 14, 1872.

Br. Mark H. Forscutt :

I baptized on the 11th ultimo, two into the church of our Redeemer, a brother and sister Wallace, heads of quite a large family; so the number now is 17 in this branch. We are as usual, poor, but strong in the faith of the latter day work. Brn. Bronson, Cooper, and my humble self are determined to do our best in rolling on that little stone, (according to our circumstances), till as a mountain it fills the whole earth. Clear the track, and give us room, for destruction is the certain doom of all who foolishly may try to stop that stone when passing by.

My love and respect to all.

CARL W. LANGE.

FARMINGTON, Iowa,
January 22, 1872.

Br. Joseph :

The latter day work in this region has a bright appearance to many. The Spirit promised to guide truthfully in all things, has been here. What unspeakable joy! What consoling assurances doth each one receive who prizes the gifts divided severally as God will. There is great anxiety outside the church. Many are fully persuaded of the truth, and when the leaven has fully performed its office, good will result.

We enjoyed Br. David's kind teaching for a season. His bow was well strung,

and the arrow pointing westward. I accompanied him near forty miles, enjoying the society of kind hearts, who we felt were candidates for a better hope.

Br. Alexander was here at the funeral service of Sister Doty, and delivered a discourse on the subject of the dead and the living.

My love to all in the office.

Yours in hope,

F. REYNOLDS.

Box 39, TABOR, Fremont Co., Iowa,
January 10, 1872.

Br. M. H. Forscutt :

In compliance with instructions, I write to report my efforts in the cause of truth. On the 26th of September, 1871, I received authority to act as agent for the *Herald*, etc., and to travel and preach in Iowa, Missouri, and Nebraska, as opportunity might offer, and the Spirit direct.

My efforts to act as an agent have not been productive of much results, as in most places I have visited there are sub-agents; but I have persuaded the saints in such places to renew their subscription through their own agents.

I have only baptized three, an Elder James Roberts, of the Christian church, his wife and daughter.

I have attended three conferences:—Farm Creek and Crescent City, Iowa, and Nebraska City, Nebraska.

I have preached during the last three months in Plum Creek five times, Manti five times, Hickory Grove twice, Farm Creek twice, Dykes' Settlement twice, Nebraska City twice, Crescent City twice, and at College Hill, Elm Creek, Ross District, Sidney, and Clarinda, once each; making in all twenty-five public discourses. A great portion of my time, of necessity, I have been engaged in temporal labor. A great portion of the time has been too severe to get the people out. This was the case when I went down to Harlan, in Shelby County.

My heart is in the work of God, and my

desire and my intention, God being my helper, are to do all I can for the propagation of its principles.

I have the honor to subscribe myself,
your brother in the bond of Christ,

E. C. BRAND.

Conferences.

Alabama and Florida District.

The Conference of the above District convened in Coldwater branch, Santa Rosa Co., Florida, Feb. 3, 1872. Eld. T. W. Smith was called to the chair; L. F. West, secretary, and A. J. Odom, Jr., assistant.

Officials Present.—1 seventy, 4 elders, 2 priests, 1 deacon.

Branch Reports.—Unity: organized by Elders T. W. Smith and J. J. Cooper, Dec. 14, 1871, near Gordon's Ferry, Santa Rosa Co., Florida. Officers: Scipio Speir, teacher; Isaac Harrison, deacon. Members: Salina Speir, Henry Speir, Nancy Speir, Amanda Harrison, Rosalia Harrison, Celia Cole, Charlotte Speir, Emily McCaskill, Mary Harrison, Judy McCaskill. No Priest as yet. Total 13.

Santa Rosa: remains as last reported. R. L. West, president; Wm. West, clerk. Antioch: organized by Eld. John H. Givens, Jan. 28, 1872.

Baldwin Co., Alabama, has nine members, seven of which were received by letter, and two by baptism. John H. Givens, president; James Faulk, clerk.

Coldwater: report was received before, and accepted by the conference, but was mislaid before it was copied in the minutes; remains about as last reported. A. Kennedy, president; A. J. Odom, clerk.

No reports received from Mount Olive, Evening Star or Lone Star branches.

Elders' Reports.—A. Kennedy had labored in his branch.

L. F. West had been unable, by reasons acceptable to conference, to fill the mission assigned him to Jackson Co., Florida, had preached in Escambia and Baldwin Co's., Alabama, also in Escambia and Santa Rosa Co's., Florida, baptized two.

T. W. Smith had labored continually; opened several new fields, baptized eighteen, organized one branch, ordained one teacher and one deacon, administered to several that were sick; he was satisfied that in most cases the sick were healed.

Resolutions.—Resolved that as a confer-

ence, we consider all members of the church living within the bounds of this district as subject to the administration of the law by the officers thereof, and that the same is true of members living in branches even if they are not identified therewith.

At his own request, it was resolved that Elder John N. Hawkins be released from the presidency of this district.

A vote of thanks was tendered him for his services in said position.

Elder L. F. West was chosen president of the district.

Resolved that in the view of this conference, it is the duty of all members of the church living within the jurisdiction of any branch to identify themselves therewith.

Resolved that we sustain Joseph Smith as president, and all the quorums of the church in righteousness.

That we sustain Elder T. W. Smith as president of the southern mission.

That we sustain Elder L. F. West as president and clerk of this district.

Sunday was spent chiefly in preaching the word. In the afternoon there was preaching by L. F. West; afterwards a season of prayer and bearing testimony was enjoyed, wherein the saints were made to realize the truth of the promise, "these signs shall follow them that believe," the gift of tongues, interpretation, and prophecy were enjoyed.

The annual conference of the southern mission, meets in the Evening Star branch, Escambia Co., Alabama, April 5, 1872.

Bread and wine were administered.

Massachusetts District.

The conference of this district was held in Dennisport, Massachusetts, December 9th, and 10th, 1871. Josiah Ells, president; John Gilbert, clerk; W. B. Fiske, assistant clerk.

Present: 13 elders, 2 priests, 2 teachers, 1 deacon.

Reports of Branches.—The Fall River, Waltham and Providence branch statistical and financial reports were accepted. New Bedford, Boston and Dennisport branches failed to report, owing to their not understanding how to fill out the reports, and from not obtaining blanks in time.

Missions Continued.—Br. H. H. Thompson, to Providence; Br. Stephen H. Morse, to Oxford, Massachusetts; Br. W. B. Fiske, to Pawtucket and Central Falls; Br. Wm. Pond, to Boston; Br. Albert J.

Cowden, to West Brewster, Massachusetts.

A petition presented by Br. John Gilbert, from Fall River, for the granting of a local council, was acceded to.

Br. John Gilbert, of Fall River made a verbal report of the Bethel Sabbath School, which was interesting to all. It was flourishing, and was the means of great good to old and young, and had been the stay of the branch in its darkest hours. They had Sabbath School Concerts, and are to have a Christmas Tree for the little folks.

The following resolution was passed: That this conference regret the failure on the part of those branches not reporting, and disapprove of the same, requesting them immediately to set in order such officers and such work as may be needed to bring forward correct reports to present to the district clerk in time for the annual report; and whereas insurmountable difficulties appear in producing correct reports, the district clerk is hereby instructed to fill out and forward to the president of each branch a correct statistical and financial report, to be kept for future reference, that all further difficulties may be avoided.

Resignation of Br. John Smith as clerk was accepted, and Br. W. B. Fiske of Central Falls chosen his successor.

That upon accepting the resignation of Br. John Smith as clerk and treasurer, we tender our sincere thanks for the faithful performance of the difficult duties devolved upon him in that capacity.

Resolved that the elders composing this district are requested to report at each regular meeting of the conference in person or by letter, and that in failing to do so, the district clerk is hereby authorized to demand their licenses.

Whereas, the peculiar associations and condition of the Dennisport branch in this conference seem to require an expression from this conference regarding some of the members thereof, be it resolved that this conference, recognizing the revelations given through the latter day seer, Joseph Smith, as the law-giver for the dispensation of the fullness of times, which law forbids any unnecessary labor on the Lord's day, known as the Sabbath; therefore we will henceforth disfellowship all those who profess to be Latter Day Saints, and observe not the binding character of those revelations either by word or act.

The spiritual authorities of the church were sustained by acclamation. Br. E. N. Webster, as president, and W. B. Fiske as clerk of the district were sustained.

A vote of thanks was tendered the Dennisport brethren and sisters for their hospitality to the visiting brethren of the conference. The conference was well attended, the church being crowded at every preaching meeting. Br. Charles N. Brown preached Saturday evening, Brn. Senterlow Butler, John Gilbert, Josiah Ells, Cyriel Brown, W. B. Fiske, John Gilbert, Charles N. Brown and Jesse W. Nichols on Sunday.

At the close of the afternoon session, on Saturday, Br. Josiah Ells gave an interesting account of the work in Maine. He related a remarkable case of healing, a woman was restored to sight after a blindness of seventeen years, and to the use of her limbs; which had been disabled by rheumatism; her restoration being so complete as to enable her to dispense with her crutches. To God be the glory.

Monday forenoon the saints had a testimony meeting. God's Spirit brooded over the assembly in a marked manner. Confession one toward another was made. All hearts were melted, and ere the close of the meeting, there was but one heart, one voice, and all were quickened and refreshed, and thus inaugurated a bright future for the saints in Dennisport.

Adjourned to meet at Fall River, on the last Saturday in March, 1872.

Western Wisconsin District.

The conference of the Western District was held at Sandusky, Sauk Co., Wisconsin, on the 6th and 7th of January, 1872. John Lee, president; A. W. Brunson, vice president; C. W. Lange, clerk.

Resolved that all resolutions offered should be deemed adopted if not specially objected to.

That Br. I. F. Scott enjoy the privilege of deliberating with us during this conference.

Reports of Branches.—Sandusky: 20 members, including 2 elders, 1 priest, 1 teacher. John Lee, president; Thomas J. Ward, clerk.

Freedom: 16 members, including 3 elders, 1 priest, 1 teacher. Samuel Hackett, president; J. B. Loomis, clerk.

Viola: 15 members, including 3 elders, 1 priest. A. W. Brunson, president; C. W. Lange, clerk.

Willow: no report.

Reports of Elders.—A. W. Brunson had baptized 7, ordained 1, confirmed 9, organized one branch, in connection with Br. F. M. Cooper, mainly the fruits of Brother Lange's preaching.

Br. F. M. Cooper had preached and baptized two.

Br. John Lee had, on account of sickness, not traveled as much as usual.

Br. Carl W. Lange had preached and distributed quite a number of pamphlets

Brs. John Bierline, Benjamin Hughes, D. Wildermuth, I. F. Scott and Samuel Hackett reported.

Appointments.—Resolved that all previous appointed missions be continued; and that all holding the priesthood, preach diligently the word of God.

Resolved that Br. John Lee be sustained as president, and Carl W. Lange as clerk of this district.

Preaching by Brs. Brunson, Scott and Lee.

7th.—Preaching by A. W. Brunson, F. M. Cooper, and Carl W. Lange. Sacrament and testimony meeting was also held.

Official members present: elders 7, priests 3, teachers 2.

The spiritual authorities of the church were sustained.

Conference adjourned to meet on June 1st and 2nd, 1872, at 10 A. M., on June 1st, in Willow school house, near Br. D. Wildermuth's, Richland Co., Wisconsin.

Fremont District.

This conference met at Manti, January 26th, 1872. Wm. Redfield, president; J. R. Badham, clerk.

Branch Reports.—Plum Creek: 1 high priest, 1 seventy, 7 elders, 2 priests, 1 teacher, 1 deacon, total 63, 4 added by baptism, 3 by vote. J. Leeka, president; E. B. Gaylord, clerk.

Hamburgh: 1 elder, 1 priest, 2 teachers, 1 deacon, total 29, 1 disfellowshipped. S. P. Beckstead, president; J. C. Moore, clerk.

Mill Creek: 1 elder, 1 priest, 2 teachers, total 17. J. W. Calkins, president; W. R. Calkins, clerk.

Fremont: high priests 3, elders 11, priests 2, teachers 3, total 81. J. R. Badham, president; J. M. Fuller, clerk.

Elm Creek: 1 elder, 1 priest, 1 teacher, 1 deacon, total 14. Solomon Thomas, president; W. W. Thornton, clerk.

Glenwood: 4 elders, 1 deacon, total 27, E. F. Hyde, president; E. R. Walker, clerk.

Farm Creek: 2 elders, 3 priests, 1 teacher, 1 deacon, total 33, 1 died, 2 removed, one disfellowshipped. Daniel Hougas, president; A. Badham, clerk.

Nephi not reported.

Elders' Report.—E. C. Brand had preached thirty times, baptized three. F. Nutt, G. Kemp, W. Baldwin, had done what they could. Brs. David Smith and Longbottom reported; Gordon E. Deuel, E. B. Gaylord, J. R. Badham, S. P. Beckstead and J. Weeks reported.

Resolved that all missions given last conference be released.

Resolved that all the elders in this District labor as their circumstances permit.

The spiritual authorities were sustained in righteousness.

J. R. Badham presented his resignation as clerk of the district.

And Br. E. C. Brand was appointed in his stead.

Resolved that this district be represented to the annual conference by letter.

Adjourned for prayer meeting. Saints met, had a good time, the Lord's Spirit was present, in prophecy tongues and vision.

On the Sabbath the word was preached by Elder D. H. Smith, sacrament in the afternoon, prayer meeting in the evening.

Adjourned to meet at the Plum Creek school house, second Saturday in May, at 11 o'clock, 1872.

Galland's Grove District.

The Quarterly Conference of this District convened at the meeting house in Galland's Grove, December 9th, 1871. T. Dobson, president; R. Jenkins, clerk.

Officials present: high priests 2, seventies 1, elders 7.

Resolved that this conference insist that the instructions of the Church Recorder and Church Secretary to the several branches be complied with, by their furnishing correct lists of all names of members, as required by the laws of the church. (See Doctrine and Covenants, sec. 17).

Resolved that whereas one Lewis Anderson, a transient priest, had been laboring in Shelby County, of this district, imposed himself upon the conference held at Harlan, of this district, by presenting a priest's license, and also a recommend from the Crescent City branch, as a member in good standing, and by that conference was ordained an elder, and now has an elder's license, and whereas the facts in the case that have since come to light, show that he was an expelled member. Wherefore, resolved that other branches be instructed to be on their guard against him.

Minutes of September conference read and accepted.

Resolved that the minutes of our quarterly conferences be kept in a book already provided for that purpose.

Reports of Elders.—Thomas Dobson had preached in North Coon and vicinity, and in Cherokee County, in company with Br. Goff.

Eli Clothier had labored three or four weeks in Cherokee County.

John Lawson and J. A. McIntosh had been laboring according to appointments.

The authorities of the church were sustained in righteousness.

The president, T. Dobson, thought the labors of Br. John Lawson had been rather injurious than profitable, and recommended that Br. Lawson be requested to cease his labors in the district.

Vote of conference in the affirmative.

Preaching by the president, followed by C. Derry; congregation large and attentive.

Preaching in the evening by Br. C Derry; congregation large, attention good.

No reports of branches presented.

Adjourned to meet in Galland's Grove, March 9th, 1872.

Central Nebraska District.

This Conference was held at the Saints' Meeting House, corner of 16th and Cass streets, Omaha, Neb., February 3rd and 4th, 1872. G. Hatt, president. The district clerk not being present, J. Broadbent was chosen.

Minutes of last conference corrected to read instead of 4 elders, 10; instead of the 4th of February, the 3rd.

The president thought it advisable to dispense with the reports of all elders but those that had taken missions, that they might get through with the business as speedily as possible.

2 P.M. Prayer by Br. Caffall.

The president said that he had done less since he had been chosen president than he had in the same length of time previously; but hoped to do more in the future; he had been away from home three times.

The following elders reported.—Br. Ballinger had preached six times, and had many calls for preaching; intended to do more in the future.

J Broadbent had preached only once; felt greatly blessed in visiting the houses of the saints and others, and administering to the necessities of the sick.

M. Fyrando reported on account of the inclemency of the weather had not done much, as the vicinity in which he was appointed to labor was thinly settled, and

people would not turn out; but as soon as the weather permitted he held himself in readiness.

Benediction by W. W. Blair.

Evening Session.—Omaha Scandinavian Branch reported the same as before, except that John Christensen had been chosen president, and L. C. Larsen acting as priest; W. Nilson, clerk.

Omaha Branch: numerical loss since last report 1, numerical gain since last report 7; 1 child blessed; present numerical strength 88.

DeSoto branch reported no changes since last report.

The Columbus and Bell Creek branches not reported.

The following elders gave in their names to labor for the next three months: Jesse Broadbent, — Ballinger, E. Fyrando, G. Medlock, S. Butler; Priest J. Avondet; teacher — Waterman.

Br. Caffall of Council Bluffs, Iowa, occupied the balance of the evening. The Lord blessed him with a good degree of his spirit.

Second Day. Morning Session.—Preaching by the president and W. W. Blair,—subject, the present duty of the priesthood.

Officers present: 1 of the twelve, 1 seventy, elders 12, priests 2, teachers 2, deacons 3.

Afternoon Session.—The time was occupied in prayer and testimony, in which all seemed to be partakers of the spirit of our master.

The evening was occupied by W. W. Blair, setting forth the principles of the gospel.

Resolved that the spiritual authorities of the church be sustained in righteousness.

Conference adjourned to meet at the same place, Omaha, Neb., May 4th, 1872, at two P.M.

Western Maine District.

The Conference of this District met with the Little Deer branch, on the 29th day of December, 1871. George W. Eaton, president.

Officials present: 2 elders, 1 priest, 1 deacon; total, 4.

Branch Reports.—Little Deer Isle: 18 members, 3 elders. G. W. Eaton, president; John W. Blaster, clerk.

Green's Landing: 46 members, including 2 elders, 2 priests; 1 elder and one priest acting as teachers; 2 cut off. Thos. Ames president and clerk.

Brooksville: 26 members, including 3

elders, 1 priest, 1 teacher, 1 deacon; 8 absent from branch. John J. Billings, president; Mace R. Cousins, clerk.

Deer Isle: not reported.

Resolutions Passed.—That the presidents of the several branches see that there be money raised and expended for the purchasing of tracts for the furtherance of the cause.

That each elder hereafter report in person or by letter, and if not that they be dealt with as the law directs.

Preaching on Sunday forenoon, afternoon and evening by Elders George W. Eaton, Thomas Ames, and Otis C. Eaton.

The house was well filled, and good attention was paid.

After the evening services, the sacrament was administered.

Adjourned to meet with the Green's Landing Branch, March the 22nd, 23rd, and 24th, 1872.

Original Poetry.

TO A TRAVELING ELDER.

Be firm and faithful to the cause

You have enlisted in,
Nor fail to lift a warning voice
To rouse the world from sin.

The message you are sent to bear,
Was by the ancients taught;
Then deem it not an idle tale,
Nor cast it by as naught.

When tossing on life's ocean drear,
When angry billows foam,
Remember that thy God is near,
And He will guide you home.

Salvation has begun the ship,
And Zion is her name,
You number one among the crew,
The port of heaven to gain.

Love is the mast; how firm it stands,
A high and noble part,
A sure defence in time of need,
It dwells within the heart.

How bright the colors as they wave
Upon the topmast high;
The flag of peace, good will to men,
And glorious liberty.

Let nothing else your thoughts engage,
While you are on the way;
But to fulfill the Master's words,
And His commands obey.

Then you'll have power to brave the storm
Which very often blows,
Temptation is the strongest gale.
And many overthrows.

Be ever constant, ever true,
Though dangers hover near,
Though trials greet thy pathway strow,
Press onward, never fear.

You shall receive a rich reward,
A robe of spotless white;
A crown more brilliant than the stars,
With dazzling lustre bright.

Though you may leave that house of clay,
And rest among the dead,
You'll have but little time to stay
In that cold narrow bed.

The time is near when with the blest,
You shall with joy arise,
And hail the morn when Christ the Lord
Descendeth from the skies.

M. R.

Miscellaneous.

INFORMATION WANTED.—Christian Bertelsen, of Logan, Cache County, Utah Territory, would like to hear from Frederick Bertelsen, who joined the Reorganization, and left Utah in the fall of 1870, since which time nothing has been heard from him. Any information about him, or his address sent to the above address, will be thankfully received by

C. BERTELSEN.

DIED.

In Jack Valley, Douglas Co., Nevada, January 27th, 1872, Br. DAVID E. JONES, after a long illness, aged 56 years, 9 months, 7 days.

Br. Jones was born in Merthyr Tydfil, Glamorganshire, Wales. He united with the church in Wales in 1844. Funeral service by Elder George Smith.

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

At his home, in Holt County, Mo., December 11th, 1871, after a severe illness of four days of pleurisy, EBENEZER D. GOULD, in the forty-seventh year of his age.

He was baptized and confirmed by Elder Jason W. Briggs, assisted by Br. T. W. Smith, February, 1866, in Hardin Co., Iowa. His was a kind and sympathetic disposition, and he was a good neighbor.

In Otoe County, Nebraska, October 17th, 1871, of dropsy on the brain, LEONA CRIEHTON, aged 4 months and 18 days.

At Nebraska City, Neb., November 20th, 1871, of croup, CHARLES GREELEY LEWIS, aged 1 year, 6 months, and 16 days.

In Sherman branch, Mason Co., Mich., Feb'y 15th, 1872, of worm fits, EPHRAIM, son of James and Eliza Drown, aged 2 years, 1 month, and 14 days.

Selections.

[From Cheyenne Daily Leader.]
A Defender of the Truth.

ON BOARD THE PASSENGER TRAIN
 BOUND WEST, U. P. R. R.,
 CHEYENNE, Jan. 23, 1872.

Editor of Leader: Last evening, at the request of numerous passengers, we were visited by Mr. John Eames, one of the elders of the Church of Jesus Christ of Latter-Day Saints, who, in a lengthy discourse, gave us his ideas of the true principles of the Mormon Church and religion, as laid down in the tenets of Joseph Smith.

He spoke severely of the course taken by Brigham Young in leading his people away from the teachings and revelations as given by Joseph Smith, who he said was the only true prophet sent by God; that Brigham had usurped the power and authority given him by the people in not following the teachings and revelations confided to him, and that instead of carrying out the laws and precepts as given by Joseph Smith, he had proclaimed to his people that he alone was the head and oracle of the church, and had led them by false and deluded views.

He touched at some length on the subject of polygamy, and said that it was entirely contrary to the teachings of Joseph Smith, who, in his covenants, plainly laid down that no man should have a plurality of wives, and a departure from that would be sin and adultery.

Mr. Eames attributes the whole of the dissention and calamities that have come upon the Mormon people to the forsaking of the right path, and he is a firm believer that unless they return to the original doctrine inculcated by Joseph Smith, they will become a scattered people.

Mr. Eames dwelt considerably upon the treatment he had received at the hands of Brigham Young and his followers on account of his open avowal of the truth, and because he would not pander to the wickedness and corruption that existed in the church. From his statement he has endured much for the sake of the cause, and came near losing his life at the hands of a mob, instigated by Brigham Young. Throughout his discourse he was listened to with considerable attention, and no doubt his hearers received considerable enlightenment as to the true principles of Mormonism.

PASSENGER.

Sweet Oil as a Poison-Cure.

It is now over twenty years since I learned that sweet oil would cure the bite of a rattle-snake, not knowing it would cure other kinds of poison. Practice, observation, and experience have taught me that it will cure poison of any kind, both on man and beast. The patient must take a spoonful of it internally, and bathe the wound for a cure. To cure a horse it requires eight times as much as for a man. One of the most extreme cases of snake bites occurred eleven years ago. It had been thirty days standing, and the patient had been given up by his physician. I gave him a spoonful of the oil, which effected a cure. It will cure bloat in cattle caused by fresh clover. It will cure the sting of bees, spiders, or other insects, and persons who have been poisoned by a low running vine called ivy."

A PLAIN FARMER.

AN UNSAFE CHURCH.—The Church of the Messiah, New York, is evidently an unsafe church for Unitarians to minister in. Some years since, Dr. Osgood, its pastor, left it and went over to the Church of England. Now, his successor, Rev. Dr. George Hepworth, has announced that he is no longer an Unitarian, and has withdrawn, taking with him forty members of the congregation. Dr. Hepworth has long been regarded as one of the ablest and most scholarly clergymen in the Unitarian denomination. It is not stated what new creed or form of faith he has accepted, but his lapse from Unitarianism withdraws one of its most vigorous defenders from the field. With Mr. Hepworth gone, and Mr. Alger insane, the two Roberts of Chicago will have to come to the front for hard work.—*Chicago Tribune.*

We clip the following from the *St. Joseph (Mo.) Press*, of September 3rd, 1871.

"Digging up buried treasure is becoming popular. In Livingston county, recently, a German plowed up in one of his fields, a pine box about two feet long and one foot deep, which contained some articles of dress, papers, a 'Mormon Bible,' a small tin box containing \$1,700 in gold and \$7.65 in silver. The box is supposed to have been buried by some Mormons who were camped near the field about thirty years ago.

He who would reap well must sow well.

Indian Education.

We have all heard of pigs and bears—creatures that, by some mysterious process, seem actually to have learned the forms and sounds of letters, and how to combine them into words, spelling all ordinary words by the use of alphabet cards or blocks. Such animals learn to wear imitations of the clothing, and mimic many of the habits of men; and certain of the birds are able to crudely utter the words of speech.

It is to be observed, however, that these creatures have no power to perpetuate their learning among themselves. This artificial culture dies with the individual upon whom it is conferred; and his descendants, if, indeed, all reproductive power be not destroyed by the training process, return to their original barbarism.

Very much like this seems to be the result of introducing civilization among our Indian tribes. In the year 1860, the Kaw, or Kansas tribe, occupying a reserve in the northern part of Lyon county, numbered over one thousand men, women and children. Some four hundred good stone houses were built for them by the government. Costly school buildings were erected, where the children were to be boarded and educated free of charge. The land where they were located is equal to any in Kansas, and every effort was made to induce these wild people to engage in agricultural pursuits. The teachers were carefully selected, and did all that could be done to interest and amuse, as well as to instruct. The result of all this labor is sufficiently humiliating. The tribe has diminished in ten years to four hundred and fifty persons. The stone houses are no longer occupied, except by such ponies as choose to seek shelter in them. The people are living in huts made of brush and buffalo robes. The schools have for years been discontinued, simply because it was found to be impossible to retain the pupils in them. Their wild nature was too powerful. A few have actually learned to read and write, but they make no use of their knowledge. All attempts at horticulture have ceased. There is not one cow or sheep in the tribe. A few ponies and weapons constitute the only wealth of the people. They live upon Government rations, pieced out by occasional trips to the buffalo ranges, by beggary, and a little wretched peddling of wild gooseberries and grapes. They present a most melancholy spectacle of degradation and cadence, as, ragged, drunk and filthy beyond description, they tra-

verse our streets. Though exempt from the ravages of war, their nation has almost perished in ten years. "White men's food," unspeakably bad cooking, consanguine inter-marriages, and the various evils of an alien civilization, have done the work.

The Osages, another branch of the same great Sioux family, are traveling the same road, dwindling, dying, disappearing from the earth. They are repeating, on a larger scale, the experience of their Kaw kindred.

The inference is obvious. So far as the wild Indians of our plains are concerned, civilization is a mortifying failure. They utilize none of its elements of power; they only suffer from its evil aspects. It is utterly foreign to their utmost life. As a people, they cannot be educated. Like parrots and learned bears, a few may gain some small smatterings of knowledge of books, but they cannot reproduce or perpetuate it; and under the blight of this foreign civilization, they are fast becoming extinct.

GEMS FOR SUNDAY.

A TRUE religious instinct never deprived a man of one single joy.

It is very dangerous for a man to find any spot that is sweeter to him than his home.

BE not sorry that men do not know you, but be sorry that you are ignorant of men.—*Confucius.*

A HUSBAND should not chill an enthusiastic wife, and above all, should never separate himself from her favorite topic when she loves him well enough to try and share it with him.—*Reade.*

BE faithful. Learn that all your work is done for God. Slight nothing. Have the same evidence of your salvation that the little servant girl had, who when asked how she knew she was converted, said, "because I sweep under the mats."

DR. JOHNSON once silenced a notorious female backbiter, who was condemning some of her friends for painting their cheeks, by the remark that "it is a far less harmful thing for a lady to redden her own complexion than to blacken her neighbor's character."

THE noblest thing on earth is the man who rises to the dignity of self-mastery. The man who can refuse indulgence to a clamoring desire; can hold the craving appetite ungratified, and can say to the rising passion:—"Peace, be still," is a hero above Alexander or Hercules.

LOOK

AT THESE FIGURES!

1 Apr 72

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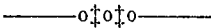
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TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50. Correspondence, communications, remittances, or orders for the HERALD, ZION'S HOPE, or other Church Publications advertised in the Herald, must be addressed to JOSEPH SMITH, Box 50, Plano Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS' HERALD

CLASSIFIED
BY
MORSON S. BROWN

"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 DE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 19.

PLANO, ILL., APRIL 1, 1872.

No. 7.

RICHES.

There is a passage in Matthew where Christ says, "Out of the abundance of the heart the mouth speaketh;" and which I am very much inclined to believe, is a very truthful saying, and might in almost every instance, be considered a safe rule whereby to judge the inmost thoughts and desires of the human mind. In the present connection on the subject of riches, I should consider that from the constant renewal of attack by certain ones, for a member of the kingdom of God to possess and to accumulate riches, is a horrible transaction; and one that presages, at no very distant day, righteous wrath poured out, and eventually certain apostasy from the church.

It seems to be quite a prevalent view with our people, that as soon as an individual enters the path of regeneration to walk in the newness of life, there should be an entire ignoring of all temporal pursuits and desires, excepting only, a sufficient connection therewith to procure the ordinary daily necessities of life. To this view the writer hereof begs leave to take exception; and to insist that such is not consistent with the genius of our holy religion, and that where this view is widely entertained, its best interests are made to suffer and languish, and those so entertaining and neglecting the important duties of life, which would otherwise enable them to be

worthy aids in the speedy development of this holy cause, are injured.

That riches in the hands of unprincipled wicked men are, and always have been in every age of the world, a potent weapon of cruelty to humanity in every conceivable manner, we do not dispute; and that riches will canker their souls, and cause them to curse the time of their probation when they set their minds upon their accumulation for such purposes, we most readily admit; but still we assert that riches lawfully obtained and judiciously exercised by wise and worthy men, in the peaceful pursuits of life, in the advancement of the arts and sciences, in the long category of benevolent acts bestowed upon the indigent and worthy, and the diffusion of useful knowledge; in fact, whenever and wherever applied, wherein the amelioration of the condition of humanity is aimed at and accomplished, cannot and ought not to receive a single impious deprecation, from any man who is made directly or indirectly to share the benefits that bountifully emanate from them.

Riches for the purpose of advancement in all that is worthy, whether in a nation where human wisdom alone guides it; or in a nation that aspires to lofty eminence under the more excellent direction of Him who has attained unto a fullness of wisdom and power, we maintain will still be necessary, proper and good; and the great auxiliary aid that will help to push that nation to its final destiny.

Whole No. 247.

Riches wickedly obtained, and applied to the working of evil; and riches obtained in the honorable and legitimate pursuits of industry, and applied in equally honest and worthy channels doing good, are not to have the same consideration from reflecting minds, and should not, especially from our own people.

To the one, a fearful responsibility is attached, a curse; and better, far better, the person who so dispenses them had never seen them, but had lived in poverty's vale, preferring to scorn them, and his destiny would have been greater.

With the other, who will presume to say they can ever prove a source of regret or punishment in this or the world to come. Much rather will he not have reason to thank God for the power and energy he possessed and displayed in the accumulation of his riches, that enabled him to help and comfort thereby the works of his hand.

Riches in the abstract are a blessing, and not a curse. The evil that is often attributed to them arises from the improper uses to which they are often applied. In themselves they are a vast power, and who is there among humanity that does not realize from day to day, more or less, the benefits that flow from them. Because they are productive of evil in the hands of some, is it sound logic to ignore them entirely as incompatible with the spiritual welfare of individuals and communities? Such an extremely shallow view is entertained by some who labor strenuously to impress the same view upon others. In support of such a theory scripture is often quoted profusely, but how far scripture will endorse it we will now endeavor to ascertain.

It is not the purpose to make this tedious by the introduction of a large number of passages, but to select the most prominent one which is invariably used to prove that riches are inimical to the interests, and should not be

sought after by the people of God.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."—Matt. 6 : 19, 20.

The above passages are considered by many ample testimony that the accumulation of riches is no part of a christian's duty; and inspired by this view many have drifted voluntarily into the depth of penury and want; while upon others it has the demoralizing effect of extreme idleness, having no other desire but to be poor, to ever remain poor, burdens to themselves, with no aspiration only to live from day to day upon such as "God shall provide." Now it is the opinion of the writer that the Savior had no intention to convey in the passage quoted any such rule of life, or deprecation of riches. To lay up riches in this life for the purpose of procuring the extravagancies and follies in which this world abound, to the utter neglect of one's eternal welfare is the inference I draw from the passage, as the meaning of the Savior.

To the unrighteous, the words, "For where your treasures are, there will your heart be also," are very applicable, as exemplified in the passage, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." Do we not see it exemplified constantly around us that the affections of men are entwined around the riches of this life, their accumulation is the main-spring of their every thought and action; there is no conscientious scruple which they cannot overcome, if it stands in the way of procuring them. The ties of relationship are as readily allowed to be severed, the sacred bonds of friendship are not regarded, nor the honor of man maintained with his fellows; in fact, human

nature is particularly fallible upon riches, that there is no condescension to which it will not submissively bow, even to the neglect of eternal life in order to obtain them.

The Savior understanding this weakness in the human character, very properly suggested to mankind the impropriety of devoting their lives and energies to a channel productive of so much danger to the human kind. There are none, we should think, who, in such a connection, cannot readily endorse the Savior's views upon riches; but the question now arises, can we admit such a deprecation without the slightest modification? If not; but that it was given to all in the most absolute sense, we will at once submit, and acknowledge that riches are an evil and ought to be despised by us as a people. It is a self-evident fact that many of the most prominent amongst God's favored ones, have been the possessors of vast riches. Abraham, Lot, Job, Solomon, David and others, had riches bestowed on them too, whilst under the special favor of the Almighty, because they walked in His statutes. Israel always prospered in the riches of this life as long as they continued to walk in His ways. The dealings of God with the Nephite nation when He made them the richest of all people on account of their constant integrity before Him, and sweeping their substance swiftly away when they slackened before Him, are all evidences that warrant us in supposing that a modification might be safely and consistently placed upon the passages we have quoted; that under certain circumstances riches are a necessity to the righteous before the Lord, and that they are often held out in the way of promise or reward to those who walk consistently before Him.

We will now come to our own case as a people, and consult the more modern words of our Savior upon this subject.

"He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come."—Book of Covenants, old edition, page 153, par. 13.

The above saying is found embodied in the revelation revealing the manner proposed by the Lord for the purchasing of the promised lands, and which Brs. Whitney and Cowdery were to take and present to the people. Now for a moment let us admit the unqualified view of the passage, and of course ignore the expediency and necessity of riches, and then we ask, how could the Lord consistently reveal such a measure and call upon His people to accept and carry out its provisions? With such a view, if the saints possess no riches, their inheritances in this life, amount at once, to an improbability, and their future reward is in imminent danger of being considerably diminished. Admitting the passage as susceptible of qualification, which we are compelled to do if we believe in the more modern words of Christ, and we have the promise and probability of both, and must voluntarily admit that riches and their constant accumulation are highly an essential feature or duty in the lives of saints.

Again; in support of the previous quotation and our own assertion, we quote from section 64, par. 2. The Lord in speaking on the same subject, even the redemption of the promised land, says:

"It must needs be necessary that ye [the saints] save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase the land for an inheritance."

In this passage we are given to understand, in the most positive language, that riches are a necessity with the people of God; and that the strictest economy should be observed in the preservation of such riches as God may choose to put in our charge, and above all, that it is one of the chief

duties of saints to blend their energies to their honorable accumulation; for in this passage who is so wilfully or ignorantly blind as not to discover the important work that riches will perform in the development of our beloved cause.

It might be said that the aforementioned opportunity has passed away, and the responsibility with it. We cannot admit this. For if we believe that the work remains unaccomplished, and its accomplishment is given to another people to perform, the whole burden and counsel embodied in the quotation is in force, and binding upon that people, for God changeth not.

Again; if riches are to be despised, how, we ask, can the church exist at all? God requires his people to devote one-tenth of their annual interest or accumulated wealth to the tithing fund, whereby the entire operations of the cause are sustained. If riches are not admissible, who can fail to see that the whole machinery of the work must necessarily stop. In order to prevent this, there must be riches in the church and a steady increase of them, or else this financial measure of the Lord will fail and the work remain undone.

"But lay up for yourselves treasures in heaven." Take this in connection with Christ's modern saying, "He that sendeth up treasures to the land of Zion shall receive an inheritance in this world and his works shall follow him, and also a reward in the world to come," and we have an understanding of the deprecation of riches in Matthew, that it was intended for those who had not learned to use them in righteousness as provided in the law of God. To properly apply riches by a righteous man is to lay up treasures in heaven, or as the scripture reads, "and also a reward in the world to come."

If any still doubt the propriety of riches as a necessity in the cause, let the recent urgent pleadings in behalf

of church publications, and the prospective suspension of the *Hope*, act as a reminder to them, that some of the riches of this life flowing through the legitimate channels or by voluntary contributions would convey acceptable aid at this time.

Let the bishop's quarterly report and its tremendous showing in the receipts and disbursements, remind them that the bishopric is mightily circumscribed in its operations; because either the Lord's measure of finance is ineffectual, or it is treated lightly by those who might and ought to support it with some of the riches of this life. Let the bishop answer if the cause would not be materially assisted if the bishopric could but command at this time even a small *modicum* of the despised article. In conclusion it might be said that in view of the progressive development which our holy cause must soon make, and make through the agency of the members thereof, vast material aid must be brought to bear for that purpose, and to accomplish the same, no counsel more befitting and appropriate to us as a people can be offered, than that which the Lord himself has already given having the same object in view.

"It must needs be necessary that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase land, for an inheritance, even the city."

T. J. A.

ON THE GATHERING.

SANDWICH, Illinois,

Dec. 14, 1871.

Editors Herald:

A misunderstanding seems to have occurred on the part of some in regard to my views touching the gathering, and the First United Order of Enoch.

As to the first I am certainly in favor of the timely and wisely managed

gathering of the virtuous, industrious, God-serving members of the church, into "one region, as much as can be consistently with the feelings of the people."—D. & C. 102: 7.

The principles of wisdom, and order, given in August, 1831, for the gathering of the saints to Zion, in Missouri, should be strictly observed now.

"And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, to labor for the saints of God. Let all these things be done *in order*. And let the privileges of the lands be made known, from time to time, by the bishop, or agent of the church; and let the work of the gathering be not *in haste*, nor by flight, but let it be done as it shall be counselled by the elders of the church at the conferences, according to the knowledge which they receive from time to time."—D. & C. 58: 12.

If the saints gather in a manner contrary to this, it will certainly be without the Lord's sanction, and without success.

The poor should not gather first, nor until suitable provision is made for them. They are not the ones to purchase lands, to establish and direct the various kinds of business of a gathering or gathered people. This requires men of means, of business tact, of experience, of energy and thoroughness,—men of honesty, and of pure and unyielding purpose. Such men are in the church, and the general authorities know them, though many of the scattered saints do not. It is the business of the authorities of the church to watch over the flock of God in all the world, and to *know*, as far as can be, the character, condition, and qualifications of all, especially of those who are to take responsible positions in building up the church; hence the propriety that the work of gathering shall be conducted as counselled by them in the conferences.

As to the Order of Enoch which is now being established in the south west corner of Decatur Co., Iowa, near the Missouri line, I am decidedly in

favor of it. I have conversed freely with the officers of the Order with regard to the objects of the Order, and am assured that they are to aid the poor by putting the poor, (as far as practicable), in condition to help themselves. The Order proposes to sell their lands on easy terms, and to provide labor, so far as they can, to those saints who may need. The officers are men of tried integrity, of excellent business talent, who have made, and seem willing to make, large sacrifices in building up the work of God.

Some of the saints have feared that the movement would prove a speculation to the officers and stock holders, and a few have hastily pronounced it as such; but I have no hesitation in saying that I have not the least fear of it. The motives under which the order was gotten up, the providential manner in which the locating committee was led to the present site instead of locating in Kansas as they had intended to do, the marked success that has attended every effort of the officers thus far, and the real worth of those who own and manage the movement, gives me full confidence in its excellence and complete success.

The lands where the location is made are good. The prairies are rolling, but not broken, with an occasional small stream, skirted with small patches of timber now and then. The soil is black and rich, and from one to two feet deep, with a sub-soil of clay. Plenty of good well water can be had by digging from twenty feet to thirty feet. Good quarry stone,—limestone,—is to be found in the vicinity. Plenty of timber, such as white, black and burr oak, also linn, black walnut, elm, ash, maple &c., is to be had from within six to ten miles, at from \$10 to \$15 per acre.

The President of the Order, E. Banta, has contracted for 100,000 feet assorted lumber, at \$13 per M., also for 10,000 burr and white oak.

oak fence posts, delivered within 6 miles of the location, for 5½ cents each. This will serve to show some of the facilities for making improvements.

The soil and climate are said to be good for tame grasses and clover. This is highly important, as those settling there should not calculate on raising wheat, corn, oats, barley, &c., to sell for shipment, but to feed stock of all kinds. Stock-raising, dairying, wool-growing, raising fruits, grass seed, clover seed, flax seed, with everything else that will bear shipment, should engage their attention, as also all kinds of paying manufactures.

Lands may now be bought at from \$7 to \$12 per acre, part down, and part on time at ten per cent interest. Improved farms from \$12 to \$30.

The Rock Island and South Western Railroad runs now within twenty miles of the location, and the Burlington and Missouri River Railroad within about thirty-five miles. A branch of the latter road, running from Chariton, Iowa, to Cameron, Missouri, is in process of construction, and will probably be built very near, if not directly through the lands of the Order, within one year. Another road is being built from Alexandria, Mo., via Memphis and Lancaster, to Nebraska City; and it is expected this road will run near, if not through these lands; so that these lands, so isolated when the committee made the location, have some railroad facilities now, and are likely to have a fair proportion at no distant day. Now is an excellent time to buy lands in the vicinity of the lands of the Order.

Those purposing to do so would do well to consult with Br. E. Banta, Sandwich, Illinois, as he is well informed in regard to prices, titles, quality of lands, either timber or prairie, and is well qualified to make safe and prudent purchases.

Praying that the saints may act wisely and righteously in all things relating to the gathering, and the Order

of Enoch, and that their steps may be always ordered by the Lord, I remain, in gospel bonds, yours truly,

W. W. BLAIR.

THE GREAT APOSTASY.—No. 2.

BY SAMUEL FRY WALKER.

John prophesied of things soon to come upon the earth, and the early christians interpreted many of his predictions as applying to pagan Rome. To it they applied the epithet, Babylon; and threatened it with destruction. That Babylon, or Rome, did make war with the saints in ten awful persecutions, is well attested by history.

John saw also a woman who sat upon a scarlet colored beast, "and upon her forehead was a name written, Mystery, Babylon the great, the Mother of Harlots and Abominations of the Earth." John saw her drunken with the blood of the saints, and the angel told him that the woman was "that great city which reigneth over the kings of the earth.

Papal Rome did more to corrupt the nations of the earth than pagan Rome, and has been a greater persecutor of righteous men. The horrors of her history cannot be exaggerated. Commentators have demonstrated with much precision that much of John's visions, together with Daniel's vision of the "little horn," applies to papal Rome. Let us examine the following portion of John's Apocalypse, and the interpretations that have been given.

"And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."—Rev. 4: 7.

The first beast like a lion. The second like a calf, the third with a face like a man, the fourth like a flying eagle.

"And when he had taken the books, the four beasts, and four and twenty elders fell down before the Lamb, having every

one of them harps, and golden vials full of odours, which are the prayers of saints."—Rev. 5 : 8.

These four beasts had harps and golden vials full of odors. They are representatives of the church in four states or conditions, as witnessed by their song.

"And they sung a new song, saying, Thou art worthy to take the book, and to open 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."—Rev. 5 : 9.

The horses represented government.

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold, a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."—Rev. 6 : 1, 2.

The first beast represents the lion-like boldness of the church in the days of the apostles and their immediate successors. The white horse, the comparative purity of the Roman government in its relation to the church. The rider receiving the crown, signifies the growth, power, and authority attained by Augustus Cesar, who issued a decree that all the world should be taxed.

"And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed."—Luke 2 : 1.

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword."—Rev. 6 : 3, 4.

The second beast symbolizes the helpless condition of the church, and the slaughter of its members in the second stage. It is "like a calf," a subject of slaughter. The government assumes different relations to it. The second horse is red, symbolizing, with the "great sword" its rider wields, the

blood-thirsty spirit with which the church would be persecuted. These persecutions were commenced by Nero.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, a measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."—Rev. 6 : 5, 6.

The third beast symbolizes the predominance of human policy in the church in its third stage. "It has a face as a man." "A measure of wheat" indicates the spirit of worldly traffic into which the church entered, wheat representing the gospel of salvation which the church should arrogate to itself the right to sell, as "indulgences." "See thou hurt not the oil and the wine," evidences the existence of the true church at this time, but in a degenerating condition. About this time Constantine became a professed convert to Christianity. His reign, from 312 to 325, was marked by a strenuous effort after popularity, and this he hoped christianity would secure for him. The church had "a face as a man." It was by the order, or at the instigation of Constantine, that the first creed other than God's law was formed. A "man" influenced to the forming of a creed, and a body of uninspired men, bishops and others, arranged the creed. The horse under this seal has a rider who holds in his hands a pair of balances. Constantine sought to preserve and strengthen his civil power by adding to it ecclesiastical influence; to wield, by virtue of his civil authority, an undue, though secret influence over the church; to make each subserve his purpose for the other; and "hold them in the balance." The blackness of despair too was in the empire through famine.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and

behold a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."—Rev. 6: 7, 8.

The fourth beast symbolizes the fourth stage of the church, in which she is "like a flying eagle." She flies into the wilderness after giving birth to, or parting with the man-child, which up to this period had formed a part of her own existence. This child, Infidel Pagan Rome stood ready to devour, as soon as the woman should part with it; but God provides a way of escape and the child is caught up to God. This happens before the church goes into the wilderness. The pale horse symbolizes the government as being deathly in its conduct towards the church, as inaugurated by Justinian in 533, at which time he addressed a letter to "John, the most holy archbishop of the city of Rome," saying, "We hasten to subject and unite to your holiness all the priests of the whole east," and added, "You are the head of all the holy churches." The same emperor in the same year styles him, "Head of all bishops and the true and effective corrector of heretics."

Pagan Rome was not divided into her ten kingdoms, until near or about A. D. 500. The saints, fearful though the massacre of them had been, still had much of their first love. But the dragon, Pagan Rome, who had murdered about 3,000,000 of God's people, was to change its character. In Rev. 13th chapter, a beast arises, and obtaining dominion, the dragon gives its power to him. The papacy, the beast that arises, dethrones paganism, the dragon, and receives his power.

Daniel informs us,

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great

words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."—Daniel 7: 24, 25.

"The little horn" is one that shall arise who shall wear out the saints of the Most High; and John writes that, "It was given unto him to make war with the saints, and to overcome them."—Rev. 13: 7.

Papal Rome began in the Greek Empire, and its government was transferred to Papal emperors in the reign of Justin, about A. D. 518. The Papal emperor gave and enforced the ecclesiastical supremacy of the see of Rome in 533. About the same, or following year, the Vandals were uprooted. At a subsequent date, the Lombards and Ostrogoths shared the same fate. These three kingdoms were governed by Pagan monarchs, and the Pagan power was the hindering power referred to by Paul, which must be taken away before the "man of sin" could be revealed. In 496, Clovis king of France became a convert to christianity; and he, being the most powerful of the ten kings of the Roman Kingdom, was soon followed by all the others except the three before named, and all excepting them, were professedly converted by the year 508.

The little horn should arise;

First.—After the ten;

Second.—Have power to pluck up three of the ten;

Third.—Have the saints given into his hands, wear them out, and destroy them, and prevail against them;

Fourth.—It should hold them for a time, times and half a time.

This horn was raised up when Papacy was proclaimed supreme in 533, by Justinian. It uprooted one of the other horns in that or the following year, and subsequently two more. Thus was Pagan Rome transformed into Papal Rome. The leading priest-

hood, the ruling power of it was taken into heaven—the church was destroyed—the gifts ceased, so that by 570, on the promotion to supremacy of Vigilus, by the Emperor Justinian, there was left nothing but the form of that religion once the power of God to salvation. The time, times and a half, refers to a distinct period. Time, singular, one year; times, plural, two years; a half, half a year, make three and a half years. The Jewish year, the year known to these writers, consisted of 360 days. Multiply 360 by $3\frac{1}{2}$, and you have 1260 days. Daniel who gives us an account of the “time, times and dividing of time,” explains in his tenth chapter and thirteenth verse, that a day is meant for a year.

“But the Prince of the kingdom of Persia withstood me one and twenty days: but lo! Michael, one of the chief princes, came to help me: and I remained there with the kings of Persia.”

The prince of the kingdom of Persia withstood the messenger twenty-one days, these were certainly years, and are thus known so to be—Cyrus seven years, Cambyses seven years, Smirdis one year, Darius six years; total twenty-one years. The time, times, and half a time, or twelve hundred and sixty years passed by, and then in 1830, God restored the gospel, with the priesthood to administer in its ordinances in the fulfillment of the prophecy to his servant John in Revelations 14 : 6.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”

This interpretation is sustained by the Book of Mormon. Read carefully the following passages:

“Thou seest the foundation of a great and abominable church, which is most abominable above all other churches.”—1 Nephi 3 : 40.

“And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own

heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood.”—1 Nephi 7 : 2.

* Such is the terrible count against the Catholic church. It has fulfilled, in part, at least, the prediction of Isaiah, by “transgressing the laws, changing the ordinances, and breaking the everlasting covenant.”

How stands the case with Protestantism? Has it restored the ordinances, such as anointing with oil, imposition of hands; or the laws for the government of the church? Has it renewed the covenant?

No, indeed; Protestants too have gone out of the right way. The reformers found the Catholic church terribly corrupt and estranged, and broke loose from her in holy horror; but they had not wisdom to devise a remedy. They could not restore the lost ordinances, or the lost graces and gifts. The key of revelation was lost, and they were left to their own strength. They had neither dream, nor vision, nor Urim and Thummim to guide them.

The banner they unfurled was patchwork; and not the original one. The work they did was good and grand; but even it has lost much of its virtue. It was so insignificant that the prophets did not clearly foresee it; there was no provision made for it in their forecast of events, unless it be in the fulfillment of prophecies that augur evil. The sects that have resulted have no notice bestowed on them, except it be the doubtful one of the honor of connection with the mother of abominations. They but add to the confusion; and Babylon means confusion. They are included in Babylon, or will be, unless they repent, when the command goes forth, “Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” This is severe; but so we read in the word of God.

They present hardly a resemblance to the primitive church as described in the New Testament. They are unconnected with the past, either by succession or completion of prophecy.

They are ignorant and unobservant of present needs and duties, and are blind to the future.

They deny the future personal appearing of Christ on the earth; they deny the literal gathering of the Jews; and they spiritualize away all the most important promised events that the ancients delighted in. Of what use are such organizations in carrying out the purposes of God? Shall his purposes be staid, who says to the north, give up; and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth?"

They have been found wanting and the work has been committed to other hands.

Since the light of new revelation came, they have been growing spiritually blind, and the "blind lead the blind." They become more worldly as the light recedes. They "heap to themselves teachers having itching ears." The time has come when "they will not endure sound doctrine." The true heir has come with the Bible in his hand, and the gifts on his tongue, and they say, "let us kill him." They like the poetry of the Bible, its morality and part of its philosophy, and on these base their expectations of a universal church; striking hands with Transcendentalists, Spiritists, and Developists; but God is a jealous God.

"From him that hath not, even that he hath shall be taken away from him. I receive not you with your baptisms, because it profiteth you nothing. For when that which is new is come, the old is ready to be put away, for no man putteth a new piece of cloth into an old garment." The day of the establishment of the true church was the day of doom to all the creeds of chris-

tendom. "Mene, mene," was that day written on the wall; but they die hard. They survive only as the Jewish church survived its true death. The gospel of the last days, bears the same relation to the christian denominations, that the gospel of the former days bore to the Jewish church. "The first shall be last and the last shall be first."

Christ preached judgment and destruction; the judgment came slowly but surely and effectually; so the judgments of the last days march along.

Many run to and fro.

Old land-marks are overthrown.

All kinds of tenets are brought to the test of critical investigation; and all doctrines are held in question.

New isms and theories are starting up.

The winds and floods beat upon the houses men have reared. The stone has fallen upon the false systems, and is grinding them to powder.

There is confusion in the churches, and war in the states, and men's heads grow dizzy with the whirl of events.

But Isaiah says, "Surely your turning of things upside down, shall be esteemed as the potter's clay."

There is a necessity of present day revelation. That is what christianity means. To leave out constant and uninterrupted revelation from religion, is like taking the light of life from the body. Without revelation christianity is but a corpse to be hurried out of sight. Paul exhorts the elders to have care for the flocks over which the Holy Ghost had made them overseers. The ordinances and ceremonies of the church are but the machinery; the Spirit of God, which Paul designates the Spirit of revelation, is the moving principle. The systems of the day are man-made, and God is left out. *They are built upon the memory of past graces and glories.*

THE more we sleep, the less we live.

EXPERIENCE OF BR. AND SR.
RUBY.—No. 2.

"Well," said my husband, as he saw that Mrs. S. and I were getting quite sociable, "what does she have to say about her Mormonism?"

"Very little," I replied.

"Why, didn't you talk on the subject of religion?"

"Of course we did; but that is not Mormonism!"

"O well," said he, "when she comes here again, I shall have something to say to her on the subject. I think I can convince her of the delusion, if I can't her husband."

Accordingly, the next time they came, which was one Sunday afternoon, he availed himself of the opportunity to introduce the subject, while they were both at our house.

He commenced by saying, "I am very sorry Mrs. S., that yourself and husband are associated with the Mormons or Latter Day Saints, as you call them. We very much wish you could give up that delusion, and embrace our religion. We should be truly happy to call you brother and sister. I'm sure you would make good Methodists. Besides, you would enjoy yourselves so much better! Don't you think you would?"

"Indeed," said she, "we would greatly prefer that you would go with us. Certainly you would not have us take a retrograde step, in regard to the belief and practice of the doctrine of Christ. And to get back to Methodism, would be a step in that direction, certainly."

"Why," he replied, "don't you know Mrs. S., that the Methodist is the oldest church of the two, and their religion the best?"

"No, sir, I am not aware that your assertion is true. The Latter Day Saints certainly preach the oldest gospel. Indeed, they preach the very

same gospel that the Savior himself taught. The very identical gospel that Paul and Peter taught. Hence, it must be the true gospel."

"I am much surprised," replied Mr. R., "to hear you talk. It is very remarkable, Mrs. S., that intelligent people like yourself should be so easily deluded. These people called Mormons, I'm told, preach that the same miraculous faith ought to characterize the church now, as anciently."

"Certainly," said she, "and is there anything inconsistent in this? Did not the Savior say, 'These signs shall follow them that believe.'"

Here Mr. R. arose to his feet, and with all the dignity that he could command, which by the way was considerable, for he was class leader, he replied, "O well, Mrs. S., don't you know that these *signs do not* follow the church in these days? They are done away, and are no longer necessary."

"Why," said she, "do you affirm that they are no longer necessary?"

"Because the Bible says so," he replied.

"Excuse me, Mr. R., I did not know that the Bible taught such a doctrine. I have examined the scriptures some little; but I have failed to discover it there. Will you please shew it to me? Handing him the Bible.

He took it, and began turning its pages, but at length he said, "I don't know just where to find the passages now; but the New Testament is full, and overflowing on this subject. I'll find them for you before long."

"Please do," said she.

Here, Mr. S. arose and said they must retire. He hoped we would search the scriptures carefully, and that the enlightening, convincing Spirit of God might direct us. They bid us good night, and left us.

And dear readers, think you that I can ever forget how that during half that night, yea more, my husband searched and read; and re-read book

after book, and chapter after chapter, hoping to find something that would overthrow this "Mormonism," as he called it. Ah, vain attempt, as the sequel will prove!

After spending a restless night, he said to me in the morning, "I don't see how it is, I can't find those passages I'm looking for in the New Testament. I'm sure they are there. I wish I had more time."

A little later in the morning he said to me, "Look here, Mary, I must go to the shop, and I want you to-day, to look up those passages. You have more time to read than I have, and I want you to attend to it without fail. Will you?"

I promised, and he went his way.

During the day Mr. S. enquired, "Mr. Ruby, did you find what you were looking for in the Bible?"

"No, I haven't found them yet; but Mrs. R. will look them up to-day; and to convince you that they are there, we will come over this evening and show them to you."

"All right," said Mr. S., "I hope you'll come."

As for me, I was faithful to my promise. I did in very deed on that day, search the scriptures!

As my husband returned at night, he enquired, "Well, did you find those places we were looking for?"

"My dear," said I, "I have searched diligently nearly all day, but I have failed to find what you say is there. But I found much to confirm what Mr. and Mrs. S. said."

"What? why, what in the world do you mean? If you are not careful, Mary, you too will be deceived! You must watch and pray, much. Oh! if you should embrace that delusion! what should I do? The Lord forbid that I should do so, that you or I should ever become a Mormon!"

"But really," said I, "we cannot, must not gainsay the Bible."

"But," said he, "don't you know

that these 'false prophets' and 'false teachers' are to deceive the very elect if possible?"

"But," I replied, "we are not talking of prophets or teachers; we were talking of doctrines contained in the scriptures. Let them be acknowledged true, though all men should falsify."

We did not visit Mr. and Mrs. S. on that evening. We stayed at home, and you, dear readers, ought to have seen how we "ransacked" that good old Bible, from Genesis to Revelations, almost. But it proved a fruitless search. We could not prove our position by the Bible.

These were wearisome days to us, to my husband especially. But as we continued to "search the scriptures to see whether these things were so," light seemed to dawn upon our minds. Truth enlarged our understanding. At times we almost regretted being in possession of as much truth as had come to us from a careful reading of the Bible.

Already we had begun to count the cost. And upon examination, we found the expense to be great—the sacrifice greater than we felt willing to make. However, we reflected; and finally concluded that truth, Bible truth, was what we wanted; whatever the cost. We cried unto the Lord to guide us in our researches, and thanks to his name, he did so. The Bible became a new book to us. We contemplated the ancient gospel with joy and peace, even while we partially believed. And if believing the teachings of the Bible would bring unto us the name of Mormon, we very gravely concluded we would say, Amen.

You, dear saints, who have passed through a like ordeal, will know how to sympathise with us. You who have seen your foundations crumble and totter, when you thought that they stood firm; you who have had your "pet theories"—your "pre-conceived opinions"—scattered like the mist and

fog before the morning sun; can form some idea of our struggles; while

"The shades of error disappeared
Before the rays of truth divine."

Ah! 'twas a crisis I never can forget! Our friends introduced to us about this time the Book of Mormon! We read it, and the book commended itself to our understanding. So plain and so pure were its teachings, we could not reject it. Our Methodist brethren flocked round us, bidding us beware of "false prophets," &c., and that too when we had seen no prophets, either false or true.

And here, dear *Herald*, with your permission, I wish to relate a little incident, which is so closely connected with "our experience," that I cannot well close this already too lengthy sketch, without telling you about it. We were wont in those days, to entertain the ministry as they came around on their circuit.

On the particular occasion to which I refer, one Saturday afternoon there came one of these dignitaries, an Elder Benson. As usual, the conversation turned upon religious topics, and while we were seated at supper, Mr. R. said, "Br. Benson, there is a Mormon family in town, I would like you to see them, and talk with them."

"Mormons," said he! "Why I thought the Mormons were all dead."

"No," said Mr. R., "these are alive. Did you ever read their Book of Mormon, Br. Benson?"

"Well, yes, I've read it; that is to say I've read as much of it as I ever want to."

"You ought to read it Br. Benson," replied my husband.

"Why, its made up of foolish and silly stories, and nonsensical anecdotes. It is only the 'Spaulding Story' revised, the old romance dressed over."

The book was then in our possession. But we had not the courage to bring it forth, that it might speak for itself.

Again Mr. R. asked the elder to go

with him to see these Latter Day Saints.

"Yes," he replied, "we'll go and see them."

Accordingly they went.

They were gone three or more hours; and notwithstanding that Mr. Benson had on all previous occasions, in his manners and conversation, deported himself like a gentleman; he at this time, entirely laid aside his politeness, and descended far below common civility, and according to my husband's testimony, abused our friends in their own house! But he was talking with Mormons, and of course it was no matter. He was very bitter in his denunciations against the church of the saints, and even ridiculed the name the members bore, viz, that of Latter Day Saints, and made derision of the ordinances of the gospel.

As he and my husband arose to leave the house, Mrs. S. arose to her feet, and said, "Mr. Benson, you have an appointment to preach to-morrow, at 11 o'clock, at the Methodist Church, I believe."

"Yes," said he.

"Well, sir," said she, "I am constrained to say unto you by the Spirit that is now resting upon me, that you will not preach in that house to-morrow, neither will you ever in this place be allowed to preach unto this people any more. You have so far misrepresented, vilified, and abused the Church of Christ and its members, that God will not suffer you ever again to preach unto this people your perverted gospel. Verily thus saith the Lord."

She concluded by saying, "We shall be there to-morrow, if our lives and health are spared, and shall witness your discomfiture."

He laughed, and said he guessed he would preach! They came home. He, the preacher, came blustering into the house, and said he, "Sister Ruby, that Mormon woman has been prophesying to me. She says I won't

preach to-morrow! She says she will be there to witness my failure! Ha! ha! If none but Mormons forbid me, I guess I'll preach!"

Morning came, and at the hour appointed we repaired to the church which was filled to overflowing. We looked for our friends, Mr. and Mrs. S., and sure enough they were there. With his usual "dignified air," Mr. B. walked up the aisle, and entered the "sacred desk." He gave out a hymn, and sung it. Then kneeling, he called with a loud voice upon his God; asking him to baptize him afresh with the Holy Ghost, and make his perceptions clear; his tongue like the pen of a ready writer. Another song, then the text which was from Zech. 9 : 20 "Turn ye to the strong hold, ye prisoners of hope." He looked very much disconcerted, and greatly excited! He tried to talk; and with a mighty effort, he succeeded in speaking, perhaps, one dozen words.

Here the power of speech seemed to be taken from him. He could not speak to be understood; could not articulate!

Elder Benson, the fluent speaker, whose eloquence had never before failed to arouse and call forth the sympathies of his hearers, now completely powerless! His countenance was distorted. It seemed as if all the blood in his veins had flown to his head and face. He clasped both hands to his head, and in an indistinct voice, said, "I have a violent pain in my head—I can't preach—you are dismissed."

He left the church, and the same hour he left the place. We lived there nearly four years afterward, and he never preached in that place again; neither was he ever seen in the town. Thus was the word of the Lord fulfilled. We were satisfied.

When those having authority to administer in the ordinances of the gospel came, my husband and I were

baptized, inducted into the church and family of the saints. My husband received an ordination in the church, preached the gospel while he lived, and rejoiced in it at death. And I, having obtained help of the Lord, am yet a member in his church and kingdom; and while "waiting," I am comforted in the belief that those who sleep in Jesus, he will bring with him, when he comes to reign on the earth.

Glenwood, Iowa, Nov. 23, 1871.

EDUCATION.

BY ELDER THOMAS JOB.

Brn. Editors:—Since some of the elders of the church have lately been engaged in advocating the propriety of giving education to the rising ministry, I wish to add my mite to the amount of exhortation.

It is regretful to understand that but few of the elders entertain a just notion of the effects of deep reflection and close attention on the human mind. By application and proper tuition, an improvement is effected from day to day; while a man might be engaged through half a century in what he may call *oratory* or *literature*, and no improvement be made from beginning to end.

True is the saying of an old proverb, "A man must be learned to understand his own ignorance." The unlearned man in general, can perceive no difference between his own discourses or writings, and those of Addison, or of Dean Swift; while to the logician and rhetorician, his productions are just as painful as discords are to the musician. Some yet indeed, may perceive a difference, but lack the power of imitating their author to his excellency; they are apt to attribute it to an act of his *elaboration*; while to him it is just as natural as it is for the trout to swim.

Elocution is a different thing to the classic from what it is to the rustic.

With the latter, a musical tone, easy deliverance, and a cloud of epithets will pass for eloquence; but the former, in connection with beauty or sublimity, will look for simplicity, perspicuity, and precision, as ingredients of elocution, and are not pleased when these are not found.

With regard to the arts and the sciences, the effects of education are manifestly the same. Even the earth, and the objects around it present different prospects to the scientist from what they do to the common man. The latter can only gaze on the wonders of outward appearances, while the former can also contemplate the powers of the agents, and the harmony of the laws of nature, and the aptness of the more refined strokes of art; and so find a more extensive field for his admiration and praise.

When the iron horse first broke the stillness of these rocky mountains, thousands of Indians and of rustics were aroused by the yell, "Oh, how strange! how big! how pretty! how it snorts! how it scuttles! how it fumes!" But would the mechanic feel praised from such observations? No, I should think, but very little. But a word of commendation from an accomplished mechanic, a man who is competent to judge of the machinery, of the fitness of the parts and compactness of the whole, would amount to more in his estimation, than the approval of tens of thousands of ignorant gazers!

It is said, that "the heavens declare the glory of God." But I ask, to whom? Is it to the brute? Is it to the savage that roams the forests? Is it to any such society or class of men who view the heavens only as a bedecked scenery? No, I presume, not to a great extent. A field of blooming cowslips would, to such, declare the glory of God with a ten-fold more power. But, to him who studies the powers and the laws of creation, who understands the mechanism of the pro-

found machinery, the adaptness of the parts and perfectness of the whole,—the channel of love, and the design of wisdom. Such are the ones to whom the heavens declare glory, and such only are the ones who can again declare that glory.

GEMS FOR SUNDAY.

If you don't open the door to the Devil, he goes away.

LABOR is the parent of all the lasting wonders of this world, whether in verse or stone, whether poetry or pyramids.

WHEN you see a man with a good deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock of it within.

A SECT of Mohammedans has arisen in Persia, now numbering 200,000, which recognizes the Bible as the Word of God, and attempts to reconcile the creeds of Islam and Christianity. The sect is under powerful oppression, and many of its adherents have been slain; but in its strength of numbers and influence, and in its persistence, is of peculiar significance and hopefulness.

THERE is an ugly kind of forgiveness in this world—a kind of hedgehog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blow-pipe of their indignation, and scorch him, and burn his fault into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.—Beecher.

If a man or woman wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes; by having something to do and something to live for, which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.—*Prof Upham.*

LONGER and more numerous than were the roads out of imperial Rome, are the lines whereof a cultivated christian is the center,—lines that connect him with his neighbors and those mentally akin, and then running to all corners of the civilized world, lose themselves in the infinite and eternal. He is a fixed center without definite circumference, but with a radii innumerable, that are the chords whereon play the magnetic currents of life; and according to the messages which they carry or bring are a man's gains or losses, joys or sorrows, improvement or declension, exaltation or humiliation.

True Latter Day Saints' Herald.

PLANO, ILL., APRIL 1ST, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

A F F A I R S I N U T A H .

Brigham Young has achieved notoriety; and, outside of the church over which he presides, an unenviable reputation; but what there can be in the present situation of either Mr. Young, or any of his long time adherents to offer such tomes of self gratulation upon as it appears are being written by those inimical to him concerning it, we are unable to see.

There is something solemnizing and pity-inspiring in the contemplation of what such a life as Mr. Young's has been reveals; and, although we have no extraordinary reasons to like him, but rather to the contrary, we can not join in the cry that is being raised against him.

We do not favor the admission of Utah into the union of states, with a constitution favoring or permitting the practice of polygamy; nor would we consent to such a compromise as would, by concession, treat with polygamy as existing as a religious tenet belonging of right to original Mormonism, and we would be very much inclined to object to any compromise recognizing it by any means as a religious tenet. In all this, however, we can see no warrant for supposing that any faction, outgrowth, split off, or secession is adding to its own strength by feeding upon the weaknesses, follies, or even vices of Brigham Young and others.

We have noticed with some degree of curiosity, and some regret, the course pursued by what is called the Reform or Liberal Party, in Salt Lake City, as appears from the "Salt Lake Tribune."

When this journal first set out there was a feeling humanity discoverable in its editorials and leading articles, that indicated that the course pursued was rather forced upon the men sustaining it than otherwise; but whether the change in its editorial management has changed the forecaste of its mission, or destiny itself has shaped its ends, there is a wide difference in the animus of its leaders now and then.

It has grown bitter, harsh and acrimonious; and except for now and then a saving clause, it might be inferred that those who were instrumental in originating and continuing the scheme of its publication, had either sold out their entire interest in it as a financial instrument and a social reform, or had forgotten that they ever held a tie in common with those against whom their invectives are now hurled.

Plain statements of facts are sometimes necessary, both in exposing wickedness and wrong, and in defending innocence and right; but to state facts in a spirit of persecution and hate, is too apt to leave untold whatever of good might by candor be found for those of whom those facts might be stated.

The plain statement that Brigham Young is responsible for much of the evil and wrong, the people of the Church of Jesus Christ of Latter Day Saints have suffered, may be and we believe is true; and this statement, if made by us in rancorous enmity to found an argument of our own strength upon is, in our way of thinking, a betrayal of weakness, or an exhibition of petty spite not warrantable in honest warfare.

Whenever a man, or a party of them, has fallen upon hard lines in the church, and has severed the bond of union which has bound them with the body; there has followed, in far too many cases, an unmasking of fierce enmity. This has resulted in casting before the public a great many statements that need to be received with more than "one grain of salt."

Brigham Young is an old man. He may, "by reason of great strength," endure for a few more years; and the end for him may come at any time. What the end may be, few can conjecture; and fewer still would be willing to foretell. That there must follow his death a serious disruption among those now held together by his personal power would seem to be inevitable. What the nature of this disruption will be, the incongruity of the several discordant elements already existing makes difficult of solution. We hope however, that sufficient good will evolve to save from utter wreck the faith of the masses in God, and in humanity.

While the supposed disruption is pending, and before the blow falls that causes it, there is one thing we wish to place upon the record of the time's eventful history.

An attempt is being made to secure the admission of Utah as a state. The abandonment of polygamy, by constitutional enactment, is to be made a condition precedent to such admission; and if admission is granted, it should be upon no other terms. However, should Utah be admitted upon such abandonment of polygamy, we think it to be an act of justice due to our religious contemporaries who may believe in polygamy, to certify to them that we shall regard such abandonment of that dogma as a tantamount declaration to us and to the world that the claim which they have made for its divine origin is a false claim; and that with the men who so abandon it the fact of its origination really lies.

We might have waited till such abandonment and admission are really consummated before taking any position upon them; but we prefer to be charged with striking at shadows in case that the abandonment and consequent admission do not take place, than to be subsequently charged with taking advantage of what might be said to have been forced upon polygamists.

We regard the situation in Utah as fraught with very grave issues; not only to "Mormons" and "Gentiles" there; but to the people of the United States generally, and to us of the reorganization especially.

The position which we as an individual have assumed upon the main question at issue, has been known from the first; and much, very much censure has been passed upon us for assuming that position. Many things which have transpired within the past few years go far towards confirming us in the position taken, and relieving the position taken from its seeming inconsistency.

Had we any less faith in the law of compensation, which, ordained of God, makes all things even, we should scarcely have cared to have entered into the field of religious and social warfare as a defender of the faith of "the fathers" of the church, as a Latter Day Saint, under the depressing cloud that to us has ever lain over the horizon of the past, and with a knowledge of the ordeal to which we must submit being the descendant of one whose name was "had for good and evil" among men.

Very few have shared with us in the feelings and sentiments this warfare has given rise to. Nor have we cared to often express them, for fear that they might be chargeable to an undue morbidity of mind not compatible with the largeness and grandeur of the plan of salvation.

To some extent, we have feared what the developments of a disruption in Utah might reveal of the past. This fear we have outgrown or overcome; and we are now persuaded, that not being responsible for the acts of others who have lived in the past, we can neither change nor obliterate the record they have made; we have therefore no just reason to fear what the truths of that record are. We are now prepared for whatever those revealments of the past may be.

We wish everybody to understand, that we are not an apologist for Brigham Young, or any of those who are his coadjutors; neither are we now a defender of those things which in times past we have declared our opposition to. We are, however, now, and we ever expect to be, an opposer of persecution, irresponsible violence, unjust denunciation, harsh, vindictive vituperation, and a building up of reputation out of the vices and follies of others. We have further concluded that now was a proper time to be understood upon some portion of the Utah question.

MINUTES OF CONFERENCES.

The attention of Presidents and Clerks of Conferences is hereby called to the fact that the Reports sent in for publication in the HERALD are by far too voluminous for the size of the HERALD. Some of the brethren whose advantages of education have been very limited, make frequent errors in their manner

of reporting minutes. We trust that such will take kindly and act upon the following suggestions :

1st Let the heading of your conference minutes always be *the proper name of your district*. Do not call the name of your conference by the name of the branch where it is held. To illustrate, we will suppose a case. The branch of the church in this town is called the Plano branch. If a quarterly district conference was held here, it would be improper to call it the "Plano Conference;" it is the Northern Illinois District Conference, and should be reported for the HERALD in the following manner: "Northern Ill's. District." "The quarterly conference of this district was held at Plano," etc.

2d. After stating name of district, and where and when its conference was held, give the name of President and Clerk, without any such phrases as "On motion, Br. so-and-so was called to the chair, and Br. ———, was chosen clerk." It is supposed they were *called* and *chosen* without it being stated. The report of a district conference affects in an especial manner the members of the district only, and should be as brief as possible, giving only such items as will interest the church at large. *Do not copy after General Conference reports*. The entire church, including every member, is interested in *all* that transpires in a general conference; it is not so with respect to a district conference. Every district should have its own district minute book, and the minutes should be inserted in full there, and be read from that at the next conference. We remember reading of one conference rejecting their district minutes as published in the HERALD—perhaps the brethren labored under the mistaken idea that the HERALD was their conference minute book.

3d. Do not report what the opening remarks of the president were, nor state that "The president made a few opening remarks which were very salutary." We expect, the church expects this was done, if necessary, without having it reported. Do not state what hymns were sung. It is immaterial to the church whether you sung the 3rd or the 300th hymn. Do not report who engaged in prayer. The church supposes that you were not so unmindful of your duty as to neglect prayer, and it is not very essential to others to know whether Elder Williams or Elder Jones engaged in prayer, or gave the benediction. Do not state your motions of adjournment from morning to afternoon, or from afternoon to evening; it is supposed that you adjourn to eat at proper seasons, and return at the appointed times, without the HERALD telling its subscribers that you did so.

4th. Report nothing for the HERALD but the items of business done, and report them as briefly as possible. Give the names of those who administer in word or ordinance; but do not give their texts, nor an attempted synopsis of their discourses, or their manner of administration. If it be deemed wise to state what their subjects were, let the statement be brief. If Elder Jones preached on baptism, do not say "Elder Jones preached a good discourse,

in which he showed that a man must be born of water," etc., etc.—give only the fact,—“Elder Jones preached on baptism.”

5th. Some tell us the minutes of previous conference were *excepted*. We are always sorry to see this. If they were *excepted*, they were *not approved*. To *except* is to exclude; to *accept* is to approve. If approved use that term, or *accepted*.

6th. In giving reports of branches as presented in conferences, do not furnish any of the items found in your Statistical Reports under the head, “How accounted for;” your district conference needs those items, the HERALD does not. Once a year they are required at this office in the Annual Statistical Report to the General Church Secretary; but not oftener. If they should be required by the General Church Authorities, they can be obtained from the General Church Recorder, to whom Quarterly Reports from the branches are sent, or should be, when any changes have taken place.

7th. In giving Reports of Elders, give only the *names* of those who report, and the number each has baptized, unless there is any especially noticeable feature in their ministry that it would interest the members of the church generally to know. Do not report what the elders *intend to do*,—good intentions are good enough; but we only wish an account of the *labor done*.

8th. Instruct the presidents and clerks of branches, whenever their report shows any change in numbers, to report the *names* of those through whose baptism, admittance, removal, expulsion, or death, the change has occurred, to Br. Isaac Sheen, Church Recorder, Plano, Ills., by forwarding him a copy of the statistical report showing the changes, and writing on the back of our new Branch Report Forms, according to the instructions there given, the particulars of the change.

BY LETTER from Sr. Minerva Rounds, we learn that Brn. John Rounds and Ira Goff, have been laboring in Carroll Co., Iowa. May good crown their labors.

AN INVITATION is extended by Br. and Sr. Wilson Loar, to any elders travelling through the north-east part of Howard Co., in Kansas, to call and preach the word there.

DAVID D. WILLIAMS, of Bryant, Ill., wishes the church to know that he confesses to wrong doing, and to ask forgiveness, promising to live uprightly hereafter. May he keep this resolution.

BR. E. C. BRIGGS expected to baptize some on the 3rd in the Coldwater river, near Coldwater, Mich. Many are quite bitter against the work there, but the cause has gained many friends. Much good seems to have followed the labors of brothers E. C. Briggs and E. L. Kelley in that country.

WE HAVE no Concordance of Holy Scriptures. We have Brown's and Cruden's Concordance of the Bible.

BR. ADAM and SR. EUNICE GEE, living at Adams' Centre, Wisconsin, are desirous that an elder shall come and preach in their neighborhood. They have been teaching the truth as they could. Call on them, some one who can.

Correspondence.

COLDWATER, Mich.

March 7, 1872.

Dear Herald:

It is with much interest that I hail the progress of the Latter Day Work, as exhibited by the *Herald* correspondence.

The "Situation," sublime and eloquent, looms up, scattering the darkness with the brilliancy of noon day; but scathing criticisms may be questioned.

The "marvelous work and wonder" was well founded; the curious can find a field to explore, and the good a shrine to worship, and a glorious triumph reward the brave, crying, Grace, Grace.

Oh! the Commander, as the battle is more terrible, shouts the victory, all in honor and glory.

Ah, brother! the conflict is wonderful, foes shrink while King Emmanuel calls battalions to arms, and one chases a thousand and two ten thousand.

Dr. Alger, of Coldwater, created quite a sensation by announcing his lecture against Mormonism.

Br. E. L. Kelly replied to the entire satisfaction of all thinking minds. He showed that the champion in the cause of him who is the accuser of the brethren, perverted and misquoted history, while he warned the audience to be like their speaker, not to read our books or hear our sermons. The result was electrical. Many more came out to hear us that would not before; prejudice began to give way; calls for preaching come in from many places. Last Saturday I had the pleasure of seeing Br. Kelley baptize as many as

comprised the whole church April 6th, 1830.

Br. S. Bailey has been doing much good in the battle for Christ; and to his influence with the saints of Quincy, may be attributed the success of our work under Christ in this vicinity. Our thanks are due to the saints and friends who showed us much kindness during our stay here.

This week we design to visit the Hopkins saints. and next week to go to Grand Rapids.

Br. Conat writes good news of the work from East Tawas.

I am yours untiringly engaged for the redemption of Zion.

E. C. BRIGGS.

SCOTTSVILLE, Floyd Co., Ind.,
Feb. 26th, 1872.

Br. Joseph Smith:

The Eden branch of Scottsville, or the branch of the Church of Jesus Christ of Latter day Saints, are exmplifying to a lively extent, the taith once delivered to the saints, the right pattern of the ancient race of saints. The openings for the progress of the work of the Lord in Southern Indiana are brightening up. Near Memphis, Clark Co., we have held some nine meetings, some are waiting to be baptized. Also at Bradford, Corydon, and Greenbrier in Harrison Co. There is also Greenville, Slaterun, and New Albany. There has been preaching, in the former place, and urgent invitations in the latter place.

There are likewise various other points for preaching desired, where good could be done.

We are pleased to write that many

premonitions have been given to the saints of a good work to be done here at this branch. Yours truly in the bonds of the covenant.

JAMES G. SCOTT.

COLUMBUS, Kan.

Feb. 20th, 1872.

Br. Joseph Smith:

The elders in this branch labor as circumstances will permit. Br. F. C. Warnky and I generally labor together. Now that the weather is getting a little milder, we expect to preach oftener than we did in mid-winter; in fact we expect to labor as much as we can, outside of the time it takes to support our families.

The "Soul-Sleepers" are producing quite a stir in a settlement about six miles from here; also, the "United Brethren" at another point about the same distance. According to request, brother Warnky and I expect to hold meetings at those places. During the present year I hope to see quite a number unite with us here, by letter, and also by baptism. I remain.

M. B. OLIVER.

BOSTON, Mass.,

March 10th, 1872.

Bro. Joseph Smith:

Receiving a letter from Br. A. J. Cowden of Brewster, to come and assist him in organizing a branch, left home Feb. 29th, arriving in Dennisport same day. Met with the saints in their meeting-house on Friday eve. Spoke on the order of the church of Christ.

Saturday March 2nd, went to East Brewster. Here I met with sister Mary A. Chase, formerly of Dennisport. The first Sunday after they moved from Dennisport, Br. Albert J. Cowder, of West Brewster, came to them and obtained the privilege of holding meetings at their house. He preached some eighteen discourses. Many were pricked in their hearts, having testimony of the truth.

Seven or eight gave their names for baptism, others no doubt will soon follow.

Sunday 3rd, inst, a terrible storm of wind and snow last night, cleared away to day. Six candidates came forward for baptism. We went over the hills to a take of pure water, free from ice. Here were gathered quite a number to witness what had not been seen in this place for many years, if ever, baptism by authority. The Holy Spirit was with us in prayer and song, showing that the Lord approved what was being done. Br. Cowden officiated, thus fulfilling a prophesy given when he came into the reorganized church that he should do a work for the Lord in these parts. Adjourned for confirmation, and to organize a branch. After confirmation, a branch was organized, containing eight members, with Albert J. Cowden, president; Nymphas M. Chase, clerk; Geo. S. Lennel, priest; Elsie H. Chase, teacher. The branch to be called East Brewster Branch.

Early Wednesday morning started for Fall River, found the officers and members of the church much dispirited, and members divided. In the evening a few came together in their Hall. The night was cold, and we gathered around the stove. I gave quite a lengthy exhortation, trying as best I could in my weak way to encourage them to continue in the straight and narrow way. The Lord helped me by his Spirit, I hope some good was done.

The officers will, I trust, continue at their posts and members will all unite in resisting the powers of darkness. The enemy of righteousness,

"Satan, fears when saints agree,
But laughs when they divided be."

The district is not in so favorable condition as we could wish; many things tend to discourage; while there is much to encourage. The Lord has not forsaken us; prayer is heard and answered; the sick are healed; visions are given; blessings bestowed upon all who walk uprightly. In closing this long letter I

feel to thank the Lord for loving kindness to me in giving me of his Spirit while on this mission. I bear testimony of the truth of this work, that it is of the Lord, and pray that all who have embraced it may be faithful and receive eternal life. Your brother in the Lord,

E. N. WEBSTER.

VICTORIA, Ill.,

Feb. 6th, 1872.

Br. Joseph:

I started on my mission to the Union School-house, January 20th, and commenced holding meetings on the 22nd. I have preached every night except last Saturday night. The Lord has been with me during the time that I have been laboring at Union. Last Sunday I had the pleasure of leading two precious souls into the waters of baptism, and there are more almost ready for the water. I have spent almost three weeks here, and I expect to spend a few more nights, hoping that more good may be done yet. My prayer is that the Lord may bless all his people. Give my love to Br. Mark. Your brother in Christ.

H. C. BRONSON.

BRIGHT, Ontario,

February 10th, 1872.

Br. Joseph:

You learn by our last fall Conference, that a roving mission was assigned me; and that Br. John McKenzie was to accompany me when practicable. Well; shortly after I commenced my roving, and traveled through several townships where the gospel had never yet been preached, breaking new ground and sowing the good seed of the Kingdom broadcast.

In November I visited the Wilkesport and Olive branches, where I baptized two; one of them was Archibald McKenzie; brother to the president of the Wilkesport branch, he was on a visit to see his brother John at the time. He is now a

priest in his own vicinity, and bids fair to become a useful man, if faithful. While visiting the above named branches Br. John McKenzie and myself, were commanded by the spirit, through the gifts; to go and preach to his father's family, and vicinity, with a promise that some of his father's family would obey. So we started, and visited the Lindsley and Zone branches on our way; found them in good spirits. At Zone we met with Bros. Lake and Snively, who met with great opposition in that place, as you will doubtless learn from them. In fulfillment of prophecy I baptized Br. John's father, and John baptized one more while here on our first tour. We then went to Burford and preached three times in a school-house to attentive congregations, and were kindly treated; some we left believing.

I arrived home December 26th, 1871, found my family in usual health, and the branch in a flourishing condition, eighteen having been added during my absence, most of whom were baptized by Bros. Lake and Snively, who had visited our branch in obedience to the voice of the Lord, by his Spirit through the gift of prophecy, during our last conference; at which time the Spirit said to Br. Lake, "Go to the Buckhorn branch, and visit Nathan Weedmark, and preach to him, first privately; then commence preaching publicly, and I will be with you, and bless you, and add to you the reward of your labor; and then go to Botany Branch; from thence proceed to Zone branch; then go to Wabash, preaching as you go; then northward in the Huron region, breaking new ground as the way opens; and then I will direct you further; and bless you and my servant Snively if you are faithful, saith the Lord of Hosts." I write this prophecy because it has proved to be a true one, the Saints bearing testimony to the truth of the same when given. We hope soon to organize a branch here. Your brother in Christ.

JOHN SHIPPY.

HYDE PARK, Cache Co., Utah,
Feb. 26th, 1872.

Br. Joseph:

I am satisfied that the tracts published by the church have done more good in convincing the people in Utah than preaching. We can distribute tracts where we can not get openings to preach. We have openings in four settlements to preach the word, but at present the people's attention is taken up on the difficulties now existing in Utah. Our branch numbers twenty-two, with prospects of an increase soon. The saints in this valley are rejoicing in the gospel, and the power of God is in our midst. Yours in the gospel.

H. BAKE.

COUNCIL BLUFFS, Iowa,
Feb. 26th, 1872.

I have been preaching of late at Crescent City, and North Pigeon Branches. Our meetings were very largely attended with deeply interested listeners. Prospects are fair for healthy increase of numbers.

Last night we concluded a most excellent conference in this city. The roads were almost impassable, yet there was a goodly number in attendance. The Spirit of the Lord was in the hearts of the saints, giving peace and joy and love. At our sacrament and testimony meetings, at two P.M. a holy solemnity.—a serene and heavenly joy,—pervaded the assembly, while the saints expressed the burden of their hearts in tongues, interpretations, prophecies, spiritual songs, and soul-cheering testimonies.

The Lord is promising good to Zion and her children. Praise His name! The Holy Spirit gives the gratifying evidence, that 1872 will prove a glorious year for the cause of Zion. May the dear saints love each other with a pure heart, fervently, strengthen and encourage each other, bearing each others burdens in the love of God, calling upon the Son in *mighty prayer* and *fasting*, then shall we

see the continuous triumphing of the Kingdom of God.

Watch, and pray, ye saints of God. Call upon Him in mighty prayer. Chasten the flesh; rule the spirit; bring all into captivity to Christ. Then will the Lord make your souls like a watered garden, and your joys in Christ will be greatly multiplied. Then will your peace be like a gently flowing river, and your light be as the noon-day.

W. W. BLAIR.

SHERIDEN, Douglas Co. Nev.,
Feb. 6th, 1872.

Br. Joseph Smith:

The prospects in these parts are good. Many are examining our faith and doctrines; and I believe that the day is near that many will unite with us. Our branch is in a tolerably good condition. We are scattered over twenty miles apart, which makes it very inconvenient for meetings. We labor every Sunday in some part. Yours in Christ.

DAVID R. JONES.

ESCAMBIA COUNTY, Ala.,
Jan'y 30th, 1872.

Dear Herald:

When the gospel of the kingdom of God was first sent to me, I rejected it. I remained in hardness of heart and unbelief, for many long months. At length I thought that I believed the doctrine; but it seems to me now that if I had truly believed it, I would have obeyed it. My mind was wavering, and prone to wander and to do evil. At length my dear companion was taken from me, which left me in a sad and lonely state of mind. I wept and mourned for the loss of the best friend I had on earth. She was then lying in her silent tomb. Her days were past on earth; her work was finished here; her spirit had gone to a world unknown to me, leaving our dear little baby, only five weeks old; to be raised without a mother's care. My trouble and grief were great. My heart

it seemed would melt. In a short time after my dear companion died, I went to a conference of the saints in the State of Florida. There I met with many of the beloved saints of God. They cheered my weary heart. They gave me much joy. It seemed that they bore a portion of my heavy burden. I heard several of the elders preach; and the words they spoke sounded sweet in my ears, and sank deep in my heart. In a short time my companion's funeral sermon was preached by Elder T. W. Smith. I then was baptized into the church and kingdom of God, which I soon found was not the work of man. I this day can bear a faithful testimony that this work is the work of God.

My dear friends, let me warn you who are seeking after truth, do not delay, for there is danger in delay.

"To-morrow cheats us all,
Why then do we delay?
What we must do to-morrow,
Might well be done to-day."

I shall for ever remember the beloved people of God. Yours truly.

GREEN H. SHELL.

JEFFERSONVILLE, Wayne Co., Ill.,
Jan'y 29th, 1872.

Editors of Herald:

DEAR BRETHREN.—The Conference having appointed me president of this district, I have endeavored to magnify that position. I have visited most of the branches, and find a good feeling among the people generally. The saints as a general thing are rather careless in consequence of neglect of the officers; but the desires of all, with but few exceptions, seem to be good. When we do not fully realize the responsibility of our calling in this great latter day work, carelessness is the result, and the work progresses very slowly.

In the Brush Creek branch, I held a four days' meeting. Two Brighamite elders being present, one of them tried to sustain their claims before the audience, where their folly was made manifest, and during the meeting two were baptized into Christ.

Many more are believing. I want to see this work progress, for I know that we have the truth. I have been trying to awaken all, officers and members, to a sense of duty, that we may do more to advance the Master's cause. I expect to ever pray and work. May the Lord bless every effort to spread the truth from pole to pole, is the prayer of

THOMAS P. GREEN.

MONROE CO., ALA.,

Feb. 3rd, 1872.

Br. Joseph:

At the conference held on Blackwater Bay, in November, 1871, I was appointed to travel and preach as led by the Spirit. I have endeavored to do so to the best of my ability, under the circumstances. Since the appointment I have preached some on the Pensacola Rail Road, at a Station called Gunzsalus. The turn out there was not very good. I have preached on Burnt Corn and in the upper part of Monroe Co. There are believers at both points. The saints are gaining ground gradually in the South. It depends entirely on the faithfulness of the Elders, for the gospel to spread fast in the South. Yours for the cause,

R. SCOGIN.

14, Minchall-st., Mt. Pleasant,
Great Fenton, Stoke-on-Trent,
STAFFORDSHIRE, England,
January 29, 1872.

Br. Joseph.

I write to testify that the Lord is blessing us with the gift of tongues and prophecy. His holy promises to the saints are very encouraging. In the strength of the Lord we shall soon commence out-of-door preaching; will you aid us with your faith and prayers. Thanks be to God we have some very good men here. There is but one thing that appears to be against us, and that is, means. In our front ranks may be seen Brs. Thomas Taylor, of Birmingham, and John Seville, of Staf-

ford. Br. T. Taylor spent a day with us last week, and I saw your letter of encouragement to him. There is a great many here who believe that we have the truth on our side; but they cannot make up their minds to leave the God of this world; by and by the lustre of their God will fade, while that of His saints will shine as the brightness of the noon-day sun. Br. Thompson has paid a visit to some old saints in Nottinghamshire, and has preached the Reorganization to them, and quite a number are believing the truth, and others are investigating the matter. We shall soon, I hope, be able to raise to the Lord a branch of his holy church there. There is great harm done in the town of Hanley Potteries, by those who have, and still are, making a "mountain of a mole hill."

I have thrice conversed with an angel, or heavenly messenger, in open vision; once on my call to the Aaronic priesthood; once in answer to prayer concerning the millennium; again, soon after my ordination to an elder. When reading the Book of Mormon through, I had several visions to testify of its truthfulness. The Book of Doctrine and Covenants likewise.

Your brother for Christ,
CHARLES H. CATON.

VIOLA, Richland Co., Wis.,
Feb. 3rd, 1872.

Dear Brother Joseph:

I was baptized last fall by Br. A. Bronson into the Church of Christ. Since then I have been trying to do right, as near as I can. I feel that I must, or have my own canoe to paddle, and the tide is swift in this dark day. Let us labor while it is day, that we may not fall out by the way, but hold out faithful to the end. It is a hard thing to get the people here to listen to the "Mormons." The most of them are against us; but we will let our light so shine, that if they reject us the Lord will speak in tones louder than words.

I was ordained a priest by brother A.

Bronson, so that I am an officer in God's kingdom, though in weakness; but I hope that God will give me grace to discharge my duty with an eye single to his glory. Now is the time in life's sunny morn to lay up treasures in heaven, ere winter's age comes on.

JOHN H. MATTES.

TABOR, Fremont Co., Iowa,
February 22, 1872.

Br. Joseph:

David has shown himself a workman approved everywhere. I start to-day for Hillsdale; preach there to-night, and hope to see Br. Blair to-morrow. Have had a good time at Nebraska City and Camp Creek. I baptized two yesterday, a brother and sister Woolsey, (Campbellites). In love as ever.

E. C. BRAND.

CRAWFORD, Iowa,
March 7th, 1872.

Br. Joseph and Uncle Mark:

It seems that the *Hope* does hardly sustain itself. It looks as though as good a paper as it is ought to be kept up, and we know if the saints were as interested in the good of the young as they should be, it would be self-sustaining, and we could see our *Hope* prosper. I am in favor of the *Hope* continuing, if the price has to rise. I am poor, but I have been able to take from three to six numbers since the first of its publication, and I have taken the *Herald* ever since its introduction; nor have I felt to complain of the price. Some say, Why can't our people publish as cheap as others? I am glad to get it at the price it is. It is as cheap as others of the kind, that are not sustained by advertisements. Some say, It seems that I can't take the *Herald*; but they are able to spend twenty or thirty dollars to keep up with the fashions; yet they are good brethren, and it seems they want to see Zion prosper. Others chew and smoke money enough away to pay for the publishing of hun-

dreds of tracts; and to send hundreds of the *Hope* to poor children who are not able to take it—yet they can't give up their habits. Well, go on brethren, if you are right. I once was a slave to tobacco, and I quit it, so know that it is not impossible to quit it.

JOHN R. RUDD.

SACRAMENTO, Cal.,

Jan'y 25th, 1872.

President Joseph Smith:

Will you accept my offering of fifty cents, and put it to the same purpose as brother Mills sent his fifty cents for. With best wishes for the prosperity of Zion, I am your sister in the gospel of Christ,

DOIRNIA McGLASHAN.

Conferences.

San Francisco District.

The Conference of this district convened at the house of D. J. Phillips, on the 17th of February, 1872. Harvey Green, president; H. P. Robbins, clerk.

Minutes of last conference read and approved.

Officials Present.—6 elders, 1 teacher, 1 deacon. (On account of the inclemency of the weather, without doubt numbers were prevented from attending the conference.)

Reports of Branches.—San Francisco: 48 members, including 8 elders, 1 priest, 1 teacher, 1 deacon, 3 received by letter, 2 removed by letter. John Roberts, president; William Hart, clerk.

Nortonville: 20 members, including 4 elders. Richard Thomas, president.

Stockton: 45 members, including 4 elders, 2 priests, 1 teacher, 1 deacon, 1 baptized, 1 removed by letter, 1 marriage. Richard Amer, president; H. P. Robbins, clerk.

Alamada Creek, and Sacramento; no reports.

Stockton Branch Sunday School opened on the 13th day of August, 1871, prospect of 20 or upwards, and fair for good to be done. H. P. Robbins, superintendent.

Elders' Reports—Elder Green had baptized 4. Richard Amer, Wm. Cunningham, John Roberts, David J. Phillips, and H. P. Robbins, reported.

Father Baker, teacher, from Mokulumne reported the saints there getting along well considering they have no organization. Brn. Robbins and Green preached.

Sunday.—Elder John Roberts and Elder Green preached. H. P. Robbins administered the sacrament, the saints testified, and a child was blessed.

Brn. Amer and Green preached. The question was asked if any wished to be baptized, three immediately arose and made application. Two of them were baptized on Monday, in the "Mormon Slough," so named by Capt. Weber thirty years ago, or upwards, and the other on the Wednesday following. There has been from sixty to seventy baptized in this place since 1860, Captain Weber named it right. One of those baptized was a colored man, who had been a member of the Methodist church for upwards of twenty years. He is an intelligent colored man, and it is hoped that he will do much good among the colored people. He is well circumstanced, and his whole soul is in the latter day work. The two baptized this morning were confirmed, after which Elder Green preached to an attentive congregation.

Resolved that we sustain the First Presidency of the Church, and all the quorums in righteousness.

The best of feeling, union and peace prevailed throughout the conference.

Conference adjourned *sine die*.

North-West Missouri and South-East Kansas District.

The Quarterly Conference of this District was held February 3, 1872, at the Keiler school house. B. V. Springer, president; J. M. Richards, clerk.

Report of previous conference read and accepted, with one amendment.

Br. B. V. Springer was sustained as president of the district.

Reports of Branches.—Pleasanton: rejected on account of being incorrect.

Mound Valley: 6 elders, 1 priest, 28 lay members, total 35.

Willow: 2 elders, 1 priest, 1 teacher, 1 deacon, 27 lay members, total 32, 1 baptized.

Columbus: 5 elders, 1 priest, 2 teachers, 3 deacons, 15 lay members, total 26, 2 removed by certificate, 1 child blessed.

Galesburg: 1 seventy, 5 elders, 1 priest, 1 teacher, 1 deacon, 41 lay members, total 50, one added by baptism and one removed by letter.

Pleasant View: 5 elders, 1 priest, 1

teacher, 1 deacon, 26 lay members, total 34.

Officials Present.—1 seventy, 13 elders, 5 priests, 5 teachers, 3 deacons.

Motion made and carried that all officers receive licenses from this conference; also that the president appoint fields of labor for different elders the ensuing 3 months.

Resolved that we sustain the families of Brn. B. V. Springer and John T. Davies for the ensuing three months, so as to enable them to devote their entire time to the ministry; also that everything be paid in to the presidents of branches, and credited on the books.

Preaching by Br. Warnky.

Sunday.—On motion, a new Bible of coarse print was ordered to be purchased for Br. Springer.

Resolved that we sustain all the spiritual authorities of the church by our faith and prayers, and do all in our power to extend the circulation of the *Herald* and *Hope*, and like publications.

Preaching by Br. Hart. Sacrament and testimony meeting in the afternoon, during which the Spirit was poured out, and caused all to rejoice in the Holy One of Israel. At night, preaching by Br George Martin.

Adjourned to meet May 17th, at Bro. Ross' grove on Cow creek, at 4 p.m.

St. Louis District.

The Semi-Annual Conference of this district convened in the Free Mason's Hall, corner of Tenth and Carr streets, St. Louis, Mo., December 10th and 11th, 1871. Wm. Hazzledine, president; S. Blackie and I. Richardson, clerks; John Clark and Alexander Greer, deacons for the conference.

Tenth.—Elders Benj. S. Jones, J. E. Betts, and Geo. Hicklin addressed the conference.

Elder J. E. Betts spoke, the Lord's supper was partaken of, Bishop Jas. Anderson and Elder William Anderson administering.

Present: high priests 2, elders 19, priests 2, teachers 1, deacons 1.

11th.—Resolved that all motions be written before being presented to the meeting. Minutes of last conference read and approved.

REPORTS OF SUB-DISTRICTS.

No. 1.—This sub-district represented 3 branches, numbering 366 members, including 2 high priests, 31 elders, 4 priests, 7 teachers, 4 deacons. Increase since last report, by baptism 7, by vote 1, by letter

1, total 9. Children blessed 2. Adjourned to meet at Gravois meeting-house, on the first Sunday in March, 1872. A. Reese, president; Wm. T. Kyte and Stephen Blackie, clerks.

No. 2.—This sub-district represented 7 branches, numbering 116 members, including 1 high priest, 13 elders, 9 priests, 4 teachers, 3 deacons. Increase since last report, by baptism 11. The Caseyville branch is disorganized, and its members, numbering 17, are scattered. Adjourned to meet on the last Saturday and Sunday in February, 1872, at 2 o'clock p. m. Geo. Hicklin, president; Geo. Kinghorn, clerk.

No. 3.—This sub-district represented 1 branch, numbering 14 members, including 4 elders, 2 members scattered. Adjourned to meet on the last Sunday in February, 1872. James F. Wilson, president.

Spiritual condition of sub-districts called for.

Elder A. Reese reported sub-district No. 1. He stated that there were a general good feeling prevailing amongst the saints.

Elder George Hicklin reported sub-district, No. 2; general condition good, officers and members working faithfully, doing all they could to forward the work. The only drawback was the Caseyville branch being disorganized, and its members scattered. The president made an earnest call on the elders to go forth and open new fields of labor, and thus magnify their office, and keep their skirts clean of the blood of this generation.

Elder J. E. Betts desired to know of the president of the conference, whether Br. Thomas Banks was in good standing. He was informed by the president that he was not in good standing.

The following preamble and resolution was presented for the conference. Inasmuch as the general conference has been appointed to convene in St. Louis, Mo., on the 6th of April, 1872, therefore be it Resolved that a committee of five be appointed to provide a suitable hall for the assembling of the same, and providing for the convenience and comfort of the saints and strangers that will then be with us.

The president appointed the following elders to act as such committee: Richard Cottam, Jas. Anderson, John Clark, Chas. Hall, John Molyneaux, with Abraham Reese, president of sub-district No. 1, and George Hicklin, president of sub-district No. 2, to assist said committee.

Resolved that this conference appoint several elders to deliver lectures, on such

subjects as conference may choose, at the next semi-annual conference.

Resolved that a committee of three be appointed to audit Brs. B. Jones' and Charles Hall's accounts belonging to emigration fund. Brs. Jas. X. Allen and J. E. Betts was appointed as said committee.

Report of committee on Br. John Beard's case. "Brethren of the conference, according to appointment, on July 3rd, 1871. Br. Wm. Hazzledine and myself made as thorough an investigation as was practicable, into Br. John Beard's case, with sub-district No. 2. Our decision of his case is,—That he was illegally cut off from the church, by said sub-district; but we would not wish to be understood to say, that the officers of the district had not good grounds for a legal trial; the probability in our mind is that they had. This statement, we think, is right, in order not to over censure the officers of the district.

Therefore, we offer to the conference the following suggestions:

1st. That Br. John Beard be reinstated to his membership.

2d. That this conference silence him as an elder, until he can work in more harmony with the officers of the district, and be recommended by his district for a renewed license."

MM. HAZZLEDINE, } Committee.
JAS. ANDERSON, }

Resolved that the report be received, and committee discharged.

Resolved that conference consider the suggestions of the committee

After considerable discussion, it was

Resolved that the motion before the conference be laid on the table.

BISHOP'S ACCOUNT.

Cash on hand at last report, \$21.60
Received since last report, 6.25

Total, - - - \$27.85
Paid to the poor, - - - 7.50

Leaving a balance of - \$20.35

GEORGE THORP, } Auditors.
WM. SMITH, }

TREASURER'S REPORT OF EMIGRATION FUND.

Received since last report, \$7.80.

JAS. ANDERSON, Treasurer.

GEORGE THORP, } Auditors.
WM. SMITH, }

Report of committee appointed to audit Emigration Fund:

We find the accounts in a confused state, therefore recommend that Brn. Chas. Hall and Benjamin Jones, pay the money in their possession to Jas. Anderson, treasur-

er, taking his receipt therefor.

JAS. X. ALLEN, } Committee.
J. E. BETTS, }

Resolved that report be received, and committee discharged.

The president appointed the following elders to deliver lectures on the following subjects, at next conference:

"The Godhead," J. X. Allen, Sunday morning.

"Feed my Sheep," J. E. Betts, Sunday afternoon.

"Be ye Perfect," A. Reese, Sunday evening.

"Priesthood," Charles Hall, Monday morning.

"Dealing with Members," Wm. Anderson, Monday evening.

Br. Joseph Smith, and all the spiritual authorities of the church, Br. Wm. Hazzledine as president of the conference, Br. James Anderson as bishop, and Br. Stephen Blackie as clerk of this conference, were sustained.

Adjourned to meet in new hall, St. Louis, on the second Sunday and Monday in June 1872.

Miscellaneous.

General Conference Notice.

The committee appointed by the Saint Louis District Conference to make necessary preparation for the comfort and convenience of all those who shall attend the coming session of the General Conference, to be held in that place, desire to announce that the Church Hall is located on the north-west corner of Labeaum and Broadway, distant seventeen blocks north of the Court House. A part of the committee will be constantly in attendance at the Hall, to receive and locate the visiting saints, as fast as they shall arrive.

The following brethren compose the committee:—Abram Reese, James Anderson, John Clark, John Molyneaux, George Hicklin, Wm. T. Kyte and Chas. Hall.

Branch Organization.

According to a resolution passed in Conference, February 12th, at Nebraska City, in Simpson's Hall, it was resolved that the Scandinavian brethren be privileged to organize themselves into a branch. Carried unanimously. In pursuance of that resolution we met at Br. Jas. Thompson's

house, February 17th. The president of the district was called to preside.

The following are the names of those who desired to be organized into such branch:—J. Thompson, Noline Thompson, K. Johnson, Johanne Thompson, P. G. Bergsteen, Marie Bergsteen, Elka Jasper, Elizabeth Jasper, Charles Hedland, and P. C. Peterson

K. Johnson was chosen to preside, P. G. Bergsteen was chosen priest of the branch, and was ordained to the office by brothers Brand and J. Kemp. Charles Headland was chosen teacher, and P. C. Peterson, clerk.

On motion, carried unanimously, the branch was to be called the Union Branch. A vote of thanks was tendered to father Johans Brand, and all the saints present.

P. C. PETERSON, *Clerk.*

NEBRASKA CITY, Mar. 8th, 1872.

Correction of Bishop's Account.

Church of J. C. of L. D. S. in account with Israel L. Rogers, bishop of said church.

1871. By error, overcharge on three crates of apples, per E. C. Briggs.	} \$6.00
Church Dr. to former balance	446.11
Church Dr. to present	\$440.11

NOTICE.—Wm. Clay, Jr., a member of the Waltham Branch of the Reorganized Church of Jesus Christ of Latter Day Saints of the Massachusetts District, having left the branch in a manner unbecoming a latter day saint, is hereby notified to appear before the said branch, or give sufficient reason why he does not do so, on or before the 1st day of May, 1872, to answer to what may there be charged, or he will be dealt with as the laws of the said church require in such case.

SENTERLOW BUTLER, *President*;
THOMAS LESTER, *Clk of Branch.*

WALTHAM, March 11th, 1872.

INFORMATION WANTED as to the whereabouts of Mrs Mary J. Pierce, Mrs. Margaret Jones, and Frederic McKasson; when last heard from, they were living in Spencer Co., Indiana. Also, of Martin McKasson, who was in the Federal army at Stone River, Tennessee. Write to Orin J. McKasson, Santa Rosa, Sonoma Co., Cal.

Ohio, Kentucky, Indiana, and Iowa papers, please copy.

MARRIED.

At Detroit, Michigan, on November 22d, 1871, by Elder John H. Lake, Br. JOSEPH S. SNIVELY, of Iowa, and Sister ANN M. TRAXLAR, of Canada.

Honor the ties which God has given,
Live for each others good;
Joy in the love bestowed of heaven,
In peaceful gratitude.

DIED.

In Washington Township, Harrison Co., on the morning of the 14th of February, 1872, Sr. MARY CHAMBERS, wife of David Chambers, Sen., aged 72 years.

Sister Chambers was baptized in the year 1842, in the city of Glasgow, Scotland. She with her husband and part of her family went to Utah in the year 1856. She crossed the plains with the first hand-cart company, and endured many hardships, believing she was obeying the commands of God to gather to Zion. But she was disappointed, when she found that those who ought to be shepherds over the flock of God were fleecing the saints. She made her home at Spanish Fork City, and gained many warm friends by her kind, motherly ways. While she stayed in Utah, she was not content with the order of the Church, but longed for the time when the Lord would raise up a prophet to redeem his people from bondage. In the year 1860, she heard that the Lord had commenced his work again in the East, so she and her husband, and part of her family left Utah on the 12th of April, 1861, in a small company of only four wagons to cross the plains, that she might unite with the true Church of God. She united with the Reorganization in North Star Branch, in the year 1862. She was a good wife, kind mother, and was beloved by all who knew her. She died in full faith of a glorious resurrection. Blessed are the dead who die in the Lord,—what is our loss is their gain.

Behind the veil another sister's gone,

To wait the mandates of a brighter sphere.—
Whose virtues with such heavenly luster shone,

That e'en the bigot could not but revere;
And weeping friends regret her absence here.

True to her trust; though scoffer's dared to mock,
She proved a loving wife; a parent kind;

A faithful steward o'er her little flock.

To lead and feed them on the less refined,
Nor marked distinction o'er impressed her mind.

With kindly feelings for the lonely poor,

Her ear was ever open to their cries,
She gave, and gained what wealth could not secure.

Thrice happy saint; may we, like thee, still prize
To live the best,—the sordid poorest dies.

[Our aged brother has our sympathies, which the many other kind friends will share, whose friends we are pained that it is necessary to publish the obituaries of—but death is the common heritage of man. May we also so live as to be prepared for the change.]—Eds.

At Franktown, Washoe County, Nevada, December 15th, 1871, Sister LILLES TWAD-DLE, aged 64 years.

She was born in Lanark, Scotland, in 1807. Joined the church in Hunterfield, in the spring of 1844. Joined the Reorganized Church in September 29th, 1868. Services by Elder A. B. Johns.
In her grave we have laid her, she slumbers in peace

While her spirit in paradise sweetly shall rest,
Till the hour when the angel shall sound her release,
In the first resurrection with Christ to be blessed.

Near Columbus, Kansas, March 1st, 1872,
MARY ESTELLA, daughter of Mary J. and
F. C. WARNKY, aged 17 months and 11 days.

Thus another flower has been plucked from the
sorrows and pains of mortality, to shed the fragrance
of its being in a better, brighter, and holier state of
existence; "For of such is the kingdom of heaven.

At Galien, Berrien County, Michigan, of
consumption, March 2nd, 1872. CHARLOTTE
HONGE, aged 65 years, 3 months, 21 days.

Sr. Hodge leaves a husband to mourn her loss, but
we are satisfied that his loss is her gain. About one
hour before she died, she spoke audibly, "The Master
is calling me." No one can speak ill of her. A spit-
less saint for the Master's call.

"Death once more has been amongst us,

Our beloved friend has gone,
Who was near and dear unto us,
Thus we're falling one by one.

Let us drop on this occasion,

Tears of sympathetic love,

And thus mourn with our relation,
For our friend who lives above!"

At Kenebec, Monona Co., Iowa, Novem-
ber 26th, 1871, of typhus fever, MAHALA
JANE, daughter of William and Jane STE-
VENS, aged 17 years, 6 months, 14 days.

Mahala was born near Magnolia, Iowa, and was a
believer in the latter day work; but had not connec-
ted herself with it. "To-day, if ye will hear his
voice, harden not your hearts."

In White Cloud, Kansas, March 5th,
1872, from an accidental shot of a gun in
the hands of his father while repairing
the lock, DAVID JONES, son of Enos D.
Jones, aged 12 years, 1 month, 10 days.

Deceased was a grandson of David Jones, one of the
early saints of Jackson County, Mo.

At the house of her son, Br. Horace
Bartlett, in Marengo, Ill., March 10, 1872,
of paralysis, Sr. OLIVE BROWN, aged 71
years, 1 month, and 2 days.

She was taken with a paralytic stroke while at
dinner on the 17th of January preceding, and after-
wards till the end came, only had the use of the left
side, and but a portion of what she said could be un-
derstood. She was cheerful generally, and expres-
sed her joy when any of the saints came to see her,
and in the latter day work. On the last day she was
asked if she knew that she was dying and wanted to
go. She nodded her head, smiled, and took the hand
of Sr. Bissell, her daughter, and kissed it. She was
identified with the Old Organization, having been
baptized by Hervey Redfield, at Prattsburg, New
York, May 30th, 1844. H. A. S.

RECEIPTS FOR SUBSCRIPTION.

The printed dates on our wrappers accompa-
nying postal address show the time that subscrip-
tions expire, and are the only receipts we give
unless by special request.

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.

Selections.

An Open Polar Ocean.

Dr. Petermann, the eminent German
geographer, has just announced a very
interesting discovery. It will be in the
knowledge of most of our readers that
during the last two or three years German,
Swedish, and American explorers have
been engaged in a series of attempts to
reach the North Pole of the earth; or,
rather, it were perhaps more just to say
that they have sought a less barren suc-
cess, and that the ostensible purpose of
their-journeys has been to determine the
true nature of those almost unknown
regions which lie north of the 80th paral-
lel of latitude. Apart altogether from the
interest attaching to the question whether
the Pole of the earth can be reached,
there is much to encourage Arctic
research. The flora and fauna of Arctic
regions are well worthy of study; and
even more interesting are the glacial
phenomena amid that dismal domain.
The student of the earth's magnetism can-
not but look with interest to those regions
towards which the magnetic seems to
direct him. Within the Arctic regions also
lie the poles of cold; there the winds
complete their circuit; and there, if a
modern theory be correct, lies the main-
spring of the whole system of oceanic
circulation. But, lastly, material interests
are involved in Arctic voyaging since the
whale fishery forms no unimportant branch
of industry, and its success depends in
large measure on the discovery of all the
regions where the whales do chiefly con-
gregate. The discovery just announced
by Dr. Petermann bears as closely on this
question of the whale fishery as upon
those problems respecting the Polar
regions which had perplexed men of
science. Among the expeditions which
had sailed during the spring of the
present year, there was one, under the
command of the German Lieutenants
Payer and Weyprecht, which had sought
the almost unvisited seas lying between
Spitzbergen and Nova Zembla. In a Nor-
wegian sloop they penetrated into these
seas; and now we have news of their com-
plete success in attaining a very high
northerly latitude—the highest, we be-
lieve, ever attained in that direction. In
latitude 78° north they found open water,
extending in longitude from 42° to 60°
(east); and abounding whales; and they

believe that under favorable conditions this sea would afford an open way to the pole. It is to be remarked in passing that one of our scientific contemporaries has been somewhat hasty, as we judge, in regarding this result—full of interest as it undoubtedly is—as “the discovery of the open Arctic sea which has been so long searched for.” The question whether there is an open sea extending to the pole of the earth itself is as far from solution as it ever was. It has long since been known that open water lies beyond the ice-bound seas which surround the northern shores of Siberia. It is to this open water, not actually seen, but as actually discovered as though it had been seen, by Wrangel and his fellow-voyagers, that the name Polynia was first assigned. But the discovery just announced, although it affords no new evidence of importance respecting the open Polar Sea, is yet of great interest, in showing how the open water surrounding northern Spitzbergen may be reached along a new course. The voyage past the north-westerly shore of Spitzbergen is full of dangers. It has been attempted again and again without success, while too often the result of such attempts has been not merely failure, but disaster. The route followed by Lieutenants Payer and Weyprecht had been thought far less promising. It lies nearer to the Siberian pole of cold, and the seas, being narrower, seemed more likely to remain ice-bound, even at midsummer. Now that it has been successfully traversed, other voyagers will probably attempt it. The fact that the open sea between Spitzbergen and Nova Zembla abounds with whales will no doubt induce many hardy whalers to explore the route, and possibly to voyage far to the north on the open sea in their search for these creatures. Certainly, if Arctic travellers can succeed in reaching this open water earlier in the year than these who have discovered it, they will not return without being able to tell us whether the sea really does extend far towards the north pole.—*London Spectator.*

O, wonderful white sun, who dost bathe our bodies in healing waves of light, filling our eyes with the loveliness of the colors of life and our ears with the subtle melodies of dumb things that grow and ripen in thy sight, how little men consider the greatness of thy work for us, and what a beautiful and mystical creation thou art thyself.—*Edmund W. Gage.*

OBITUARY—Salt Lake papers announce the death of W. W. Phelps, familiarly known for many years as Judge Phelps. He was one of the “Old Mormons,” having been connected with the Church of Jesus Christ of Latter-day Saints from a short time after its organization. He was a singular man, of considerable ability and quaint manners and speech. He was widely known personally, and by his writings, having been connected with various newspapers in the interest of the Church, and the author of many original poetical effusions. He was born in the State of New Jersey, Feb., 1792, and died at Salt Lake City, March 7th, 1872, thus reaching the good old age of eighty years. The funeral will take place to-day. May he rest in peace.—From *Ogden Junction*, March 9th.

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Apr 72

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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 DE ONE WIFE; AND CONCUBINES HE SHALL HAVE NONE."—*Book of Mormon.*

Vol. 19.

PLANO, ILL., APRIL 15, 1872.

No. 8.

SUNDAY THE CHRISTIAN'S SAB- BATH, OR REST DAY.

BY ELDER W. W. BLAIR.

I had not thought to write further upon this topic; but I find in the *Herald*, Nos. three and four, of the present volume, that my arguments are perverted, my motives impugned, and my quotations from history distorted; and there seems to be a necessity that I should vindicate myself, and especially the subject of my original article.

Now, I do not intend to read the motives of Br. S., nor will I accuse him of want of *candor*, either in his numerous interrogatories, or answers. As to his arguments, and his motives, I leave them to the judgment of the reader.

Br. S. works persistently to make the reader believe that I endorse the heresies that crept into the early church, because I have said that Mosheim wrote church history "accurately." Now we all know that historians should write the facts of history as they occur, without reference to their being good or bad, true or false. Gibbon writes of the burning of Rome by Nero, but he does not thereby endorse the deed as being right.

Macauley writes of the celebrated "gun powder plot," yet it would be folly to claim that therefore he approved it. So, Mosheim may write of the events transpiring in the early

church, and write "accurately," and yet neither admire as true and good, nor endorse as proper and righteous, what did occur.

Mosheim tells us, that, "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." Mosheim here neither condemns nor endorses this act of the early christians; but, mark you, he makes this statement as an impartial, learned historian, leaving the reader to form his own conclusions. Further; this eminent, and truly credible annalist proceeds to say, that "this pious custom which was derived from the example of the church at 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*."—*Mosh. Ch. History*, ch. 4, par. 4. Mosheim had, undoubtedly, full access to the works of the early church historians, and in the above he gives us the results of his researches in a plain, candid statement.

Mark it well, dear reader, he says "all christians," including "the church of Jerusalem," "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." And further, that this was done "upon the express

appointment of the apostles," and all this appears "from the united testimonies of the most credible writers. Now, Br. S. may seek to disparage early church history,—may deny, one by one, its statements,—yet the fact stands out, boldly and clearly defined, that "the first day of the week," Sunday, was the christian rest-day, the day for "the solemn celebration of public worship," as far back as the times of the apostles. Br. S. endeavors to throw discredit upon what claims to be the writings of Justin Martyr. He questions whether Justin Martyr wrote what bears his name; and, in the next place suggests that if he *did* write the article which is imputed to him, then it might have "been very much altered." What reason has Br. S. for denying the authenticity of what is called "Justin Martyr's Apology?" And what reason for questioning its genuineness? Is it not simply, and *only* because its statements are squarely opposed to the seventh day theory?

Justin Martyr's writings stand today as being both authentic and genuine. We have just as good reason for questioning the authenticity and genuineness of Josephus' Tacitus, or almost any other ancient writer, as of Justin Martyr.

Justin Martyr says when writing his "Apology," (an explanation of the doctrines and customs of the early christians), to the Emperor of Rome, Antonius Pius, about A. D. 150:

"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.

This statement of Justin Martyr, is, in substance, so far as the Sunday question is concerned, the same as that of Mosheim.

Br. S. finds fault, on page 70, with Justin because he "endorses the heathen name [Sunday] for the first day." Brother S. should bear in mind that the first day was called Sunday by the Roman world long before the times of our Savior. And he should further remember that nearly all the christians were living within the Roman empire in the times of Christ, and for many hundred years after, and that for convenience sake they accepted and used the Roman name for the first day of the week. In this they showed no veneration for the worship of the sun, as Br. S. would claim.

In my first article, vol. 18, No. 19, I said, "Eusebius informs us that up to about A. D. 315, the day of our Savior's resurrection was called 'the Lord's day.'"

Br. S. seems to question the propriety of the statement. Here is what Eusebius says in regard to the matter:

"There was a considerable discussion raised about this time, in consequence of

a difference of opinion respecting the observance of the paschal season. The churches of all Asia, guided by a remoter tradition, supposed that they ought to keep the fourteenth day of the moon for the festival of the Savior's passover, in which day the Jews were commanded to kill the paschal lamb; and it was incumbent on them, at all times, to make an end of the fast on this day, on whatever day of the week it should happen to fall. But as it was not the custom to celebrate it in this manner in the churches throughout the rest of the world, who observe the practice that has prevailed from *apostolic tradition* until the present time, so that it would not be proper to terminate our fast on any other *but the day of the resurrection of our Savior*. Hence there were synods and convocations of the bishops on this question; and all unanimously drew up an ecclesiastical *decree*, which they communicated to all the churches in all places, that the mystery of our Lord's resurrection should be celebrated on no other than the Lord's day; and that on this day alone we should observe the close of the paschal fasts."—Euseb. Ch. Hist. page 207.

From this we learn that the churches which followed the "apostolic tradition," would not terminate the paschal "fast on any other but the day of the resurrection of our Savior," [the first day of the week, Sunday.] Whilst the "churches of Asia, guided by a *remoter tradition*, supposed that they ought to keep the fourteenth day of the moon for the festival of the Savior's passover.

This "remoter tradition," was evidently the Jewish one, for which the christian church generally had no respect. The ministration of death, written and engraven in stones, [Ex. 34th ch.]; 2 Cor. 3: 7-13, was "abolished" in Christ, and was superseded by the administration of life under the new covenant, of which Christ is the mediator. Hence the christians were under no obligations to respect the ancient or Jewish manner, in keeping the passover. The christians proposed to celebrate "the Savior's passover," "and all [the synods on this question] unanimously drew up a *decree*, that the mys-

tery of our Lord's resurrection should be celebrated on no other than the Lord's day;" so that, instead of keeping it on whichever day of the week. "the fourteenth day of the moon" should happen to fall, they fixed, by "decree," that it should be kept on "the day of the resurrection of our Savior," "the Lord's day."

It is beyond reasonable question, that "the day of the resurrection of our Savior" was the first day of the week,—Sunday,—and this, we see, is called by Eusebius, "the Lord's day."

I think I have now fully sustained my first statement, "that up to about A. D. 315, the day of our Savior's resurrection was called 'the Lord's day.'"

Br. S. undertakes to convict me of making an untrue statement from Eusebius, in regard to Polycarp's position on the question of Sunday,—the first day of the week,—being "the Lord's day."

I do not intend to make false statements, either from history or scripture. If I should make such statements by any means, I will try to thank the one who may correct me. My writing upon this point was as follows: "Keep this fact in memory, that the day of our Savior's resurrection was known as 'the Lord's day,' which was Sunday. Ireneus taught this about A. D. 190.—See Eusebius' 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."—*Herald*, vol. 18, No. 19.

Eusebius says, first, of "Ireneus, who, in the name of those brethren in Gaul over whom he presided, wrote an epistle, in which he maintains the duty of celebrating the mystery of the resurrection of our Lord, *only on the day of the Lord*," instead of following the Jewish tradition which was kept up by some of the Asiatic christians.—See page 209.

Now Polycarp, with others of the Asiatic bishops, kept the passover feast "on the fourteenth day of the moon," let that fall on whatever day of the week it might. "For neither could Amicetus persuade Polycarp to observe it," "on the day of the Lord," as did "all the rest" of the christian world, except the Asiatic christians. Polycarp, by refusing to keep the fast, on "the day of the Lord," (as it is called by Ireneus and Eusebius), the day of Christ's resurrection, admits thereby that there was such a day known to the Christians as "the day of the Lord," and that the passover fast day was not "the day of the Lord." He admits, substantially, (and thereby teaches), what is claimed by his opponents, that the day of our Savior's resurrection is "the day of the Lord," or "Lord's day."

Br. S. quotes, in support of the seventh day theory, Ex. 35: 2, and Neh. 8: 9, with Isa. 58: 13, 14. That these commandments would be applicable were we living under "the law of Moses,"—under the old covenant,—I freely admit; but inasmuch as the old covenant is disannulled, and we are living under the new covenant,—the gospel covenant,—they have no direct relevancy. Where is there a commandment under the New Testament to keep the seventh day? The ancient seventh day-keepers were commanded to not kindle a fire on the Sabbath, and they were commanded to kill any one who did any kind of work on the Sabbath. Are we under this covenant? And because we find these commandments in the Bible,—under the Mosiac polity,—are we therefore to teach them and enforce them now? Why are not these last cited commandments equally as binding upon us as those quoted by Br. S.? Both are in the Bible! but, thank God, both are parts of the old covenant,—parts of "the ministration of death, written and engraven in stones," 2 Cor 3: 7,

which is "done away," verses 7, 11, or "abolished," verse 13.

"The law which embraced seventh-day-keeping, was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."—Gal. 4: 24, 25.

The spirit and essence of the ten commandments are brought over into the christian dispensation, and we find distributed all through the New Testament teachings which embrace all the excellencies of those commandments, yet in no place do we find a command for christians to keep the seventh day, especially after the New Testament came in force, which was after the death of Christ the testator. Paul, in his instructions to the elders from Ephesus, says to them, "I have not shunned to declare unto you all the counsel of God."—Acts 20: 27. And yet in no place do we find him teaching seventh day keeping, but rather first-day keeping, both by example and precept.—See Acts 20: 7, with 1 Cor. 16: 1, 2.

In my original article, vol. 18, No. 19, I quoted from Eusebius, page 27, "They [God's people before the time of Abraham] did not therefore, regard circumcision, nor observe the [Jewish] Sabbath, neither do we," [Christians.]

Of this Br. S. remarks, "Now let it be understood that Eusebius does not say anything about the *Jewish Sabbath* on that page." To this I reply, that *the thing intended, is the thing said.* This holds good both in law and in logic. That Eusebius *intended the Jewish Sabbath* is evident from two facts.

First.—He is pointing out the difference between the christians and the Hebrew or Jewish nation. (The Hebrews were circumcised, from the time of Abraham, and after they came to Sinai, they were commanded to keep the seventh day as the Sabbath.)

In the second place; he *must* have intended the *Jewish Sabbath*, for the

Jewish nation was the *only* one ever commanded to keep the seventh-day-Sabbath, of which we have any knowledge. As we have said in another place, Sabbath-keeping was evidently made known *first* from Sinai. Nehemiah says of Israel, God "camest down upon Mount Sinia, * * * and madest known unto them thy [God's] Holy Sabbath."—Ch. 9: 13, 14. What was placed within the brackets I put there as explanative of the sense or meaning of the word preceding, and all this to save quoting largely. Eusebius *does* say, in effect, that neither God's people up to the time of Abraham, nor the christians, were circumcised neither did they observe the Sabbath, as did the Hebrew, or *Jewish* nation.

By what I have written in answer to Br. S., it is seen, that the example of Paul and the ministry with him, with the saints at Troas, (Acts 20: 4-8), fully justify keeping Sunday as the christian rest-day, or Sabbath. So also does 1 Cor. 16: 1, 2. And as for church history, "the united testimonies of the most credible writers," proves that Sunday, the first day of the week, was "observed unanimously throughout the christian churches," "for the solemn celebration of public worship." And we further see, that Sunday, "the first day of the week," the day upon which our Savior was resurrected, was unanimously called by the early christians, "the Lord's day."

This last fact is of especial importance to the Latter Day Saints, for they have a commandment given to them making it obligatory upon them to keep the Lord's "holy day," as their rest-day, and for the celebration of public worship.

This revelation was given in Zion, Missouri, on Sunday, August 7th, 1831, as we learn by an examination of church history. It reads:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacrament upon my holy day; for

verily, this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the most high; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other things, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full."—Doc. & Cov. 59, [19]: 2.

Here is the commandment. "The Lord's day," is the one the saints are directed to keep. That the saints *knew* which was the Lord's day, is evident from the command itself, for the Lord would not command them to do what they did not know how to do. That Sunday was the day intended by the Lord, is understood at once, for Sunday *is*, and always has been called "the Lord's day," by all enlightened, or christian nations.

And as a further, and conclusive evidence that Sunday was intended by the command, we quote D. & C. 1: 5. ☉

"These commandments are of me [God] and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred it might be made known."

From this we learn that the revelations in the Doctrine and Covenants, were given unto the ministry "after the manner of *their language*, that they might come to *understanding*." Now, the "*manner of their language*" was such, that it pointed to *Sunday* as "the Lord's day," and this day they kept. They understood, in common with nearly all professed christians, that Sunday was "the Lord's day." This was the "understanding" they had of the matter, as seen both by their precepts and practice. The revelations were given to point out such *errors* as they might have in doctrine or practice, and we see that the revelation on keeping the Lord's day confirmed them

in keeping Sunday; so that if keeping Sunday is an error, then they were *confirmed* in that error instead of having the error made known, as promised. So we see, the New Testament, history, and the Doctrine and Covenants favors keeping Sunday, but they furnish nothing in the least against it.

[Selected.]

IDEAS OF NAPOLEON BONAPARTE ON THE CHRISTIAN RELIGION.

Divine effects compel me to believe in a Divine cause. Yes! there is a Divine cause, a Sovereign reason, an Infinite Being. That cause is the cause of causes. That reason is the reason creative of intelligence.

There exists an Infinite Being, compared with whom, I, Napoleon, with all my genius, am truly nothing—a pure nothing. I perceive him, God; I see him; have need of him; I believe in him. I can pardon many things; but I have a horror of an atheist.

Think you that I can have any sympathies in common with the man who does not believe in the existence of the soul? Who believes that he is but a lump of clay, and who wishes that I may also be like him, a lump of clay?

I know men, and I tell you that Jesus Christ is not a man. There is between Christianity and whatever other religion the distance of infinity.

I recognize great men as beings like myself. They have performed a lofty part in their times, as I have done. Nothing announces them divine. On the contrary, there are numerous resemblances between them and myself; foibles and errors which ally to me and to humanity. It is not so with Christ. Everything in Him astonishes me. His Spirit overawes me, and His will confounds me. Between Him and whoever else in the world, there is no possible term of comparison. He is truly a being by himself. His ideas and His

sentiments, the truths which He announces, His manner of convincing, are not explained either by human organization or by the nature of things. His birth, and the history of His life; the profundity of His doctrine, which grapples the mightiest difficulties. * * * His gospel, His apparition, His empire, His march across the ages and the realms—everything is, for me, a prodigy, a mystery insoluble, * * * which I can neither deny nor explain. * * * His religion is a revelation from an intelligence, which certainly is not that of man. There is there a profound originality, which has created a series of words and of maxims before unknown. Jesus borrowed nothing from our sciences. One can absolutely find no where, but in Him alone, the imitation or the example of His life. He is not a philosopher, since He advances by miracles, and from the commencement His disciples worshipped Him. He persuades them far more by an appeal to the heart than by any display of method and of logic. Neither did He impose on them any preliminary studies, or any knowledge of letters. All His religion consisted in *believing*. In fact the sciences and philosophy avail nothing for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the Spirit. Also, He has nothing to do but with the soul, and to that alone He brings the gospel. The soul is sufficient for Him, as He is sufficient for the soul. Before Him the soul was nothing. Matter and time were the masters of the world. At His voice everything returns to order. Science and philosophy became secondary. The soul has reconquered its sovereignty.

All the scholastic scaffolding falls, as an edifice ruined, before one single word—*Faith*. What a master, and what a word, which can effect such a revolution. With what authority does He teach men to pray? He imposes His belief. And no one, thus far, has

been able to contradict Him; first, because the gospel contains the purest morality, and also because the doctrine which it contains of obscurity, is only the proclamation and the truth of that which exists where no eye can see, and no reason can penetrate.

Who is the insensate who will say *No* to the intrepid voyager who recounts the marvels of the icy peaks which he alone has had the boldness to visit? Christ is that bold voyager. One can doubtless remain incredulous but no one can venture to say, *It is not so*.

Moreover, consult the philosophers upon those mysterious questions which relate to the essence of man, and the essence of religion. What is their response? Where is the man of good sense who has ever learned anything from the system of metaphysics, ancient or modern, which is not truly a vain and pompous ideology, without any connection with our domestic life, with our passions? Unquestionably, with skill in thinking, one can seize the key of the philosophy of Socrates or Plato. But to do this, it is necessary to be a metaphysician: and moreover, with years of study, one must possess special aptitude. But good sense alone, the heart, an honest spirit, are sufficient to comprehend christianity.

The christian religion is neither ideology nor metaphysics, but a practical rule, which directs the actions of man, corrects him, counsels him, and assists him in all his conduct. The Bible contains a complete series of facts and of historical men, to explain time and eternity, such as no other religion has to offer. If this is not the true religion, one is very excusable in being deceived; for everything in it is grand and worthy of God.

I search in vain in history to find the similar to Jesus Christ, or anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature offer me anything

with which I am able to compare it or to explain it. The more I consider the gospel, the more I am assured that there is nothing there which is not beyond the march of events, and above the human mind. Even the impious themselves have never dared to *deny* the sublimity of the gospel, which inspires them with a sort of compulsory veneration. What happiness that book procures for those who believe it! What marvels those admire there who reflect upon it!

All the words there are imbedded and joined one upon another, like the stones of an edifice. The Spirit which binds these together is a divine cement, which now reveals the sense, and again veils it from the mind. Each phrase has a sense complete, which traces the perfection of unity, and the profundity of the whole. * * Who, but God, could produce that type, that idea of perfection, equally exclusive and original?

Christ, having but a few weak disciples, was condemned to death. He died the object of the wrath of the Jewish priests, and of the contempt of the nation, and abandoned and denied by His own disciples. They are about to take me, and to crucify me, said He. I shall be abandoned by all the world. My chief disciple will deny me at the commencement of my punishment. I shall be left to the wicked. But then, divine justice being satisfied, original sin being expiated by my sufferings, the bond of man to God, will be renewed, and my death will be the life of my disciples. Then they will be more strong without me than with me, for they will see me rise again. I shall ascend to the skies; and I shall send to them, from heaven, a Spirit who will instruct them. The Spirit of the cross will enable them to understand my gospel. In fine, they will believe it; they will preach it; and they will convert the world.

* * On the one side, we see rage

and all the furies of hatred and violence. On the other, there is gentleness, moral courage, infinite resignation. For three hundred years, spirit struggled against the brutality of sense, virtue against all the vices. The blood of christians flowed. * * * Everywhere christians fell, and everywhere they triumphed.

* * A single battle lost crushes us, and adversity scatters our friends. * * Alexander, Cæsar, and myself founded empires. But upon what did we rest the creations of our genius? Upon *force*. Jesus Christ alone founded his empire on *love*; and at this hour millions of men would die for him.

In every other existence but that of Christ, how many imperfections? Truth should embrace the universe. Christ proved that He was the Son of the Eternal by His disregard to time. All His doctrines signify one only and the same thing,—*eternity*. * * * In propounding mysteries, Christ is harmonious with nature.

* * * The gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart. One finds, in meditating it, that which one experiences in contemplating the heavens.

* * Christ's greatest miracle is undoubtedly the reign of charity. * * I have so inspired multitudes that they would die for me; God forbid that I should form any comparison between the enthusiasm of the soldier and christian charity, which are as unlike as their cause. But after all my presence was necessary; the lightening of my eye, my voice, a word from me, then the sacred fire was kindled in their hearts. I do indeed possess the secret of this magical power, which lifts the soul; but I could never impart it to any one. * * I am mere lead now and soon shall be in my grave. Such is the fate of great men. * * What an abyss between my deep misery and the eternal reign of Christ, which is pro-

claimed, loved, adored. * * * The death of Christ; it is the death of God.
NAPOLEON BONAPARTE.

THE GREAT APOSTASY.—No. 3.

BY SAMUEL FRY WALKER.

I feel somewhat of sadness in denouncing the religion of my fathers, and the institutions of my native land, including the proud storied church that nurtured me; and would fain have the holy prophets share with me the blame and odium, and divide with me the responsibility.

Here is the indictment against the present generation by the prophet Nephi:

“They shall teach with their learning, and deny the Holy Ghost, which giveth utterance. * * * And there shall also be many which shall say, eat, drink, and be merry; * * * the blood of the saints shall cry from the ground against them. * * * They have all gone out of the way; they have become corrupted. Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up. They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek, and the poor in heart; because in their pride they are puffed up. They wear stiff necks and high heads; yea, and because of pride and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err, because they are taught by the precepts of men.”—Chap. 12: 1.

The people described by Isaiah are doubtless those living in the land where the Book of Mormon was found, with whom the prophet was associated, to whom the message of the last days was first made known, and who opposed the work and persecuted the saints. He wrote:

“Stay yourselves, and wonder; cry ye

out and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered."—Isaiah 29: 9, 10.

The wonder, bewilderment and fury, the Latter Day Work has caused, is like that of drunkenness, and their sleep is so great that no judgment awakens them; and their blindness such that no argument will convince them.

The words of Christ might be applied again, "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead."

"Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."

This is God's testimony concerning them.

Isaiah prophecies what the end of these things will be, and judging from its present rate of progress in evil, that end is not far distant.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men are left. * * * The earth is

utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the hosts of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited."—Isaiah 24: 1-6; 19: 22.

The whole chapter is appropriate; but too long to quote.

This was the fate of the world that was drowned, those whom Christ went to preach to in their prison.

We have seen a literal fulfillment of the 29th chapter, why shall not the 24th be also literally fulfilled?

The prophecies of the apostles concerning the apostacy all apply with much precision to the fall of the Latter Day Church, and most of them can have no other application.

It seems strange, at first, that men of that age should have overlooked the events that fill so much space in profane history, to particularize those thought to be insignificant. Men of the world are blind to the fact that throughout more than a thousand years the priesthood was withdrawn from the earth. The prophets took little notice of the works of uninspired men; but the restoration of the priesthood, with gifts and blessings, and the renewal of the broken covenant by the ministry of angels, they foresaw with glad surprise, and wrote about with minuteness.

It is but reasonable that the people to whom this great trust was committed—modern Israel—should be a people of interest, and the prominent incidents of their history be foretold, so it has been.

When these latter day false prophets and teachers began to teach crime as a means of salvation, they fulfilled the prophecies of Peter who

called their doctrines "damnable heresies."

When they taught that Adam was God, they fulfilled Peter's prophecy, "by denying the Lord that bought them."

When they commenced to speculate off the earnings of the saints, and dispose of their persons and their property, and even their lives at will, they fulfilled Peters prophecies, "Through covetousness and with feigned words making merchandise" of them.

Those who fill their houses with other men's wives, and half grown daughters, Peter calls "natural brute beasts, made to be taken and destroyed, and perish in their own corruption, as Sodom and Gomorrah and the old world were overthrown. Their acts he calls "walking after the flesh in the lust of uncleanness;" and because they have been previously enlightened he represents them as rioting in the day time.

Going from house to house, bargaining for men's daughters, he calls "beguiling unstable souls;" and says of such, "their eyes are full of adultery and cannot cease from sin.

Their sermons and journals of discourses he calls "great swelling words of vanity, that allure through the lusts of the flesh, through much wantonness those that were clean escaped from them which live in error. While they promise them liberty, they are themselves servants of corruption;" adding, "For if they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome; the latter end is worse with them than the beginning. But it happened unto them according to the true proverb, the dog is turned to his vomit again."

All the denunciations against ancient Israel may be reapplied to them. They draw iniquity as with cartropes. They build up Zion with blood. Their

hands are full of blood. They have eaten up their vineyards, and the spoil of the poor is in their houses.

The Pagan beast slew millions of innocent men, and his image as many more; but the crimes of the false shepherds are more repulsive—secret murders—betrayal of innocence—prostitution of every virtue in the name of God—blood guiltiness.

The souls under the altar cry night and day, "How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them!"

Paul in Timothy describes them, and Jude devotes his entire epistle to a description of the latter day abomination. His epistle was given in the spirit of prophecy, and, as is common, had a meaning that at the time could not be understood.

The revelation that governs the apostate body under consideration, makes the obtaining of wives the only means of salvation; the man or woman obeying it may believe what they please, and may commit any crime but one, and yet become *Gods and pass by the Gods*. Their awful doctrine constitutes a fulfillment of the words, "turning the grace of God into lasciviousness, and denying the only Lord God."

Jude, too, compares them to Sodom and Gomorrah, "Giving themselves over to fornication," and calls them filthy dreamers that defileth the flesh. And to fix their identity, he calls them "mockers in the last time," who should walk after their own ungodly lusts. This prophecy could never have been fulfilled before; but is fulfilled now, and there is abundant proof that it will never be fulfilled again.

"These be they who separate themselves, sensual, having not the Spirit." He closes the chapter with an exhortation,

"But ye, beloved, building up yourselves in the most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And

of some have compassion, making a difference: and others save with fear, *pulling them out of the fire*; hating even the garment spotted by the flesh."

There has always been a mystery connected with iniquity. It began to work in the day of the first born son of Adam.

There was an incestuous marriage, a murder, and an oath. The oath may be the original of all oaths. Satan binds man in his compacts with them:

"Swear unto me by thy throat; if thou tell it, thou shall die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it they shall surely die."

"And Cain said, truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore, Cain was called Master Mahan, and he gloried in his wickedness. * * * For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret that was administered unto Cain by Satan. * * * For in the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother. And their works were abominations, and began to spread among all the sons of men. And it was among the sons of men. And among the daughters of men these things were not spoken"

The latter-day apostates claim that Freemasonry was originally the order of the priesthood, and became corrupted, but they have restored it and adopted it. I know nothing about Freemasonry; but Fremasons who have passed through the Utah secrets deny the imputation.

In the Book of Mormon, we read that

"Satan did stir up the hearts of the Nephites, insomuch that they did unite with those bands of robbers, and did enter into their covenants, and their oaths, that they would protect each other in whatever difficult circumstances they should be placed, that they should not suffer for their murders, and their plunderings, and their stealings."

"Now, behold, these secret oaths and covenants did not come forth unto Gadianton, from the records that were delivered

unto Helaman; but behold, they were put into the heart of Gadianton by that same being who did entice our first parents to partake of the forbidden fruit: yea, that same being who did plot with Cain, that if he did murder his brother Abel, it should not be known in the world. And he did plot with Cain and his followers from that time forth. And it is that same being who put it into the heart of Gadianton to still carry on the work of darkness and secret murder; and he has brought it forth from the beginning of man, even down to this time. * * * And behold, he doth carry on his works of darkness and secret murder, and doth hand down their plots, and their oaths, and their covenants, and their plans of awful wickedness from generation to generation."

THE EARTH NOT A GLOBE.

[Continued from page 143.]

While others fish with craft for great opinion,
I with great Truth catch mere Simplicity;
Whilst some with Cunning gild their copper crowns,
With Truth and Plainness I do wear mine bare.
Fear not, my Truth; the moral of my Wit
Is—plain, and true,—there's all the reach of it.
SHAKESPEARE.

The subject of the motions of the heavenly bodies is one of deep interest and which in connection with eclipses, will be perused with profit by all who have carefully read and considered the array of facts brought forth in previous articles on the Plane Theory, in contradistinction to the lack of all argument on the part of the Globe Theorists, who knowing the futility of their labored theories with inconceivable distances, magnitudes, motions and dimensions, and the general paucity of facts, and nothing left to build upon since the groundless suppositional foundations of the gaudy fabric have been taken away, and reason once more placed in the citadel asserting her right to the throne, have doubtless concluded that "discretion is the better part of valor," and therefore have neither submitted a solitary *so called proof* of rotundity or any of its appendages, nor attempted to show a *single fallacy* in the doctrine set forth,

although diametrically opposite to the globe theory, on every scientific point, as well as the constituent arrangement of nature; and have endeavored to content themselves with a few "thread-bare" anecdotes, or an occasional isolated passage of scripture, or the majesty of a *sneer*.

But it must be said here by way of remembrance that "he laughs best who laughs last," and that we have not only an *isolated* passage of scripture to support the labor in hand but the *whole* of it, and in due time it will be brought forth. With this assurance, that it is the saints' duty and privilege to understand all knowledge, to dissect rightly, to think closely, argue fairly and without prejudice or intimidation, deliberately decide in favor of the strongest testimony. We have taken in hand the great subject before us, knowing that the *right* with the *might* will shortly prevail.

"The moon is said to be a secondary planet, because it revolves around another planet, the earth, called a 'primary planet.' Primary planets are said to revolve around the sun as their centre of motion, while the secondary planets or moons revolve around their primaries. The earth; Jupiter; Saturn; Uranus and Neptune are said to be primary planets having secondary planets or moons accompanying them in their long journeys around the sun.

"The diameter of *our* moon is said to be 2,160 miles, its circumference 6,480 miles: its distance from the earth 240,000 miles: and revolves on its axis at the rate of ten miles per hour.

"The moon is said to revolve around the earth from *West to East*: and revolves on its axis in the same length of time that it revolves around the earth, and for that reason we never see but one hemisphere of the moon. To make a tropical or periodical revolution, that is a revolution from one *FIXED star* to the same star again, it requires $27\frac{1}{2}$ days, or in exact time 27 days, 7 hours and 43 minutes.

"To make a synodic revolution or a complete revolution around the heavens requires $29\frac{1}{2}$ days.

"The cause of this difference of time is the onward motion of the earth in its orbit around the sun at the same time that the moon is performing her revolution

around the earth."—*Smith's New Illustrated Astronomy*.

"The *FIXED* stars are those stars that preserve the same relative position to each other every succeeding day, month, and year. They exhibit the same general figure that they did in the days of Noah, Adam and Christ. * * * They are supposed to be suns, the great centres and controlling forces of planetary systems around which retinues of primary and secondary planets revolve. * * * The diameter of the star Vega is estimated to be 38 times that of the sun, (theoretically, equal to 33,758,096 miles in diameter, and 111,274,288 miles in circumference.)"—*Dick's Astronomy, Siderial Heavens, P. 34.*

Concerning the brilliancy of the *FIXED* stars, we read:

"But it is far more reasonable to suppose, that those brilliant stars accompanied with a retinue of worlds were moving with inconceivable velocity in an immense elliptical orbit the longer side of which was nearly in a direction to our eye, and that the most brilliant appearance was when they were nearest our system and gradually declined in their apparent brightness as they passed the curve in their departure."—*Emmons' Astronomy*.

From this it will readily be seen that if the *FIXED* stars, that is, the stars which have the *most rapid motion*, have from age to age maintained the same relative position to each other, they must therefore at all times have the same relative position to the earth, for if "it is most reasonable to suppose that those great controlling forces were moving with inconceivable velocities in an immense illiptical orbit," and yet maintained their relative positions throughout all the ages of the world, it would be the climax of stupidity to *suppose* they did not maintain their relative positions with the earth traveling at the very *moderate* rate of 1,000 miles per minute, and in the same general direction.

With this little fact borne in mind that "the moon's motion on its axis is but ten miles per hour," and it is said "that if a lunarian should provide himself with facilities of locomotion at this rate and start east at right angles

with the moon's axis, he could keep himself in the light of the sun during the whole journey of $29\frac{1}{2}$ days around the planet, and could he keep his travels eastward as fast as the moon travels westward, he need see no night, but live in perpetual sunshine." It is maintained by all respectable astronomers that "the moon presents the same side to the earth at all times; and in order to clear this up it is assumed that the centre of gravity of the moon is not in the centre of the moon's bulk, but it is toward that part of the moon's surface which is constantly toward the earth."

What have we here! 1st, The moon travels from west to east. 2d. It has an axial rotation at the rate of ten miles per hour, and in order that no misconstruction shall be put upon this axial motion, a lunarian is brought into the field and made to travel in the *opposite* direction. 3rd. The moon presents the same side to the earth at all times. Surely we must be mistaken in the term *revolution*, or perhaps there is an *astronomical* interpretation which we have never learned; but hearken to Webster:

"Revolution—The act of revolving, or turning round on an axis or centre; the motion of a body round a fixed point; rotation; as, the revolution of a wheel, of a top, and the like, * * * the motion or period of rotation of a heavenly body about its axis."

According to Webster, then, the moon can have no axial motion, for that body does not turn round on an axis or centre, like a wheel or top, if so be that the same side is constantly towards the earth, no more than a *calif* would revolve on an axis of *its* own if held by a rope and be made to complete a circle, although it may present the *same side* to the boy who may be sporting with it.

But we are informed that the lunarian could keep himself in the light of the sun for $29\frac{1}{2}$ days, if he would start eastward at right angles with the

moon's axis. But to be in "perpetual sunshine," he must travel eastward as fast as the moon travels westward, but how is this, we have just been informed that the moon's westward motion is only an *apparent motion*, and does not exist in fact, but it *does* travel from west to east. If then he is to travel eastward as fast as the moon travels west, in order to be in perpetual sunshine, and since the moon don't travel westward, I think the wisest plan would be for him to not "provide himself with locomotion facilities," and save also his $29\frac{1}{2}$ days travel. As for the direction in which the moon travels, whether it is to the east or west, after so much learned astronomical speculation, we think it wisdom not to hazard a conjecture, but to submit it to the scrutiny of the people, perhaps some eye will detect it; or perhaps the lunarian may chance this way, and if he does we will hear how *he* reasons about it.

But the revolution of the moon is a revolution, a complete revolution: whether it be from any fixed point of observation upon the earth's surface, which is the natural, rational and only true mode of determining; and the only way in which astronomers or anybody else can determine; or from star back to star as it is true to a demonstration that the relative positions of the earth and fixed stars always remain the same. As the moon is said to be the constant attendant of the earth, and is at a uniform distance from the earth, and maintains nearly a uniform velocity around the earth, and upon its own axis; and its circumference 6,480 miles, and its rate of motion on its axis 10 miles per hour, in 24 hours it would have an axial motion of 240 miles: and if it revolves at the rate of 240 miles in one day, to make a complete revolution, or to revolve a distance equal to its own circumference, or to cause that distance of surface to pass any designated spot, it would re-

quire as many days as 240 miles is contained times in 6,480 miles, which is equal to 27 times, and if the premises are correct in this length of time, 27 days, neither more nor less, will a complete revolution of the moon, upon her axis, occur: whether she be following the earth through "boundless ether," as a "secondary planet" or if the earth is a stationary plane or ball: whether the moon travels half way round it or $27\frac{1}{2}$ times round it, there will be 27 days exhausted, no more or less, for if the foregoing statements are correct concerning circumference and rate of motion, at the expiration of 24 hours, 240 miles will be measured out by the moon, and so on for 27 days when a complete revolution will be accomplished. Therefore it must gain three days in one month, or about every 30 days, and to gain one revolution, or one month, it would require as many months as three days is contained times in thirty days, therefore in ten months one complete revolution of the moon would be gained, and its entire surface brought into the view of terrestrial observers. For it must be clearly understood that the onward motion of the earth can in no way affect the axial motion of the moon, for the force necessary to generate an axial motion of the moon cannot be drawn upon, or vitiated by its onward motion through space, no more than the circular motion of a rope would be affected, whether the little girl should remain in one locality or move forward at a rapid pace while "jumping the rope."

But it is assumed that the centre of the moon's gravity is not in the centre of the moon's bulk or mass, but is toward that part of the moon's surface which is constantly toward the earth, and this side is said to be kept constantly toward the earth by the preponderance of the attraction of this side of the moon over that side of a less specific gravity. If the latter theory and the "attracting" theory be cor-

rect, then the moon has just no revolution at all on its own axis, but is kept in position in its onward journey around the earth in the same way that a ball is kept with the same side constantly toward the hand of a boy while swinging it round with rapid motion by a string, whether he stands still, or runs in a straight or elliptical course. The attraction of gravitation answering the same purpose to the moon, as the string to the ball, and is so demonstrated in works on astronomy. But when we remember that the axial motion of the moon is, as near as can be determined (by Philosophers), about ten miles per hour, and *astronomy is an exact science*, it will readily be seen that the *bolster* is too short. Three days are irretrievably lost, and to gain this time the earth is started on a whirling expedition through space, and the moon hurried along after, no wonder she turns pale and loses two days and a half of her gained time. Still one half day is unaccounted for, and with so slight a gain, it would require but five years to gain a complete revolution. It is, in reality, not necessary to have a complete rotation of the moon to bring both hemispheres into view, half a revolution is all that is required, providing the moon is a globe. A gain of half a minute per month, or in one revolution, would cause both hemispheres to be visible every 3,600 years, and the moon's visage would be constantly changing.

It is declared that the heavenly bodies all have an eastward motion through the heavens and not a westward motion as they appear to have. The always apparent motion is a deceptive one, and the imperceptible is the true one. This may all be so, but we "*can't see it.*"

Let us consider 27 d. 7 h. 43 m. is the exact theoretical time of the moon's revolution around the earth from west to east and from one fixed star to the same fixed star again; but we are informed that the fixed stars are those

having the inconceivably rapid motion, of course this is said to be the most *reasonable supposition*. Then that true but imperceptible motion of the sun, moon and stars from west to east! We are directed to take our position facing southward at 11 o'clock at night. It is now eleven hours since the sun passed the meridian, and we now see certain stars in the meridian, and they are traveling steadily around toward the west, but astronomers say they are actually going east. We must now wait 24 hours almost, and then upon the watch tower at four minutes before eleven we find the same stars on the meridian, and by eleven they have gone further on in their journey.

A moment's reflection, and we discover that four minutes have been gained in one revolution, and in 365 revolutions, 24 hours will be gained; so that in one year, or 12 months, the same stars will again be upon the same meridian. It will here be observed that the stars referred to will in one year have gained one revolution on the sun, the former making 366 revolutions, the latter 365 revolutions, during the year; and that part of the year they will be to the right of the sun's relative position and part of the year to his left. Then what are the facts in the case, viz., that the sun, moon and stars all travel from east to west, but some of them much slower and others faster. In the course of the year, the sun in moving slower than the stars or some of them, appears to those who make such "*reasonable suppositions*," that he travels in the opposite direction. With regard to the moon it will be seen that her case is viewed in the same light as that of the sun. She is said to revolve around the earth from west to east each month. The circle which she is supposed to make, while presenting to us the various phases, is thus imagined to be a complete monthly circle in consequence of the extent she falls behind the other heavenly

bodies each day, and it is on account of her very slowness of motion, that she is supposed to make the most rapid revolution of all.

PLANE FACTS.

REMINISCENCES OF LOVED ONES GONE BEFORE.

Written at Davisville, California, November 22nd, 1871, by J. B. Price, and affectionately dedicated to his youngest and only surviving brother, Mr. Alfred Price, Cheltenham, England.

I'll sing of my loved ones, my dear ones no more,
Whose missions being ended have "Passed on before,"
Through the land of dark shadows, to that blissful
shore
There they rest from there labor, and sorrow no
more.

My father, my mother, my brother, adieu!
With deep strong emotion, my heart heaves for you
While I dwell on those pledges of kindness which
prove
Your heart's deep devotion, and rich wealth of love.

With a deep fascination, the past I review,
And the scenes of my childhood in fancy renew,
When we roamed in the woodlands, my brother
and I,

And climbed the huge firs to their proud summit's
high.

When we swam in the mill pond, and fished in the
brook,
And trapped the proud eagle in his high rocky
nook,
Pursuing in rapture o'er woodland and sea,
What e'er took our fancy, both Richard and me.

On school-days we trudged side by side every morn,
The rain, mud, and snow disdaining with scorn;
Though miles far away, over hill and down dale,
Our watchword was "Onward," our motto "Ne'er
Fail."

And in years more mature, when the nature divine
Sought out, mid the mortal, a life more sublime,
With rapt admiration, we heard and adored
The "plan of salvation," from heaven restored.

And we bow'd in delight, with 'One heart and one
mind',
To the savior's last message, revealed to mankind;
And list! O, ye mortals! know that Jesus still lives,
And still through obedience, His Spirit he gives.

Being born of the water, as Jesus had said,
The presbyters' hands then being laid on the head;
O! the joy of that hour! O! the peace so sublime!
The effulgence of glory, that then filled our mind.

Visions and dreams by the Spirit were given,
And our pathway illumed by the pure light of
heaven,
Our watchword "still onward," with joy in the
Lord

We beheld our dear parents, obey the glad word.

Our hearts to each other were truer than steel,
We were one in our troubles, and one in our weal;
In manhood, in boyhood, his brave heart the same,
Peace be to his ashes—all sacred his name.

And peace to the ashes of her who in youth,
Bid our feet never stray from the sure path of truth;

Whose examples and precepts, a beacon of light
Warned of whirlpools and breakers on th' dark sea
of life.

O! well I remember, when round her arm-chair
At night-fall we gathered to learn our first prayer,
How she taught us of Jesus; in language sublime
Committed her dear ones to keeping divine.

And well I remember the hopes and the joys
Of a kind, loving father, who gazed on his boys,
While his tall, manly figure, and great gushing
heart,
Were bent on some project, new joys to impart.

And well I remember those grave counsels given,
To light up my pathway through earth unto heaven;
As 'mid fears and embraces, I bade home farewell,
Th' wide ocean to cross, in a strange land to dwell.

True Latter Day Saints' Herald.

PLANO, ILL., APRIL 15TH, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

THE BODY OF CHRIST.

"Ye are his body." How very suggestive of the relationship the church sustains to the Divine Master, and of the duties and obligations growing out of that relationship, is this trite saying of the Apostle Paul. The militant church the mystical body of the Redeemer.

A natural body may be perfect, or imperfect. Its every bone, sinew, ligament, muscle—its every part may be complete and properly placed, or it may be incomplete and inharmoniously conjoined. It may be well and regularly developed, or it may be illy and irregularly protuberant here, and depressed there, contrary to all physiological rules of proportion. Symmetry of form and beauty of contour may distinguish it, or deformity and uncouthness disfigure it. Its vital apparatus may be in a healthy, or in an unhealthy condition. Not anything that can increase its usefulness or add to its beauty and gracefulness, may be lacking,—its teeth may be of pearly whiteness, its nails of clear and due proportions, its crowning glory bright and glossy hair whose texture is of almost silken fineness and in great abundance; or it may have the hollow cheek, the broken nail, the hairless brain, and still be a "body" capable of performing the functions necessary to perpetuate its existence, for a time, at least. Some organs are absolutely essential to animal life; others are useful, yet may, though not without disadvantage, be dispensed with. If the vital organs be

destroyed, animal life will cease; but a limb may be amputated, and other organs perish, yet the rest of the body will live on to a good old age.

The human organism may well be chosen as the figure of the church. The study of its nature and laws, its changes, and experiences, from its inception to its dissolution, teach many a useful lesson that well repays the student for his pains.

The mystical body, the church, has too a history; a peculiar and a marked one. The gospel dispensation was not ushered into life with all the paraphernalia requisite to accomplish the great work encompassed within the design of its originator. It came gradually into notice, winning its way significantly, yet gloriously; shedding its own light upon the past history of a great but degenerating people, ever increasing that light until the brightest star among the galaxy of Israel's former luminaries seemed but dim and cheerless compared with its still rising glory.

Jesus appeared humbly at Jordan. Time passed, and but little seemed to be done. Apostles, Seventies, were chosen; but their labors were all confined within the narrow limits of Judea and Samaria. The Son of God, the Hope of Israel, was taken captive, was crucified, and the Apostles "forsook him and fled." Weeks passed by. He had arisen, and appeared to his disciples, of whom it could be said, after three and a half years of earnest labor and wondrous miracle-working power, "the number of names together were about a hundred and twenty."

An effort was made to "fill up" the Apostolic quorum, (for the idea had not then obtained that the first twelve only would be called), and in subsequent times Evangelists were sent out, Pastors ordained, Bishops set apart, Elders, Teachers, and Deacons qualified, while of the Priests, the sons of Levi, who accepted the gospel covenant, were doubtless found men to administer in sacred things under that covenant. "Helps and governments" were instituted as occasion might serve; but whatever degree of authority any man held, he was expected to labor as a servant for Christ, and not "lord it over God's heritage," as did the Gentiles.

No one organ of this mystical body was to consider itself, or to be considered as supersessory of any other. Each joint was expected to supply its quota of nourishment for the support of the entire body, and all were required to *grow together in love*, built up unto the Head, who should be looked to for direction to govern the remotest part in all things concerning which His mind had not already been expressed, or on which there could possibly arise any doubt.

How much more beautiful the thought that the head, the centre of the intellectual economy, should transmit its messages through its legitimate connections even down to the feet, than that the feet and hands should counsel together what course to pursue irrespective of the head, and esteem themselves to be the guides to the body. "He is the head of the body, the church: who is

the beginning, the first-born from the dead; *that in all things he might have the pre-eminence.*" So taught Paul.

When the great work of the last days commenced, the number of its adherents was but few—six, all told; but as the church grew in numbers, the little body in proportions, it developed its powers, and Jesus, its great Head, gave to it the requisite form by and through which the Spirit, its functional and life-principle, could operate to the successful conducting of its affairs,—the distinctive form by which it could be recognized among men as *his* body. Joseph and Oliver were called to be Apostles of Jesus Christ,—“First, Apostles.”—Other Apostles were called, also High Priests, Seventies, Bishops, Elders, Priests, Teachers, and Deacons. “Helps and Governments” were appointed, as High Council, Presidents of Quorums organized for the more effective and systematic working of the ministry, Conference and Branch organizations with the necessary governmental authorities, and every institution deemed requisite for the successful carrying out the great trust committed to man by the Master; and so long as this was done under the guidance of the Holy Spirit, and maintained in purity for the glory of God, and the welfare of souls, the blessing of the Master rested on his servants. Would that they had ever continued under that blessing.

As the natural body is imperfect when deficient in any part of its organic structure, so is the mystical body. It were far better however to wait the Spirit's dictation, than to attempt ourselves to supply the deficiency. A more perfect organization of the church of to-day is desirable, and anxiously looked forward to by a majority of the members; but better far is it to have but few officers who will work, than multitudes to clog the wheels and prevent others from working, or render their labor more difficult to perform. “In the multitude of counsellors there is safety,” it is written; but in the multitude of *contenders* there is danger, would be equally true. Whenever the Lord shall endow His servants with His Spirit to such a degree that they shall hold their differences in amity, without unkind reflections upon each other's views, a much more complete organization will be practicable, but not till then. Nor will He do this until individually, and as a people, we bow ourselves before Him, in Spirit as well as in word, and follow Him whithersoever He leads. The remedy is in our hands; shall we use it?

When any part of the natural body, through malformation or disease, an anæmic or enfeebled, or lethargic condition, is incapable of performing its functions, or neglects to perform them, the whole body, and even the mind, suffers in consequence; so is it with the mystical body. Yet how many there are who encourage improper thoughts, who defile themselves with improper language, who are spiritually listless, dull, stupid, torpid, sleepy, lethargic, willing any one shall work except “dear self,” and active only when they see a good chance to criticize or condemn the workers. Can the church attain perfection by such a

policy? Never, no never. We have no time to spare; none to waste. Action, earnest, faithful action is demanded, and if we do not arouse to action, many of us will be moved out of the way; for the Lord will not suffer His work to stop.

"Elders, awake, for the Master is calling,
Calling you onward to labors of love."

The Priests, Teachers, and Deacons—the standing ministry to the church—should be active too. While the Elders are upon the ramparts, and establishing new outposts to extend the stakes and lengthen the curtains of Zion, these home-guards should be at their posts. While the ministers of God holding the Melchisedec Priesthood are heralding the glad news abroad, the priest preaches, baptizes, administers the sacrament, visits the members, and takes general oversight of the flock;—the teacher and deacon watch over the church, and guard it against hardness, lying, backbiting, and evil-speaking, labor with the members to stir them to active duty, warn, exhort, expound, and invite the sinner to come to Christ. Thus the body, nourished by that which every joint supplieth, groweth up in love. How beautiful is God's plan—how imperfect are men's plans. Let us strive to be worthy of our holy calling in Christ Jesus.

Correspondence.

ELDER FORSCUTT *versus* REV. GEO.
B. WRAY.
PLEASANTON, Iowa,
March 10, 1872.

Editors Herald.

On Monday evening, Feb. 9, 1872, was commenced a discussion of several propositions at Pleasanton, Decatur Co., Iowa, between Br. Mark H. Forscutt and Rev. Geo. B. Wray, of the M. E. Church at Lineville, Iowa. This debate was of Mr. Wray's own seeking, who claiming to be a champion debater against Mormonism of some twenty year's standing in England, desired to meet one of our ablest men, as he had no disposition or time to engage with "guns of small calibre."

The questions were:

1st. "Was Joseph Smith a true Prophet?" M. H. Forscutt, affirmative; Geo. B. Wray, negative.

2d. "Is the Book of Mormon an uninspired production?" Rev. Wray, affirmative; Elder Forscutt, negative.

3d. "Are the revelations in the Book

of Doctrine and Covenants inspired?" Elder Forscutt, affirmative; Rev. Wray, negative.

4th. "Are the vices and crimes charged to Brigham Young and his followers the natural outgrowth of Mormonism proper; and is the church they represent any part of the Mormon church proper?" Rev. Wray, affirmative; Eld. Forscutt, negative.

These subjects were debated in seven sessions of two and one half hours each, (excepting one of three hours.) We shall not attempt a report in full; but suffice with summing up. Owing to request of Mr. Wray, neither question was submitted to the audience for decision; but had it been, there is no dispute with us but that Br. Forscutt would have received the major vote of signal victory in each issue. We are credibly informed that the former M. E. minister of this circuit, who was present, declared Mr. Wray beaten on every point unless it was the 3rd proposition, in which Mr. Wray created a sensation by falsely reading the Book of Doctrine and Covenants, but the independent thinkers all, so far as we have ascertained, declare complete victory to Bro. Forscutt.

As a sequel to the foregoing we will conclude by stating that seven were added by baptism. Prejudice was broken down, and many honest hearts made to consider the "way of life." The saints were comforted and made happy by the triumphant vindication of truth, and the beautiful and explicit exemplification of our holy faith in Christ. To the Father, Son, and Holy Spirit be all the glory, now and ever more, Amen. Calls at Decatur City, Dion, and elsewhere, for Br. Forscutt, and elders of his class are in good demand. Would to God we had one or two of that stamp to labor in this vicinity. Z. H. GURLEY.

By order of Com. { E. ROBINSON,
A. W. MORFET,
Z. H. GURLEY.

DEBATE BETWEEN ELDER FORSCUTT AND REV. C. W. SMITH.

KEWANEE, Illinois,
March 30, 1872.

Dear Herald:

Permit me through your columns to say for the information of your readers, that another decided victory has been achieved for the truth recently, at the Centre School House, near Victoria, Knox Co., Illinois, the particulars of which are as follows:

Br. Hyrum Bronson, of Princeville, had been preaching at the above named place, and as the result of his labors had baptized two into the kingdom. Rev. C. W. Smith, Christian Advent, had also been holding meetings at the same place, and whether he was displeased at not getting any converts, or because we did, I am unable to say; at all events, he attacked Br. C. C. Reynolds, President of the Victoria Branch, ridiculing the Book of Mormon in unmeasured terms, and pronouncing us all a deceived people. Finally, he gave a challenge for discussion, which was accepted, and matters being duly arranged, said C. W. Smith and Br. M. H. Forscutt met at the above named place on Monday morning, March 25th, 1872, for discussion.

SUBJECTS DISCUSSED.

1st. "Is the Book of Mormon of Human origin?" C. W. Smith, affirmative; M. H. Forscutt, negative.

2nd. "Is the Book of Mormon an Inspired production?" M. H. Forscutt, affirmative; C. W. Smith, negative.

The affair created quite a local excitement, and the turnout was good, considering it was in the country. The ball was opened by Mr. Smith, and he did his best to maintain his position; but it became apparent to all, at an early stage of the proceedings, that he had "reckoned without his host," for every argument advanced by this would-be Mormon annihilator, was met, analyzed, and scattered to the four winds in a masterly manner by Br. Forscutt. At the close of the discussion on the first question, a vote was taken, according to previous agreement, which resulted in giving us two to one in favor of the truth.

In the examination of the second question, Br. Mark led off in grand style, and it was very evident that all the Latter Day Saints present felt proud of their religion, while listening to the eloquent and logical reasoning of our brother, as he nobly defended the revelations of God to the descendants of Joseph on this continent; and as the discussion progressed, it became more apparent that every attempt made to overthrow that book only tends to show what an invincible fortress defends it. Truly, "the wisdom of their wise must perish." At the close of the debate on the second question, a vote was again taken; and notwithstanding many had left the previous evening who gave us their first vote, and would have given us their vote again; while all of Mr. Smith's friends were present, we believe, we obtained a majority of five in favor of the truth. Judging by the remarks of many after all was over, we have reason to believe that the word of truth has taken root in the hearts of many, and ere long will germinate and bring forth fruit. We were

avored with the presence of Elder E. Banta, of Sandwich, Ill., and we are of opinion that he laid several pounds of fat on while listening to the debate. It is but justice to say that as a whole, our opponent and his friends demeaned themselves in a gentlemanly manner, and never but once in all the proceedings, had we to listen to any of those slang phrases so common with most of our opponents and that single word was taken back immediately when brought to his notice. With one exception, the arguments brought against the book were all old; those we have been replying to for forty years, such as "Bad grammar," "Modern style of language," "Spaulding story," "Barges with a hole in the top and a hole in the bottom," "Jesus taught as the Redeemer before His birth," etc., etc. The one new objection, to me, was that the book taught the immortality of the soul, and consequently must be false. This will no doubt appear strange to many, when told that the Bible was the standard by which to test the divinity of the book. The debate lasted from Monday morning till Wednesday noon, in the course of which time six sessions were held, three of two and one half hours, and three of two hours each. The friends in the neighborhood treated us with the greatest kindness, providing us food to eat, and good beds to sleep in at night; for all of which we feel very grateful. We have faith that ultimately much good will grow out of this debate for the cause we all love so dear, which may God grant, will ever be my prayer. Br. E. Stafford was present as a reporter, and may offer for publication a more detailed account of the debate.

Yours in gospel bonds,
JOHN S. PATTERSON.

EAST TAWAS, Michigan,
March 27, 1872.

Kind Herald:

Glad hearts speaking through your columns from many parts of the land, re-

joicing in blessings from an obedience to the gospel, have been so good and cheering, that I desire to *join* such general "saints' meeting."

My hope is in the ultimate triumph of the Latter Day Work; and how inspiring are those testimonies thrown in my reading by the *workers*. All told, it is but a little army now that's holding the Master's banner—a few thousand—disseminated as leaven throughout the weighty lump; but the "one faith, one hope, one spirit" inspiring this body, to be "of the same mind and speak the same things," is truly divine and majestic, moving surely onward, preparing a people to meet their Redeemer. Michigan saints have well founded their faith upon that solid rock, through the gospel, and look with hope to a brighter day in the history of gospel preaching among their friends and neighbors.

Elder E. C. Briggs has most nobly deprived himself of the writer's home pleasures, to aid the cause of truth in the district, braving the storms of abuse raised by the ignorant; and thanks be to Him who giveth the victory, many dear souls already rejoice because of his labors. Surely no man can do more effective preaching in a given time than our district president, who places a value of twenty-four hours in each day allotted him.

At Coldwater many efforts were made to destroy the character of the Latter Day Work through an appeal to those romantic falsehoods, conceived and published by Hulburt, Howe, Pomeroy, Tucker, J. W. Beadle, and others—but a few hours' criticism of each was sufficient to show their condemnatory character to the honest public, in their hundred contradictions and spurious quotations.

Mr. Tucker's work, upon which so many rely for evidence, contains ten contradictions in its first fifty pages—while Mr. Beadle's work is but a mass of *perverted* matter and contradictions—shame! Shame! that men claiming the character

of honesty will take books and pervert their readings to deceive an unguarded public; and still greater shame that professed christians will resort to such works to defend their positions when they have their Bibles before them. Truly they rely more upon the "law and evidence" of "novels," than science and revelation to support their "no investigation" systems.

The brethren are good, live, spiritual workers at Coldwater; and after stopping so long with them, it was not pleasant to leave. May the Lord prosper their devotedness.

Sunday, 10th, I was privileged to meet with the Hopkins saints. Brn. Church, Thomas, Cochran, S. I. and N. Smith seem alive to the work. Two good members, David Thomas and wife, have just gone to make their home in central Illinois. Brs. O. B. Thomas and A. S. Cochran have been holding meetings with interest to congregations in other places.

In Grand Rapids, error is being met by a live and prompt Bostonian, Elder J. Byron Brown. The issue will result in good. Peace to his pleasant family and those friends to the truth, Messrs Wait and Randall.

Elder J. Norton and saints at Alpine bear a good word for the work, and in the main we have much to make glad the heart—as well as freeze—in Michigan.

Much has been lost to the cause in the absence of Br. H. C. Smith from the ministerial field the past winter, but this cheering news comes by letter from him: "I hope soon to engage with you in the good work, and, by the help of God, shall not cease, till every son and daughter of Adam is redeemed." That kind of courage will make a success. Parting with Br. Briggs at the Rapids, and making a lone journey of two hundred miles to this place, opened a new way to a trial of courage—once the monotony was broken by a little discussion in the car with an evangelical passenger, who was in the good work of distributing gospel (as he supposed)

tracts—which greatly amused some of the passengers to find that a man sometimes is caught distributing for gospel that which is false. A place for getting off stopped investigation, my friend's time being up, distributing some Epitomes, I resumed my loneliness. One gentleman of fine culture, after reading the tract, invited me to visit him should my mission take me at any time near the city of St. Johns.

Arriving in this city one week ago, I was made happy in meeting a good faithful brother, C. W. Conat, also Francis Earl, a young brother from Cass county. Have held four meetings; but find the people very cautious about investigating. Our congregations are better each time however. May we have the prayers of the saints that good may be done.

E. L. KELLEY.

NEPHI, Utah,

January 4, 1872.

Dear Brother Joseph

It is not often I intrude upon your precious time and patience, which I have often thought must be overtaxed. But seeing a call for help to fill the columns of dear *Hope*. I felt not a little astonished; but was more astonished when I read that *Zion's Hope* was likely to die a natural death. I felt grieved, and after some little talk in my family, I gravely concluded that "This was one of the signs of the times," at least to me.

Now had the *Hope* depended on Utah and its progeny for support, the like might have been expected; but when we look at the surroundings of our brethren and sisters in the East, I am led to exclaim, "The nearer the church, the further from God," or the saints are indeed poor. Of the two, I am inclined to believe the latter; for the Lord hath not called many rich or noble into his fold: beside this, it is not the riches of this world that the saints are seeking, neither are they worldly treasure seekers. Jesus says, "The friendship of the world is

enmity against God. While little is given to the saints, little is or can be done or required; still, if that little be done by each one, much good may be done. It takes but little to keep the *Hope* alive.

Why should we bury the one talent in the earth, or in other words, let it die for want of culture, or a little nurture? The bread cast upon the waters shall return. But if we let so precious a gift as one talent die away, it seems to me we shall merit *nothing*, and deserve *less* or in plain terms, "From him that hath not shall be taken away that which he seemeth to have."

I admire that sort of pity which Frances offers for the *Hope*. The ingenuity of Perla Wild is very seasonable. Let each one strive with a righteous emulation to outvie each other in supporting a cause we all are, or should be, equally deeply interested in. And if we cannot from our small amount give as much as those blessed with a greater supply of means, despise not the day of small things until favored with a greater abundance, but ever remember "The Widow's Mite."

W. WORWOOD.

SEYMOUR, Wisconsin,
March 14, 1872.

Br. Joseph:

My attention was called week before last, while at work in my shop, to several men who had gathered in front of the shop. I went out to see what the cause was, and found that they had some pieces of partly rotten wood in their hands. They told me that it came out of a well. I went to where they were digging the well, about thirty rods from there. Last year it was all covered with forest trees. They dug down for twenty feet, when they came to this timber. They took out a piece of tamarack about three feet long and about six inches thick. It seemed to be quite sound; they took out also some black ash.

Where this well was dug is high land, and there were white oaks, I should judge to be five hundred years old. I asked the men

how they supposed this timber came so deep in the ground. They said that they supposed that it had been low land some time, and the ground had washed over it from the high land. I don't believe as they do, but will leave it for some wiser man than I to judge how it came there. I will enclose a piece of the black ash. Your brother,

JOSEPH MOLLET.

[Accompanying this letter was a piece of the wood, about four inches long, marked with the grain growth of four years. It is well preserved, but friable from its long submersion in the earth.]—ED.

COTTAGE CORNER, Kan.,

February 21, 1872.

Brn. Joseph and Mark:

I have just returned from Jacksonville, Neoshoe Co., where I held a nine nights' discussion with a Methodist minister; a learned gentleman, on the following questions:

1st. Do the scriptures teach that immersion is the only true mode of baptism?

2d. Do the scriptures teach that baptism is essential to salvation? (Both of which I affirmed.)

3d. Do the scriptures teach that Jesus Christ is God, *i.e.*, the very Eternal God? (I denied.)

4th. Do the scriptures teach that the miraculous gifts enjoyed by the apostles were to be enjoyed by believers in all ages? (I affirmed.)

5th. Did there any truly Christian church exist after the fall of the Roman empire, and prior to the time of Joseph Smith and the Latter Day Saints? (I denied.)

Great interest was manifested by the multitude that crowded the large hall to its utmost capacity, and I rejoice in the prospect of the great good that will result from this discussion. Previous to the discussion, and during the time occupied in discussing the first and second proposition, the gentleman seemed very sanguine of success; but it soon became apparent that he felt that he could not succeed.

You will see by our conference minutes that I am still to keep moving in the good cause. God bless the good saints of this district for their kindness to me and mine. I have opened new fields of labor, and still the cry comes from all points of the compass, "Why don't you come and preach to us?"

Yours in gospel bonds,

B. V. SPRINGER.

MORRISONVILLE, ILL.,

February 19, 1872.

Br. Joseph.

We arrived here the next afternoon after leaving Plano. We got an appointment for the next night, and have kept it up ever since, except singing school night. I preached twice yesterday. We are going to-day in search of water. I think five intend to be baptized to-day, others would, only for riding ten miles in the cold to get to the water. A third class of circumstances prevents. Six have been baptized.

Yours in Christ,

D. POWELL.

MIRABLE, Caldwell Co., Mo.,

February 22, 1872.

Br. Mark:

I am now living in Caldwell county, near the town of Mirable, and about two miles from Far West.

Shortly after your visit to Independence, I was taken sick. Not long after this, my family, one by one, were taken down, until we were all sick; they with the ague, I with inflammatory rheumatism. After lying two and a half days so low that I could not rise without fainting, I told my wife that this would not do for me, I must work, or we would starve. Through the blessing of God, I was enabled the day following, to go to town for provisions. Two days after this, my wife was taken down with the same disease, and for three weeks, she was not able to raise her head from the pillow. I had then six sick persons to attend to, and one of those a child that had to be weaned because of the sickness of its mother, not one dollar in money to buy nourishment for them; and not a living soul to assist me, but the Master; and it seemed

like he had forgotten me in this my hour of trial. I did not feel to complain, nor communicate my condition to the saints. After remaining in this condition about a month, I began to struggle with the Lord for assistance, which assistance he caused to be sent to me from the Far West branch. They sent me a load of provisions, and an invitation to come and live with them, and they would maintain my family, and let me travel and preach constantly, as the Spirit might direct me. This offer I accepted, as being from the hands of the Lord. Two weeks after, they sent two teams and moved us up to Caldwell. One of the brethren gave me land to build on, and for a garden; also the privilege of timber for building purposes. The brethren turned in and put me up a house, small but comfortable. I am happy in the possession of this my first home in Missouri, and for this cause, I believe it to be a gift from the Lord.

I arrived in Caldwell county on the 9th day of December last; since that time, I have preached twenty-one times. I have been assisted in my labors by Bros. Paul Frost, Wm. T. Bogarth, of Far West, and A. N. Caudle, of Illinois. These brethren are active, and full of love for the truth. My labors, as yet, have been confined to Caldwell county. We have great prospects of a good harvest, and we expect to begin to gather sheaves soon.

Your brother,

J. S. LEE.

BATTLE MOUNTAIN, Nevada,

February 25, 1872.

Br. Joseph:

I have preached here a couple of times, but the people do not want to hear the gospel, they are afraid of the name of "Mormon," and for that reason they will not come and hear. We live on the railroad, and if any of the brethren are passing, we would be very glad to have them stop and see us.

Your brother in the gospel of Christ.

ALBERT HAWS.

SAY not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee.

WHERE there is no vision the people perish.

Conferences.

Southern Nebraska District.

The Quarterly Conference of this District was held at Nebraska City, in Simpson's Hall, Feb. 11 and 12, 1872. James Kemp, president; R. M. Elvin, secretary.

11th. Morning Session.—Preaching by Elder David H. Smith; subject, The Eternal Judgment.

Afternoon Session.—Preaching by Elder E. C. Brand; subject, Unity and Church Organization.

Evening Session.—Preaching by Elder David H. Smith; subject, The Object of the Gospel of Christ.

12th. Morning Session.—Minutes of last conference read and accepted.

Branch Reports.—Nebraska City: 9 elders, 1 priest, 1 teacher, 1 deacon, 76 lay members, 88 total numerical strength, 2 removed by certificate, 1 died, 1 marriage solemnized, 1 child blessed. R. C. Elvin, president; R. M. Elvin, secretary.

Camp Creek: 8 elders, 1 priest, 1 deacon, 31 lay members, 41 total, gain by certificate of removal 2, on other evidence of membership 4. Loss, 1 died. James Kemp, president; John Lee, secretary.

Nemaha: no report.

Elders' Reports.—Elders John Jamieson, Samuel Campbell, Sen., Elke Jasper, Knud. Johnson, John Chapple, Henry Kemp, James Thompson, Thos. Nutt, (had baptized one), D. Jones, R. M. Elvin, E. C. Brand, William Redfield, David H. Smith, P. C. Peterson and R. C. Elvin, reported; also priest John Lee.

Committee Report.—To the brethren in conference assembled. The undersigned, appointed November 13th, 1871, to investigate the charge of adultery against Samuel Campbell, Jr., would beg leave to report that we have performed our duty. The brother pleads guilty. Respectfully submitted.

R. M. ELVIN, }
HENRY KEMP. } Committee.

Nebraska City, Feb. 10, 1872.

Br. Samuel Campbell, Jr., confessed his crime, asked forgiveness, and promised never to be guilty of the like crime again.

On motion his confession was accepted, he was forgiven, and the committee discharged.

The subject of missions was discussed at length.

On motion, Elders Thos. Nutt, E. C. Brand, John Jamieson, and priest John Lee were appointed to labor in the district; and Elder D. Jones to labor in the Nemaha branch and vicinity.

The conference granted to the Scandinavi-

ans the privilege to organize a Scandinavian branch, and the President of the District was authorized to see to the organizing of the branch.

Br. James Kemp reported that he had collected \$3.00 from Br. John Lee, and \$5.00 from Chas. Slocum, as tithing.

Br. James Kemp reported that he had demanded all the licenses he was authorized to call in, and had only obtained those of David A. Allen and John Mathers.

Resolved that we consider the resolution of the conference of November, demanding certain elders' licenses.

It was proved that the resolution was illegal, for the reason that these elders were not first labored with; the vote on the original resolution was then put and the resolution was lost.

On motion, it was concluded to represent this district at the Annual Conference by letter.

On motion, all the authorities of the church were sustained in righteousness.

Adjourned to meet at this place, May 19th, 1872, at 10 A.M.

Decatur District.

The Quarterly Conference of this District was held at Little River branch, on Dec. 2, & 3, 1871. A. W. Moffett, president; H. C. Hall, clerk.

Morning session devoted to prayer and testimony.

P.M.—On motion, the minutes of the last conference were read and accepted.

Branch Reports.—Lamoni: organized Nov. 12th, 1871. 4 officials, 15 lay members. C. H. Jones, president; Zenos H. Gurley, clerk.

Little River: 69 members, including 2 high priests, 1 seventy, 7 elders, 2 priests, 2 teachers, 1 deacon, 1 elder acting as deacon, and 2 children blessed. E. Robinson, president; L. Little, clerk.

Elders' Reports.—Geo. Morey, Geo. Braby, O. J. Bailey, J. P. Dillen, E. Robinson, Geo. Bird, A. W. Moffett, Geo. Hall, and Zenos H. Gurley reported. The last named had baptized 11 since last report.

Priests Wm. Dodson, Joseph Wheeler, and Geo. Ross reported.

Teachers David B. Morey and Lyman Little reported.

Officials Present.—2 high priests, 1 seventy, 7 elders.

Missions.—George Braby and O. J. Bailey were continued in the same field of labor as before.

The following elders were appointed by name to labor as their circumstances will permit: Geo. Morey, Z. H. Gurley, Geo. Hall, and J. P. Dillen. All not named were requested to labor also.

It was good to meet in fellowship meeting at night.

Sabbath Morning.—Discourses by Brn. A. W. Moffett, Z. H. Gurley and J. P. Dillen.

On motion, the conference recommended that the official members of Little River branch attend to their visiting diligently, and that the other officials sustain them and be a help to them.

Resolved that we sustain all the spiritual authorities of the church in righteousness, and Br. A. W. Moffett as presiding elder, and H. C. Hall, as clerk

Adjourned to the first Saturday in March, to meet at Little River branch, at 10½ A.M.

Pottawattomic District.

The Quarterly Conference of this District was held at Council Bluffs, Iowa, Saturday and Sunday, Feb. 24th and 25th, 1872. J. M. Putney, president; J. H. Hanson, clerk.

Elders' Reports.—Eld. Longbottom reported his mission favorable.

Eld. Pöllup reported by letter.

Eld. Caffall had preached a little.

Eld. Putney reported, and tendered his resignation of the office of President; his resignation was accepted, to take effect at the close of conference.

Eld. C. G. McIntosh was elected President on an informal ballot.

On motion, he was declared elected by acclamation.

President's Reports.—Crescent City: by Williams; favorable, with few exceptions.

Eight Mile Grove: by Hanson; favorable. They had collected \$4 by mite contributions, and used it for the benefit of the poor.

Council Bluffs: by Beebe; favorable, with one or two exceptions.

Boomer: by Lewis; favorable.

North Pigeon: by Thomas; favorable.

Union: by Putney; favorable.

Branch Reports.—Council Bluffs: 1 seventy, 13 elders, 2 priests, 3 teachers, 3 deacons, lay members 88, total 110, removed 2, received by letter 1, children blessed 1. C. A. Beebe, president; F. Hanson, clerk.

Wheeler's Grove: 1 high priest, 5 elders, 3 priests, 2 teachers, 1 deacon, 39 lay members, total 51, baptized 5. James Newberry, president; Heber Newberry, clerk.

Eight Mile Grove: 4 elders, 1 priest, 1 teacher, 17 lay members, total 23 received by letter 2. H. Hanson, president; C. Bradfield, clerk.

Missions.—J. W. Lewis continued in Northern part of district; Br. Gallup in vicinity of Big Grove; Br. Longbottom in Eastern part of district, with instructions to report at next conference; Br. Weeks reported that he

had preached some.

Resolved that we disfellowship Br. Henry H. Davis and Sr. Mary E. Davis, for apostacy.

Resolved that the charge brought against Br. Pickard at the last quarterly conference is hereby withdrawn.

Resolved that this conference honor the law commanding that missionaries be sent out by two's.

Resolved that we sustain the authorities of the church in righteousness.

Resolved that Br. W. W. Blair be authorized to represent this district at the coming annual conference.

Official Members Present.—1 of the twelve, 2 seventies, 17 elders, 2 priests, 2 teachers, 1 deacon.

Preaching in the evening by Br. Brand.

Preaching Sunday morning by Br. Blair.

Sacrament and social meeting in the afternoon.

Adjourned to meet at Council Bluffs, Saturday, May 25th, 1872.

Northern Illinois District.

The Conference of this District convened at the Saints' Meeting House, Plano, Ill., at 10 A.M., Feb. 24th, 1872. Presiding Elder H. A. Stebbins in the chair; V. White, clerk.

Resolved that all matters upon which discussion may arise, shall be put in writing.

Resolved that no person shall speak to any one motion or resolution more than ten minutes, and not more than once, until all have spoken who desire to speak to such motion.

Reports of Branches.—Janesville: 24 members, including 3 elders, 1 priest, 1 admitted by vote, 1 expelled. Noah Dutton, pres.

Burlington: 34 members, including 3 high priests, 3 elders, 1 teacher, 1 deacon, 1 baptized, 1 admitted by letter, 1 by vote. J. C. Gaylord, president; D. M. Montgomery, clerk. Resolved that the district clerk procure and insert the needed items of this branch, before delivering the report to the general church recorder.

Wilton Centre: 41 members, including 1 apostle, 1 elder, 1 priest, 4 baptized. John Keir, priest, and acting president; E. W. Gould, clerk.

Marengo: 21 members, 2 elders, 1 deacon, 12 members absent, 9 present only, 3 removed by letter. Branch in a disorganized state, and only 4 or 5 present full in the faith. Horace Bartlett, clerk. Resolved that the report be received, but that it be entered upon the record as the report of the clerk of the branch.

Fox River: 49 members, 1 received by letter, 2 removed, (no date given). G. Shadiker, president; Ira Agan, clerk. Motion to return to branch was lost. Resolved that the dis-

trict clerk obtain and supply the deficiencies before delivering the report to the church recorder.

Boone County: 14 members, including 1 seventy, 1 elder, 1 deacon, 2 expelled. A. B. Alderman, president; J. Taylor, clerk. The president read in connection a letter from Br. J. Taylor, in which was shown a better condition for work than heretofore.

Sandwich: 38 members, including 1 apostle, 1 seventy, 4 elders, 1 removed by letter. E. Banta, president; W. H. Hartshorne, clerk.

Batavia: 18 members, including 2 elders, 1 teacher, 3 removed by letter. W. E. Cherry teacher and acting president; Austin Howard, clerk.

Plano: 137 members, including 2 of first presidency, 3 high priests, 11 elders, 3 priests, 4 teachers, 2 deacons, 7 baptized, 4 received by letter, 4 by vote, 5 removed by letter, 2 died, 74 scholars in Sabbath school. Joseph Smith, president; Isaac Cramer, clerk.

Mission: 69 members, 3 elders, 2 priests, 2 teachers, 1 deacon. Thomas Hougas, president; A. Hayer, clerk.

Amboy: 63 members, 4 high priests, 1 seventy, 4 elders, 1 priest, 1 teacher. Jacob Doan, president; N. L. Stone, clerk.

Leland Branch remains as last reported.

Total representation: 12 branches; 517 members, including 2 first presidency, 1 presiding bishop, 2 apostles, 10 high priests, 5 seventies, 39 elders, 10 priests, 11 teachers, 8 deacons.

Delegates' Reports.—Pres. J. Smith reported the condition of the Plano branch as quite good.

Teacher A. K. Anderson reported the Mission branch.

Elders O. Jacobs, Jacob Doan and E. Banta reported their branches.

Officials Present.—1 first presidency, 1 presiding bishop, 4 high priests, 3 of the seventy, 10 elders, 2 priests, 3 teachers.

Reports of Elders.—John Landers had labored in Kansas, and in western branches. He had also visited Independence, Mo.

P. S. Wixom had been preaching, and had opened one new place.

A. M. Wilsey had been in Pennsylvania preaching most of the time since last Annual Conference.

E. Banta reported his labor on Grand Prairie, Illinois.

C. G. Lanphear had returned from Alabama, in December, and had preached in the district since.

Elders A. Hendrickson, A. Delap, Mad. Madison, Joseph Morrill, I. L. Rogers, Isaac Sheen, S. J. Stone, S. Richardson, T. Hougas, Henry Hart, and Valentine White; and priest Henry Love, reported.

The president gave a synopsis of his labors

during last quarter. Had visited the Wilton Centre, Fox River, Sandwich, Plano, Marengo and Janesville branches, and had given fifteen lectures in and near Pecatonica, Illinois.

A report from Br. Charles Williams of his labors in Rochelle and Savana was read.

Resolved that the names of those members living at Rochelle who should have received letters from the president and clerk of the district be presented to this session, and that letters be issued to them.

Resolved that the resolution of Batavia conference respecting this matter be reaffirmed.

Resolved that inasmuch as Br. R. Warnock doubts the legality of his ordination as an elder, that this conference release him from the duties of that office; subject to the decision of the First Quorum of Elders.

After some discussion by Brs. J. Smith, I. Sheen, H. Love and others, it was adopted with the following amendment: "And that pending that decision, he be requested to labor as a priest."

Elder T. Hougas asked advice about the proper course to be taken in a case he reported.

Resolved that we recommend the Mission branch to act according to law in the case of the member spoken of, considering him as yet being a member of the branch.

The president asked if the conference had any will to express regarding the condition of Marengo branch.

Resolved that a committee composed of Brs. H. A. Stebbins, C. G. Lanphear, and N. Dutton, be appointed to adjust difficulties in said branch, and to labor with and try recalcitrant members therein.

President read a letter from Br. E. Stafford of Kewanee district about certain members near Bloomington, as to whose jurisdiction they were under. No action was taken upon the matter.

Evening Session.—Preaching by Br. C. G. Lanphear.

25th.—Preaching by Brn. John Landers, Thomas Hougas and Henry Love. Testimony meeting after afternoon's session.

Resolved that Elder H. A. Stebbins be empowered to represent the Northern Illinois District at the approaching Annual Conference to be held at St. Louis, Mo., in April next; and that the presidents of branches in the district request donations from their branches to defray the necessary traveling expenses.

Resolved that a series of two days' meetings be held in the several branches comprising this district; said series to begin at Plano, May 4th, 1872, and continue till each branch has been visited, excepting those branches that may object to such two days' meetings being held within their limits.

Resolved that the license heretofore granted by the Plano branch to Br. Henry Love as a

priest, be, and the same is hereby endorsed, and he is hereby recommended to labor in western New York, and elsewhere, as the spirit of wisdom may direct.

Resolved that Br. H. A. Stebbins be continued as presiding elder, and V. White as clerk of the district.

Pres. J. Smith presented a recommendation from the Plano branch that Br. Henry Love be ordained to the office of an elder.

Resolved that he be ordained an elder.

Prayer by the president; after which the said brother was ordained under the hands of Brs. I. Sheen, S. J. Stone, and H. A. Stebbins, and a license voted him.

Conference adjourned to meet at Janesville, Wisconsin, at 10 A.M., May 18th, 1872.

Miscellaneous.

Northern Illinois District.

The following Two Days' Meetings are appointed to be held at the places designated. We hope that the branches will cooperate in circulating the appointments, in obtaining suitable places for the meetings, and the elders to be on hand in endeavoring to preach the word.

Plano, May 4th and 5th; Boone county, May 11th and 12th; Janesville, (conference), May 18th and 19th; Burlington, May 25th and 26th; Wilton Centre, June 8th and 9th; Fox River, June 15th and 16th; Stone Ridge school house, south of Rochelle, June 22nd and 23rd; Amboy, July 13th and 14th; Mission, July 27th and 28th.

The hours of meeting will be at 2:30 and 7:30 P. M. on Saturday, and 10:30 A. M., 2:30 and 7:30 P. M. on Sabbath. Where the chances are not good for a gathering of many at the Saturday afternoon meeting, it is thought advisable that the saints should gather for a prayer meeting, to invoke the Spirit and divine aid.

H. A. STEBBINS,
District President.

Elders' Second Quorum.

It was thought best for the elders of the Second Quorum to have their licenses renewed, and decided that they should be so renewed in councils of that body. On consulting with Br. J. Broadbent, our clerk, I find that only about one-half the whole body has done so. Brethren, let us

be orderly, and fulfill our own legislation. Please address Jessie Broadbent, Omaha, Nebraska, and enclose your licenses, or the facts in regard to your ordinations, and have your licenses renewed. Please do not neglect the requisite postage and price of the license. I also take this opportunity to exhort you to faithful labor in your calling of preaching and practise of the gospel of peace. Brethren, let our watchword to victory, honor, integrity and energy, be *onward.*

Humbly, in Christ,
D. H. SMITH.

MARRIED.

At the Latter Day Saints' church, by Elder C. A. Beebe, on March 6th, 1872, BR. FREDERICK HANSEN to SR. ELIZABETH BASSETT, all of the Council Bluffs branch.

At the house of Br. M. A. Meader, Santa Cruz Co., Cal., March 12, 1872, by Elder J. C. Clapp, MR. ROBERT WHITE to MISS CARRIE HOYT, both of Santa Cruz Co.

At the residence of Elder Perks, Alton, Illinois, on Nov. 23rd, 1871, by Elder Samuel Perks, MR. JOSEPH W. L. RAINE to SR. ISABELLA G. CLIFFORD.

May peace and plenty attend the wedded pair.

DIED.

Fell asleep in Christ, at Fairhaven, on March 20th, 1872, at 12:30 A.M., POLLY, wife of Jesse W. NICHOLS, aged 62 years, 10 months, and 6 days.

After a long and painful illness, she died without a struggle, according to the promise of the Lord, in the faith of a glorious resurrection. Her sickness was paralysis.

At Philadelphia, Pa., March 13th, 1872, of heart disease, Br. NATHAN H. DITTELMEYER, Presiding Elder of the Philadelphia Branch of the Reorganized Church of Jesus Christ of Latter Day Saints. Aged 39 years.

At Plano, Ill., on April 2, 1872, of consumption, Mrs. ELIZABETH ARNOLD, widow of Br. Merlin Arnold, who had preceded her but a few months.

One little girl is left to the grand-parents' care. Mrs. Arnold was a believer in the Latter Day Work, and had expressed her intention of uniting with the church as soon as the weather should permit her, in her delicate state of health, to enter into baptismal covenant with Christ. Her funeral sermon was preached by Elder Forscutt.

At his residence, Batavia, Ill., on March 17th, 1872, of disease of the kidneys, after a long and painful sickness, Br. ALVAH SMITH, in the 68th year of his age.

Funeral services by Elder Forscutt in the Disciple Church, Batavia. Br. Smith was born at Crown

Point, N. Y. He was an old-time-saint, and faithful to his conceptions of duty to the last hour of his life. May consolation be given to his widow and family, and the faith be ever theirs that shall justify the hope of a happy meeting in the "sweet by-and-by."

At Marcelles, Cass Co., Mich., March 14th, 1872, JOHN CAVE, born March 23rd, 1833, at Gillingham, England.

He united with the Church of Jesus Christ of Latter Day Saints, Sept. 3rd, 1871. He leaves a wife and four little children.

At Alton, Ill., on December 2nd, 1871, after a short illness, of lung fever, sister MARIA STANTON, aged 42 years, 21 days.

She left a large family of small children. May He who cares for the orphans, care for them. Sister Stanton was a native of Herefordshire, England; born at Leadbury. Our sister died strong in the faith, singing the hymn, "Hark, hark, the word to you is given." She bore a powerful testimony to the truth of the Latter Day Work to all that came to see her, which with the manner that she was looked after, and the respect shown her by the saints in doing all in their power to bury her respectfully, has left an impression on the minds of the people in this vicinity that will long be remembered. It was the largest funeral that has ever been at the Coal Branch.

Day after day I saw her fade,
And gently pass away;
And oft' times in my heart I prayed
That she might longer stay.

Galland's Grove District.

The following Two Days' Meetings will be held in the Galland's Grove District:

North Coon Branch, April 6th and 7th; Crawford, April 27th and 28th; Salem, May 4th and 5th; Galland's Grove, May 25th and 26th; Harlan, June 1st and 2nd; Conference at Deloit, June 15th and 16th.

THOS. DOBSON,
District President.

Stephen M. Moore.

Whereas Stephen M. Moore failed to appear at the time he was cited to appear in *Herald*, page 64, vol. 19, this is to notify him and all concerned, that he was expelled from membership by the unanimous vote of the Victoria Branch of the church, on the 18th day of February, 1872, for the crime of abandoning his own wife, and absconding with the wife of another man. The church everywhere is warned against him.

C. C. REYNOLDS,
President of Branch.

HE that tilleth his land shall have plenty of bread; but he that followeth after vain persons shall have poverty enough.

Original Poetry.

A DREAM.

When Sol's meridian heat I felt,
A shady grove I spied,
I there lay down to take my rest,
And soon I dreamed I died:
And since it is no crime to dream,
I will my dream relate.—
I dreamed of all this lower world,
And of its future state.

I dreamed an angel did appear,
Who took me by the hand,
And, in an instant, did convey
Me to some unknown land.
He bade me stand erect, and look,
And view the spacious earth;
Where kings and princes, knaves and fools,
Are mixed with joy and mirth.

All this I saw, and trembling, woke;
My mind was filled with pain:—
I lay awhile in deep distress,
And fell asleep again.

I dreamed the angel did appear
And cheered my troubled soul;
And showed me many a Gentile ship
Sailing northward to the pole.
The Gentile nations long have sought,
With many a noble fleet,
A northern channel in the sea,
Not dreaming who they'd meet.
They found the long desired path,
The sun sank out of sight;—
"We've nothing left to cheer us now
But Borealis' light."
A subterranean land appeared
They heard a strangoly cry
Doliv'rance has at last appeared;
We are not left to die."

Ten tribes appeared upon the shore
Saying, "Take us to your fleet;
We'll leave this subterranean group,
External lands to greet;
For Jesus promised, when he came,
Our prison doors to break;
That we should meet the saints of God
And gather round his stake."

Ye saints of Latter Days, look up!
The lost tribes do appear;
The prophecies are now fulfilled,
For they are gathered here.
Ye saints rejoice in Christ your God,
Opposers now have ceased;
The earth is filled with gospel truth,
And all is joy and peace.

H. L.

Selections.

French Revolutions.

Within the last seventy-five years France has been three times a republic, three times an imperial monarchy under the Bonapartes, three times a Bourbon kingdom, once a constitutional monarchy under Louis Phillippe, and once a military dictatorship under Cavaignac. But even this statement does not show all the changes that have occurred in the form of government within the period named. The first Napoleon was Consul for a term of years, then Council for life, then Emperor. Louis Napoleon was first President, then President for ten years, President for life, then Emperor.

Of all these various forms of government the republics have been the shortest lived, with the single exception of the "hundred days" of the first Napoleon, from March to June, in 1815. The duration of the rule of Louis Napoleon from 1848 to 1870, as President and Emperor, was the longest of all; and next to that was the reign of the constitutional king, Louis Phillippe, from 1830 to 1848. Of those who were sovereigns for life, or who have held executive power for a specified term of years in France, from the days of Louis XV. down to the present time, only one man, the amiable and prudent Louis XVIII., died in full possession of the throne, and he had the backing of the rest of Europe. Louis XVI. died on the scaffold; his republican successors were either guillotined or assassinated; the First Consul declared himself Emperor and then died in exile; Charles X. was driven from the throne by the revolution of 1830, and died in exile; Louis Phillippe was dethroned by the revolution of 1848, and ended his career as an exile; the Provisional Republic of Lamartine, which succeeded him, was a short-lived failure—succeeded by the military dictatorship of Cavaignac; then came the Presidency of Louis Napoleon, which was ended by his *coup d'état* of December, 1851, to be followed by the second "Empire," in December, 1852; and this, after a lapse of eighteen years, is followed by the captivity and dethronement of the Emperor, the exile of the Empress and her son, and the declaration of the Republic, in 1870.

What will eventually be the termination of the present mighty struggle between France and Prussia can be only con-
 jured, but it looks as if the French had no alternative but utter submission, and the acceptance of such terms of peace as will be offered them.

"As Ye did it unto Me."

BY PHOEBE CAREY.

Sinner, careless, proud and cold,
 Straying from the sheltering fold,
 Hast thou thought how patiently
 The Good Shepherd follows thee;
 Still with tireless, toiling, feet,
 Through the tempest and the heat—
 Thought upon that yearning breast,
 Where he fain would have thee rest,
 And of all its tender pain
 While he seeks for thee in vain?

Dost thou know what He must feel,
 Making vainly His appeal,
 When he knocketh at thy door,
 Present entrance to implore,
 Saying "Open unto me,
 I will come and sup with thee,"—
 Forced to turn away at last,
 From the portal shut and fast,
 Wilt thou careless slumber on,
 Even till thy Lord has gone,
 Headless of his high behest,
 His desire to be thy guest?

Sinner, sinner, dost thou know
 What it is to slight him so?
 Sitting careless by the sea
 While he calleth, "Follow Me"—
 Sleeping, thoughtless, unaware
 Of His agonizing prayer,
 While thy sins his soul o'erpower
 And thou canst not watch one hour?
 Our infirmities He bore,
 And our mortal form He wore;
 Yea, our Lord was made to be
 Here in all things like as we;
 And that pardon we might win,
 He, the sinless bore our sin!

Sinner, though He comes no more
 Faint and fasting to thy door,
 His disciples here instead
 Thou canst give the cup and bread.
 If His lambs thou dost not feed,
 He it is that feels their need;
 He that suffers their distress,
 Hunger, thirst, and weariness;
 He that, loving them, again
 Beareth all their bitter pain!
 Canst thou then so reckless prove,
 Canst thou, darest thou, slight His love?

Do not, sinner, for thy sake
 Make Him still the cross to take,
 And ascend again for thee
 Dark and dreadful Calvary!
 Do not set the crown of pain
 On that sacred head again;
 Open all afresh and wide
 Closed wounds in hands and side.
 Do not, do not scorn His name,
 Putting Him to open shame!
 Oh, by all the love he know
 For His followers, dear and true;
 By the sacred tears He wept
 At the tomb where Lazarus slept;
 By Gethsemane's bitter cry,
 That the cup might pass Him by;
 By that wail of agony,
 "Why hast thou forsaken me?"

By that last and heaviest stroke,
When His heart for sinners broke,
Do not let Him lose the price
Of His awful sacrifice!

—Independent.

Properties of Charcoal.

Although charcoal is so combustible, it is in some respects a very unchangeable substance, resisting the action of a great variety of other substances upon it. Hence posts are often charred before being put into the ground. Grain has been found in the excavations at Herculaneum which was charred at the time of the destruction of that city, eighteen hundred years ago and yet the shape is perfectly preserved, so that you can distinguish between the different kinds of grain. While charcoal is itself so unchangeable, it preserves other substances from change. Hence meat and vegetables are packed in charcoal for long voyages, and the water is kept in casks which are charred on the inside. Tainted meat can be made sweet by being covered with it. Foul and stagnant water can be deprived of its bad taste by being filtered through it. Charcoal is a great decolorizer. Ale and porter filtered through it are deprived of their color, and sugar refiners decolorize their brown syrups by means of charcoal, and thus make white sugar. Animal charcoal, or bone-black, is the best for such purposes, although only one-tenth of it is really charcoal, the other nine-tenths being the mineral portion of the bone.

Charcoal will absorb, of some gases, from eighty to ninety times its own bulk. As every point of its surface is a point of attraction, it is supposed to account for the enormous accumulation of gases in the spaces of the charcoal. But this accounts for it only in part. There must be some peculiar power in the charcoal to change, in some way, the condition of a gas of which it absorbs ninety times its own bulk.

Never sleep near a charcoal fire; and if you feel drowsy while working near one, go out awhile into the fresh air.

Charcoal powder will be found a good thing to give knives a bright polish.

Words of the Wise.

Control your temper; for if it do not obey you, it will govern you.—*Horace.*

Life is like wine; he who would drink it pure must not drain it to the dregs.—*Sir William Temple.*

Riches serve wise men, but command a fool; for a covetous man serveth his riches, and not they him.—*Charron.*

Let the majestic serenity with which you estimate the great and the small, prove that you refer everything to the Immutable—that you perceive the God-head alike in everything. Let the bright cheerfulness with which you encounter every proof of our transitory nature, reveal to all men that you live above time and above the world. Let your easy and graceful self-denial prove how many of the bonds of egotism you have already broken; and let the ever quick and open spirit from which neither what is rarest or most ordinary escapes, show with what unwearied ardor you seek for every trace of the Godhead—with what eagerness you watch for its slightest modifications. If your whole life, and every movement of your outward and inward being, is thus guided by religion, perhaps the hearts of many will be touched by this mute language, and will open to the reception of that spirit which dwells within you.—*Schleiermacher.*

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1 May '72

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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.
TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.
Correspondence, communications, remittances, or orders for the HERALD, ZION'S HOPE, or other Church Publications advertised in the Herald, must be addressed to JOSEPH SMITH, Box 50, Plano, Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS' HERALD.

J. C. McIntyre 313

"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. 19.

PLANO, ILL., MAY 1, 1872.

No. 9.

DUTY OF A TEACHER AS A BRANCH OFFICER.

BY ELDER JOSIAH ELLS.

Dear Herald:

Letters having reached me making inquiries regarding the duties pertaining to the functions of a teacher, as a branch official, and requesting my opinion in writing upon the subject, by your permission, I will give it through your columns.

The statement is that the teacher has been repelled from the discharge of his duty as a visiting officer of his branch, by one of its elders, upon the alleged ground that the teacher was out of place in so doing; the elder further stating that the editor of the *Herald* had so declared in the June and July numbers of that paper for 1871; and that in those editorials he had defined positive law, which had not before been properly understood, and that as president of the church, he expected those instructions carried out as thus set forth.

I confess this was all new to me, both in fact and the assumings said to be taught; moreover I fail to find that the editor has said any such thing in the articles referred to; neither do I expect to learn that he ever will.

Respecting the duties of a teacher, as a branch officer, the law reads:

"The teacher's duty is to watch over the church always, and be with and strengthen them, and see that there is no unquity in the church, neither hardness

Whole No. 249.

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 unto Christ."

The editor in his comment upon the text of the law, remarks:

"Whatever act may be necessary to be done, whatever duties wisdom and the Spirit point out as adapted to enhancing the cause, not specially assigned to other officers, or forbidden to the teacher, may be done by him, and are within the roll of his duty."

The law is explicit regarding the things a teacher may not do, viz: baptizing, administering the sacrament, and laying on of hands. These duties not being within the purview of his calling, are the *only things*, as a branch official, he is forbidden by law to do. But to urge that because it is not declared in so many express words that he is to visit, therefore it is not his duty, betrays a lack of the knowledge of the exceeding breadth of the commandments of the Lord. Or, as saith the Lord in the negative commandments to the church, respecting certain forbidden acts, thou shalt not steal, neither commit adultery, nor kill, *nor do anything like unto it.* Who is prepared to say the extent and

intention of the law of the Lord is not equal in either case, whether positively or negatively declared,—Who? But to illustrate, the priest is expressly enjoined by law to “visit the house of each member and exhort them to pray vocally and in secret, and to attend to all family duties,” which includes propriety in all the domestic relations of life; that is the husband shall deport himself kindly and affectionately towards his wife, and his children, teaching them by example, as well as by precept, in all things pertaining to the kingdom of God.

Certainly, any person who would re-pulse the priest in the discharge of his duty in these latter particulars, because those express words are not found in the letter of the book, must do it either out of ignorance of the spirit and intention of the law declared in the words, “all family duties,” or for the sake of contention; which to the saint is forbidden as a folly. We maintain it to be the priest’s duty to inquire and teach, although not thus written; and the failure on his part to teach and enjoin these things, is a failure in him to discharge the obligations imposed by his office and calling before the Lord, and would make him, to a certain extent, a participator in the wrong. if he did not reprove whenever found to exist.

It is plain, therefore that priests have duties to perform, which though not written, are the legitimate implications from the text of the law, (as in the instance before us), as positively as any duty directly enjoined. This rule applies with equal force to the duties of the teacher as a branch officer.

One important clause of the law respecting the duty of a teacher is that “he shall see that all the members do their duty.” I understand this to mean he shall exercise all the vigilance of a police officer in the kingdom of God upon the earth; one whose eye is everywhere; whose authority is in

every place requiring his service.

If the priest’s duty requires, that in the discharge of its functions, he shall visit the houses of the saints to enable him to exhort and teach the duties pertaining to the kingdom more perfectly, the teacher’s duty may necessitate the same activity. He too is instructed to exhort, and *must see* that these duties are *performed*. If it was inquired what those particular duties were which the teacher is required to see discharged; the answer is, all things whatsoever the law points out as a rule to the children of the kingdom of God. This includes their domestic and family duties, prayer, vocally and in private; duties written upon paper, and the law written upon the heart; all this is included in the sentence “*their duty*.” It is not qualified in the least degree, neither by prefix nor affix; but stands unmodified in all its significance, and means our duty and the whole of it. The law positively makes the teacher the supervisor in all these things.

We regard the teacher then, in the internal economy of the branch, as its chief officer; he it is that is the pacificator; the rebuker of the slanderer, the liar, and the backbiter; bringing the evil doer before the judge; strengthening the hands of them that hang down; confirming the hope of the faint; strengthening the saints in all their trials of sorrow and of faith. Yet in doing all these things we are told that he must do it elsewhere than at their houses—to visit is not his prerogative. The only other place in which he can teach the delinquent, is in the social meetings of the saints; and there their time is taken up with exercises of another character; hence, reason asks in surprise, how then, if not a visitant, can he fulfill his mission to his charge,—How?

Surely, wisdom, thou art yet profitable to direct; thou still remainest the principle thing.

If, as has been supposed, the seven-

teenth section of Doctrine and Covenants is not a revelation, (which I doubt), but simply a compilation; in that case it is presumable that the compilers understood their own intentions in the premises; the object for which it was enacted into a statute of the church, and the application of it in the offices to which they assigned it; and the various duties designated by them to those several officers, is conclusive as to their intentions in the case.

That they gave to the office of a teacher a visitant character, I know to be the fact. Upwards of thirty years since, I remember being at the house of the seer when the teachers called upon him officially, and having announced themselves, he called his family together, and sat down and paid respectful attention to their inquiries and remarks. In that case we have a demonstration of the idea of the intention regarding the duties of the teacher of a branch, by one of the compilers of the law governing the case; and having been continued, like the common law of the land, it has become law by reason of custom; and therefore obligatory upon the teacher to visit and inquire into the condition of the saints of the living God, thus by his own immediate supervision to see that the saints do *their duty*.

MINISTERIAL PREPARATION.

BY GILBERT WATSON.

Editors Herald:

I am a believer in that "open-your-mouth-and-I-will-fill-it" theory objected to by Brn. J. W. B. and James J. Stafford, and with your permission, I will give my reasons for believing it. I believe it because I understand the revelations of God to teach it. Read the following testimony.

"Verily, verily, I say unto you, that

the field is white already to harvest; wherefore thrust in your sickles and reap with all your might, mind and strength. *Open your mouths and they shall be filled;* and you shall become even as Nephi of old who journeyed from Jerusalem in the wilderness; yea, open your mouths and spare not, and you shall be laden with sheaves upon your backs, for lo I am with you; yea OPEN YOUR MOUTHS AND THEY SHALL BE FILLED."—D. & C., sec. 32, par. 2.

Does not the foregoing quotation justify me in believing in the theory under consideration? Would it not be as consistent to reject baptism for the remission of sins; or the laying on of hands for the gift of the Holy Ghost; or any other part of the law of God as to reject or repudiate that quotation?

The saints are advised to learn of the world to know how to preach the gospel; and if we want to make ourselves champions of the truth, we can only do so by studying the plan of salvation, and the best books put forth by the learned of the world. Rhetorical and elocutionary works to enable us to speak properly, etc.

If such qualifications are necessary to championship in the kingdom of God, then the apostles, Peter, James, John, Joseph the martyr, and many others will have to take back seats.

It would seem also that if such qualifications were required of the champions of God's truth, that God would have called all learned men in the beginning of the gospel dispensation; but such was not the case. The apostle says:

"For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

And the reason given for so doing is this, "that no flesh should glory in his presence." Verily, "God's ways are not as man's ways, nor are his thoughts as man's thoughts."

The apostle Paul is referred to as being a learned man. I admit that he was, and for that reason I want his opinion upon the subject.

“Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. *For the wisdom of this world is foolishness with God.*”—1 Cor. 3: 18, 19.

Paul, did you or did you not practise rhetoric and election in preaching the gospel?

“Christ sent me * * * to preach the gospel; not with wisdom of words, lest the cross of Christ should be of none effect.”—1 Cor. 1: 17 “And I brethren when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. And my speech and my preaching was not with enticing words of man’s wisdom; but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.”—1 Cor. 2: 1, 4, 5. “We have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God. Which things also we speak not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.”—1 Cor. 2: 12, 13.

One more question, Br. Paul. Would you advise the saints to seek after the learning of the world?

“Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”—Col. 2: 8.

We will now hear the mind of the Lord about preaching, and how it ought to be done. Let all the saints give heed:

“And now come, saith the Lord by his Spirit unto the elders of his church, and let us reason together, that ye may understand; let us reason, even as a man reasoneth with another face to face; now when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I the Lord reason with you that you may understand; wherefore, I, the Lord asketh you this question, unto what were ye ordained? To preach my gospel by the Spirit, even the Comforter which was sent forth to teach the truth. Verily I say unto you, he that is ordained of me and

sent forth to preach the word of truth by the Comforter, in the Spirit of Truth, doth he preach it by the Spirit of Truth, or some other way? And if it be by some other way, it be not of God. And again, he that receiveth the word of truth, doth he receive it by the Spirit of Truth, or some other way? If it be some other way, it be not of God; therefore, why is it that ye cannot understand and know that he that receiveth the word by the Spirit of Truth, receiveth it as it is preached by the Spirit of Truth.”—D. & C., sec. 50, pars. 4, 5.

Would it not be advisable for the elders “to learn of the world in order that they may know how to preach the gospel?”

“Again I say hearken ye elders of my church whom I have appointed; ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high. Sanctify yourselves and ye shall be endowed with power that ye may give even as I have spoken.”—D. & C., sec. 43, par. 4.

Would it not be well for the elders to have their sermons studied and carefully arranged before hand, in order that they might place them before the people in a logical and able manner?

“Neither take ye thought before-hand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.”—Sec. 83, par. 14.

It is said that this is not in force only in special cases; how is that?

“This revelation unto you and commandment is in force from this very hour upon all the world, and the gospel is unto all who have not received it.”—Ibid, par. 12.

“And behold, and lo. this is an ensample unto all those who were ordained unto this priesthood, whose mission is appointed unto them to go forth; and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the

power of God unto salvation; behold this is the promise of the Lord unto you, O, ye my servants; wherefore be of good cheer, and do not fear, I the Lord am with you and will stand by you, and ye shall bear record of me, even Jesus Christ, that I am the son of the living God, that I was, that I am, and that I am to come. This is the word of the Lord unto * * * all the faithful elders of my church."—Ibid, sec. 68, par. 1.

Is there not danger of being confounded in appearing before the public without any previous preparation?

"Verily I say unto you, lift up your voice unto this people: speak the thoughts that I shall put into your hearts, and ye shall not be confounded before men; for it shall be given in the very hour, yea in the very moment what ye shall say."—Ibid, sec. 97, par. 1.

There are some who will not speak in the name of the Lord because of the fear of man; do they stand justified in his sight?

"With some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Woe unto such, for mine anger is kindled against them. And it shall come to pass if they are not more faithful unto me, it shall be taken away, even that which they have, for I the Lord ruleth in the heavens above and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God."—Ibid, sec. 60.

We would know the will of the Lord in regard to studying and learning from books.

"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."—Ibid, sec. 85, par. 36.

One more question we desire to have answered at this time, as we desire to study the best books, what text books should be recommended?

"The elders, priests, and teachers of this church, shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and the church articles to

do them, and these shall be their teachings as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach."—Ibid, sec. 40, par. 5.

The principal points of the foregoing testimonies may be summed up as follows: 1st, that the wisdom of this world is foolishness with God. 2nd, that Paul did not use it or its accomplishments in the work of the ministry. 3d, that Paul cautioned the saints against being spoiled by it. 4th, that the Comforter, or Holy Ghost, is the great pre-requisite to the successful preaching of the gospel. 5th, that the popular mode of preparing sermons before hand is not encouraged, if not forbidden. 6th, that it is to be given to the elders by the power of the Holy Ghost in the very hour they are to preach, what the Lord requires them to preach. 7th, that they will not be confounded if they adopt this mode. 8th, that they are not to be taught by the world. 9th, that their teachers are, first, the Comforter; second, their brethren. 10th, the text books are the Bible, or Holy Scriptures, Book of Mormon, and Book of Doctrine and Covenants.

It is said that the elders who advocate and adopt the theory we are advocating never advance any new ideas. I am ready to admit that they may not be able to write an essay showing how God made himself, or how he might have done so. They may not be able to give the particulars of the creative process in the creation of worlds. They may not be able to weigh the earth in a balance, or to tell its age from its geological structure, as a cattle dealer would the age of an ox by the wrinkles on its horns. But if they have the Spirit of their calling, they can tell what is of far more importance to man in his present condition. They can tell him the first steps he should take to become like God. They can give the particulars how he may be created

anew in Christ Jesus; and become an heir of God and a joint heir with Jesus Christ. They can tell by their own observation and by the word of God that the earth in its present condition is in its dotage, and will soon die; that afterwards it will be quickened and purified, and be made the abode of the righteous. They can point to the "old paths," and tell of the glory that is to be revealed.

It is a mistake to say that none of the "open-your-mouth-and-I-will-fill-it" theory, ever advanced a new idea. Joseph the martyr believed and practiced this theory. Who ever heard of his studying and preparing a sermon before hand. His enemies never thought he was smart enough, and his friends, in his life time, never thought that he was bad enough, to ever put in practice that worldly-wisdom—car-tickling—man-pleasing—patent-sermonizing system which God had sent him to combat, and whose votaries labored to destroy him. His sermons were the spontaneous out-gushings of a heart filled with the Holy Ghost. They were scripture, because they were given by the Holy Ghost. See what a flood of light he shed upon earth. He translated the record of Joseph, the record of Judah, and a portion of the Book of Abraham; restored the everlasting gospel with its gifts and blessings, and priesthood; organized and established the church according to its ancient pattern—all this he did not by worldly wisdom, but by the power of God.

Go on then, brethren, you who have faith in the word of God. Labor in the vineyard of the Lord, and if you should not be honored to stand before the kings and nobles of the earth, you will, if faithful in the ministry, have the honor of standing with the nobility of God's kingdom before King Jesus, and receive the welcome plaudit: "Well done, good and faithful servant; enter into the joy of thy Lord."

THE GREAT APOSTASY.—No. 4.

BY SAMUEL FRY WALKER.

Having learned the manner of Satan's working in the beginning, in the time of John, and in the time of Helaman, we may better understand the mystery mentioned by Paul.

He was to sit in the temple of God, and from that time there was no temple of God till one was built by the Latter Day Saints. Before that temple was finished, the prophet was slain, and the chief of the apostles, possessed of a lying spirit like that which said, "I will go out and be a lying spirit in the mouth of all his prophets," and to whom the Lord said, "Do even so, for all these have sinned against me;" this apostle stood up before the terrified people, and told them in the name of the Lord, that their prophet had passed beyond the veil, but would still lead them, that none should ever come between him and them; and after the manner of many other spiritual mediums of this day, he imitated the voice and manner of the prophet, so that the people were beguiled into saying, "The prophet's mantle has fallen upon him."

When the time had come for initiating the great mystery, this man of sin sat in the temple of God, and in a farcical and blasphemous ceremony, answered to the appellation of Jehovah; and that old serpent, the devil, speaking through human lips, said:

"If a man marry a wife, * * * and if he abide in my covenant, and commit no murder, whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity, and shall be of full force when they are out of the world, and they shall pass by the angels and the Gods which are set there to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a continuation of the seeds for ever and ever."

This bears the devil's ear marks, and is much like what he said to Adam in the garden, and to Christ on the high

mountain; its design is to turn the grace of God into lasciviousness, and make the blood of the atonement a vain thing.

Other revelations from the same source have come since, indecent to repeat, and too blasphemous to contemplate.

Paul says this falling away is by the working of Satan, with all power, and signs, and lying wonders. Where these have been manifested most, let those who have been pulled out of the fire attest.

It is a sad thought that it is "because they received not the truth in the love thereof, that they might be saved, that God shall send them strong delusions, that they might believe a lie; that they might be damned who believe not the truth, but had pleasure in unrighteousness.

The meaning of these phrases can only be understood by those who have felt the strength of the delusion, and the love of the truth.

• If it has not all been fulfilled, it must be before the coming of Christ; and as that event is near, and the saints so well informed, surely they cannot be so deluded again.

The wicked ones, the false shepherd, and his power, the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his coming.

Many good men and women in this day, after having been led by the Spirit of God to put their trust in his word, and sacrifice every wordly hope for his cause, have found themselves outcasts, and counted as wandering vagabonds in the earth, exclaiming almost in the agony of the passion, "My God, my God; why hast thou forsaken me!"—bewildered, staggered, stupefied, with the great mystery of their fate. It is an unusual experience in the world. Where shall we find the explanation? I do not know except it be in these words, "For the mystery

of iniquity doth already work, and he it is that now worketh, and Christ suffereth him to work, until the time is fulfilled that he be taken out of the way."

In the great warfare for the domination of the earth, Paul saw this temporary triumph of Satan, which it took him eighteen centuries to bring about. It was an event of vast magnitude that cast its dark shadows so far out on the course of time. The angels had come to earth again with glad tidings—the priesthood was recommitted to earth—the power of God was again displayed in gifts to men—the saints lifted their heads, thinking their redemption was nigh; when lo this blighting, crushing calamity came, and "fate went round like a bound with a purpose lost."

Looking back now upon the scene, and the predictions of it, the words of Christ are brought to mind, "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?"

That they will not be again deceived Ezekiel testifies that the Lord will rebuke the false shepherds that feed themselves and not their flocks. Read the word of the Lord through him:

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them. * * * My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or supply them. Therefore, ye shepherds, hear the word of the Lord; * * * Thus saith the Lord God; behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them. For thus saith the Lord God; behold, I, even I, will both search my sheep, and seek them out. And as for my flock, they eat that

which ye have trodden with your feet; and they drink that which ye have fouled with your feet."—Ezekiel 34: 4, 6, 7, 10, 11, 19.

All these things the scattered saints only have known and know, and to whom will come the promises.

"I will save my flock, and they shall no more be a prey; * * * and I will raise up for them a plant of renown."—Ezekiel 34: 22, 29.

MINISTERIAL QUALIFICATIONS.

CONSTANCY—CHAPTER II.

"No man having put his hand to the plow, and looking back, is fit for the kingdom."—Luke 9: 62.

God is not a man that he should be mocked; neither is he a child that he should be trifled with. He is an eternal God, and his priesthood is eternal, and that of necessity; because the spirit of man is eternal, the gospel is eternal, and the covenant everlasting.

The power, therefore, given by an eternal God to man, to officiate in the holy ordinances of the gospel for the purification and salvation of eternal souls, must needs be as eternal as the source and objects of its being. The man who receives the eternal priesthood, being called, chosen, and qualified by the eternal Jehovah, to authorize and enable him to bring eternal souls out of darkness, sin and death, into the marvelous light of saving grace and endless lives, must receive it with a solemn and binding obligation to labor *unceasingly*.

The man who puts his hand to the plow, must look straight ahead, or his work will be faulty. He who runs a race, fixes his eager gaze on the winning post, and an anxious desire on the prize. The true soldier enters not the field of battle for pay and emoluments, merely; but to defend the lives, property and liberties of his countrymen; to preserve the nation's honor unsul-

lied, and to exalt high her name and standard. Nor will he fall back or waver in the conflict, until the last foe is vanquished, or he be released from duty by a glorious death.

The ministers of Christ are husbandmen. Some of them are better adapted to prepare the ground; others, to plant or sow the seed; others, to harvest and take care of the crops: hence, it should be the constant desire of every man to discover by observation, as well as to know by revelation, the place for which he is best adapted. His desire should ever be to labor in that capacity, and in that part of the farm or vineyard for which the owner has hired him, resting assured that he will be more useful there, and be far more certain of receiving his "Penny."

Those whom God has called to put their hands to the plow, are called for *actual labor*. The world is the field. Noxious weeds encumber the earth; and they are not less prolific than baneful. Before the good seed can be profitably sown, and the trees of paradise blossom and bear, the ground must be broken up, plowed; and those poisonous weeds broken down, plowed up and destroyed. The hardy plowman does this. His work is before him. If he look behind him, he will let some foul weed escape the upturning process, and he will soon have cause to repent his carelessness; for even one lonely weed will soon fill acres with its damaging offspring, even as one tattling member, or one contentious officer, by scattering seeds of discord, fails not to render the whole congregation unhappy.

Before the virtues can be cultivated, their opposite vices, if they have been cherished in the heart, must be judged, condemned, eradicated, and loathed. Before the beautiful truths of Jesus' gospel can be fully received by, and become an acceptable law unto the children of men, the errors and false traditions by which they have been enslaved, need to be analyzed and ex-

posed by a wise counsellor, condemned by an impartial jury, and executed by order of a just judge. Before the love of God, which is the desire and perfection of saints, can take full possession of our hearts, and become the well spring and motive power of all our actions, it is necessary that the devil and every evil passion be dislodged, and the paths of sin cease to allure our footsteps.

The work is varied, calling for laborers differing in qualifications. Yet as all are equally necessary, so all are equally honorable, inasmuch as they work with equal zeal and humility. But as the existence of sin is constant, and the desire of our blessed Lord to have those that are weary and heavy laden come unto him equally constant, so should it be the desire and determination of those whom *he* has chosen as *his* coadjutors, never to cease their efforts, until, with their Divine Master, being filled with the Holy Ghost, they can say, "It is finished;" and with the confidence and resignation of the holy martyr, Stephen, exclaim, "Lord Jesus, receive my spirit."

The King of all the earth has set up his standard. Many noble spirits, seeing the justice of his cause, and the righteousness of his indignation against the prince and power of the air, have rallied at his call. They have forsaken homes and friends, honors and employments, heedless of contempt and the finger of scorn, and with true primitive heroism, have counted "all things but loss for the excellency of the knowledge of Christ Jesus." They have enlisted into the ranks of the grand army; which is composed not only of men but of angels, yea, of the very highest intelligences in the vast universe. The drums are beating. The bugle has sounded the charge. The King himself is general in the field. He has led the charge; and with countenance sweet, though terrible to the foe, is most encouraging to his soldiers as his

commanding voice rings in our ears, "Come, follow me."

Happy the man who in the conflict loses not sight of his general; but fighting near his person, hears his every command, and obeys his every beckoning. Such a soldier is not a time-serving slave, but a true patriot and hero, who seeks to imitate the valor, and carry out the plans of his commander-in-chief. His reward is sure, for, should he fall in the strife, even the memory of his deeds will live forever in the hearts of his countrymen. But if he survive, he well knows that his general will, the first opportunity that affords, express his approbation by promotion, or knighthood.

But what shall we say of one, who having fought well for a season, and being promoted by his general to office of trust or command, retires with his honors while the foe remains insolent, and the battle still rages, to revel with the cowardly "hangers on," or perhaps, as hail fellows well met, to feast in the tents of the enemy?

Does not such renegade conduct merit reprehension? Would not a soldier so offending, forfeit his honors? Yet how often do the soldiers of King Jesus so offend! How many have hung up their armors, while an emboldened foe remains in possession of the field? You say that you wish but to retire for a little while, in order to recuperate your strength. Ah! my brother; you deceive yourself.

1st. A soldier is not the disposer of his own actions.

2d. By laying down your arms for a season, you grant to the enemy a partial armistice, which is the sole prerogative of the commander-in-chief.

3d. You encourage and strengthen the enemy by increasing the already too great disparity between the two armies.

4th. You grieve your General, him who has loved you so much, and render his pathetic appeal,— "Will ye also go

away," (John 6: 67,) of non-avail to your souls.

5th. You discourage your comrades and officers who have learned to esteem and trust you.

6th. You set a bad example, which the cowardly and the already disaffected will eagerly point to as an excuse for their own base desertion.

7th. You deceive yourself.

There is an old proverb which says: "The bow is broken by being too much bent, and the mind is corrupted by too much relaxation." The war against sin is a spiritual one, and in it the mind is chiefly employed; and we well know that the mind, like the arm of the smith, is enlarged and strengthened by exercise; while relaxation only corrupts and weakens it.

Did Jesus enlist you for a year, or for "during the war?" If for a year, and you have served out your time, then re-enlist, and be not only soldiers but veterans. But I am of opinion that you were enlisted for "during the war."

A husbandman employs reapers for the harvest, or until the last sheaf is garnered. What says the record?—"Whoso desireth, let him thrust in his sickle, with all his might, and reap while the day lasts."—B. of D. & C. sec. viii. 2, (new edition).

Notice here the words, "while the day lasts." Not for an hour; not until noon; not until you feel fatigued; not until the occupation loses its novelty and becomes serious labor. This is not the will of God, but "while the day lasts."

It is not until the day's work is done that the wages are paid. "So when even was come, the lord of the vineyard saith unto his steward, 'call the laborers and give them their hire.'"—Matt. 20: 8.

We notice in reading further in this scripture, that those who wrought but one hour, received as much as those who worked three, six, or even twelve

hours. But we have no record of any being called to receive wages who had labored three, six, or even eleven hours, but had quit work before "even was come."

The laborers were called from *working* in the vineyard, and not from loitering in the market place, to receive their wages. No doubt but many excuses were offered for not continuing at work. Some fainted, unable to bear the heat. Some could not labor with their companions, although the only reason might be their own unsociable dispositions. One had said in his heart,—I am better than the rest. I have done my share, I will retire to the shade, rest and refresh myself, and come around again in time to get my pay. None such received a penny; and so we fear it will be with many elders who have labored faithfully for a season, but have fainted; grown weary, or thought they had done their share before "even was come." When the day of reckoning shall come, they will be astonished at not hearing their names called by the steward, to come and each receive his penny; and will doubtless say,—“Did I not go on a mission to the east?” Another, “Did I not sow the good seed in England?” Another, “Have I not spoken in tongues in the congregations of the saints?” And another, “Have I not prophesied in thy name? Did I not work faithfully for the space of five, ten, or more years in the vineyard? Have I not brought many souls into the church?” But such will be reminded of the Master's injunction,—“Work while the day lasts,” by a violation of which they will have forfeited all claim to wages; and what is more, their recreant conduct will not go unpunished.

The promise is, “He that endureth to the end shall be saved.”—Matt. 10: 22.

“To him that overcometh, will I give to eat of the tree of life.”—Rev. 2: 7.

You will notice here, that God does not say,—to him that faints, or to him that works and idles by turns, or to him that tries, or to him that is overcome by the flesh or the devil, but “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

Every elder should endeavor to follow his Redeemer so closely, that with the great apostle to the Gentiles he can conscientiously say,—“Be ye followers of me.” The Corinthians were called upon to follow him in faith, in humility, in chastity, and not omitting *constancy*, to follow him in all good works, even unto death.

Jesus is the highest standard or pattern for all men; but more especially for the elders, who as his legal coadjutors, should strive to mold their minds and lives strictly to the pattern. He sat not down by the way side. He rested not until he could say in truth and verity, “It is finished.” Let those whom he has called to follow him, rest not by the way side, but follow him until their labors are finished, and their salvation sure.

Your salvation will never be sure until you are altogether without the enemy's camp—never sure until you are within the pearly gates. Your salvation will never be sure while the enemy “goes about as a roaring lion, seeking whom he may devour”—never sure until “death and hell are cast into the lake, and he whose right it is reign, shall have put all things under his feet.” Your salvation will never be sure while you subsist on perishable food, and blood courses through your corruptible body—never sure until you shall have put off mortality and put on immortality. Your salvation will never be sure until you shall have eaten of the tree of life, and partake of the waters of life freely,—never sure until you shall “live by every word that proceedeth from the mouth of God,” and the life-fluid that shall circulate through

your glorified body, be nothing less than the Spirit of Life, even the Holy Ghost which proceedeth from the Father and the Son. X. A.

TO BE CONTINUED.

FROM THE KNOX COUNTY (ILL.)
DEMOCRAT.

Messrs Editors of the Knox Co. Democrat:—In your issue of the 18th of January, I find an article over the signature of Judge Derham, entitled, “Way Side Notes,” giving a description of the country through which he traveled, *en route* from Ogden City, Utah Territory, to Sacramento City, California. In the article alluded to, the observational powers and descriptive talent of the auther are made very apparent, combining a spicyness and racyness, characteristic of an entertaining and interesting writer. There was one assertion which the Professor made, which to my mind, did not chord very well with the balance of the music as contained in his letter. Far be it from me to charge him with wilfully misrepresenting anything. I believe him to be above any such thing. But to the assertion, it is found in the last sentence of the second paragraph, which reads, (speaking of Salt Lake City), “*And we could but feel pained at the thought that this beautiful spot was poisoned by the upas tree of Mormonism.*” Justice to myself, as well as to those of like faith with myself, demands that the professor should be corrected in regard to the assertion that that beautiful spot was *poisoned by the upas tree of Mormonism*. If he had said that it was poisoned by the upas tree of polygamy, or Brighamism, this article would not have been penned by me, for it is self-evident that all who inhale the pestilential breath of polygamy, die as to morality, and we might

say every principle of virtue, almost, and are dead spiritually, and might as well be physically, for what good they do, only that while there is life, there may be a space left for repentance. We need not say to those acquainted with the rise of the church, styled the Church of Jesus Christ of Latter Day Saints, that the *sobriquet* of Mormon was applied to them, by those not believing as they did, because they, (the Latter Day Saints), believed in the teachings of the Book of Mormon.

If the belief in the teachings of that book constituted a Mormon, then the the disbelief in its teachings constituted an anti-Mormon. We will therefore have to refer to the book to see whether it authorizes or discountenances polygamy, and if we find that it discountenances polygamy, then those who teach and practice polygamy, are not believers in the teachings of the Book of Mormon, and according to the rule, must be anti-Mormons.

In the Nauvoo edition of the Book of Mormon, pages 124 and 125, it reads as follows:

“For behold, thus saith the Lord, this people begin to wax in iniquity; they understand not the scriptures; for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son. Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord. * * * Wherefore my brethren hear me and 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.”

Do those who teach and practice polygamy believe in the teachings of that book? Verily, no! They are not Mormons therefore, and polygamy is not the *upas tree of Mormonism*, but something as foreign to its teachings, as light is to darkness, as virtue to vice, as an angel in the realms of glory to one in the regions of despair. The church to which friend Derham belongs as a member, has had the *sobri-*

quet of Campbellite applied to them evidently because they endorse the teachings of Alexander Campbell. Suppose that a portion of that church should separate themselves from the original body, and go into iniquity, teaching and practising something as foreign to what Alexander Campbell taught as anything could be, and yet still hold to the name, don't you think that if I, or any of my brethren, should write anything of the doings of that people, and say it was Campbellism, or what was taught by the “Christian Church,” that the Professor or some of his brethren would hasten to correct us? I should think so, and justly too. Then let us do unto others, as we would have others do unto us.

Respectfully yours,

JUSTICE.

THE EARTH NOT A GLOBE.

[Continued from page 239.]

ECLIPSES.

From “Zetetic Astronomy,” by Parallax. “An eclipse of the sun is caused simply by the moon passing before it.” Of this no question has been raised. But that an eclipse of the moon arises from a shadow of the earth is in every respect unsatisfactory.

The earth has been proved to have no motion, either upon axis, or in an orbit round the sun, and therefore it could never come between the sun and moon. The earth is proved to be a plane, always underneath the sun and moon, and therefore to speak of its intercepting the light of the sun and thus casting its shadow on the moon, is to say that which is impossible. Besides this, cases are on record of the sun and eclipsed moon being above the horizon together. “The full moon has sometimes been seen above the horizon before the sun was set. A remarkable instance of this kind was observed at

Paris, on the 19th of July, 1750, when the moon appeared visibly eclipsed while the sun was distinctly seen above the horizon.* "On the 20th of April, 1837, the moon appeared to rise eclipsed before the sun had set. The same phenomenon was observed on the 20th of September, 1717."† "In the lunar eclipses of July 17, 1590; Nov. 3rd, 1648; June 16, 1666; and May 26, 1668, the moon rose eclipsed whilst the sun was still apparently above the horizon. Those *horizontal* eclipses were noticed as early as the time of Pliny."‡

The moon's entire surface, or that portion presented to the earth, has also been distinctly seen during the whole time of a total eclipse, a phenomenon utterly incompatible with the doctrine that the earth's shadow is the cause of it.

"The moon has sometimes shown during a total eclipse with an almost unaccountable distinctness. On December 22, 1703, the moon when totally immersed in the earth's shadow, was visible at Avignon by a ruddy light of such brilliancy, that one might have imagined her body to be transparent, and to be enlightened from behind; and on March 19, 1848, it is stated that so bright was the moon's surface during its total immersion, that many persons could not be persuaded that it was eclipsed. Mr. Forster, of Bruges, states, in an account of that eclipse, that the light and dark places on the Moon's surface could be almost as well made out as in an ordinary dull moonlight night.

"Sometimes, in a total lunar eclipse, the moon will appear quite obscure in some parts of its surface, and in other parts will exhibit a high degree of illumination. * * * To a certain extent I witnessed some of these phenomena during the merely partial eclipse of February 7th, 1860. * * * I prepared, during the afternoon of February 6th for witnessing the eclipse, without any distinct expectation of seeing much worthy of note. I knew, however, that upwards of eight-tenths of the disc would be covered, and I was anxious to observe with what degree of distinctness, the eclipsed portion could be viewed, part-

ly as an interesting fact, and partly with a view of verifying or discovering the weak points of an engraving (in which I am concerned) of a lunar eclipse.

After seeing the increasing darkness of the penumbra softly merging into the true shadow at the commencement of the eclipse, (about one o'clock A. M., Greenwich time), I proceeded with pencil and paper, dimly lighted by a distant lamp, to note by name the different lunar mountains and plains (the so-called seas) over which the shadow passed. * * * During the first hour and ten minutes I had seen nothing unexpected. * * * I had repeatedly written down my observations of the remarkable clearness with which the moon's eclipsed outline could be seen, both with the naked eye, and with the telescope; at 1 hour and 58 minutes, however, I suddenly noted the ruddy color of a portion of the moon. I may as well give my notes in the original words as copied next day in a more connected form: 1 hour and 58 minutes, Greenwich time. I am suddenly struck with the fact that the whole of the western seas of the moon are showing through the shadow with singular sharpness, and that the whole region where they lie has assumed a decidedly red tinge, attaining its greatest brightness at a sort of temporary polar region, having 'endymion' about the position of its imaginary pole. I particularly notice that the 'Lake of Sleep' has disappeared in this brightness, instead of standing out in a darker shade: and I notice that this so called polar region is not parallel with the rim of the shadow, but rather west of it.—2 hours and 15 minutes. Some clouds, though very thin and transparent, now intervene.

"2 hours and 20 minutes. The sky is now cleared. How extraordinary is the appearance of the moon! *Reddish* is not the word to express it; it is red—red hot! I endeavor to think of various red objects with which to compare it, and nothing seems so like as a *red hot penny*—a red hot penny with a little *white* hot piece at its lower edge, standing out against a dark blue back ground; only it is evidently not a mere disc, but beautifully rounded by shading. Such is its appearance with the naked eye: with the telescope its surface varies more in tint than with the naked eye, and is not quite so bright a red as when thus viewed. The redness continues to be most perceptible at a distance from the shadow's southern edge, and to be greatest about the region of 'endymion.'

"The Hercynian mountains (north of Grimaldus) are, however, of rather a

* "Astronomy and Astronomical Instrument," page 105, by George G. Carey.

† "McCullough's Geography," page 85.

‡ "Illustrated London Almanack" for 1864.

bright red, and Grimaldus shows well. Mare Crisium and the western seas are wonderfully distinct. Not a trace to be seen of Aristarchus or Plato.—2 hours and 27 minutes. It is now near the middle of the eclipse. The red color is very brilliant to the naked eye. * * * After this I noticed a progressive change of tint in the moon. 2 hours and 50 minutes. The moon does not seem to the naked eye of so bright a red as before; and again I am reminded by its tint, of red hot copper, or rather copper which has begun to cool. The whole of Grimaldi is now uncovered. Through the telescope I notice a decided grey shade at the lower part of the eclipsed portion, and the various small craters give it a stippled effect, like the old *aqua tint* engravings. The upper part is reddish, but two graceful bluish curves, like horns, mark the form of the Hercynian mountains, and the bright region on the other limb of the moon. These are visible also to the naked eye.

“At 3 hours and 5 minutes, the redness had almost disappeared; a very few minutes afterward no trace of it remained, and ere long clouds came on. I watched the moon, however, occasionally gaining a glimpse of its disc, till a quarter to four o'clock, when, for the last time on that occasion, I saw it faintly appearing through the clouds, nearly a full moon again; and then I took leave of it, feeling amply repaid for my vigil by the beautiful spectacle which I had seen.”*

Mr. Walkey, who observed the lunar eclipse of March 19th, 1848, near Colmpton, says:

“The appearances were as usual till twenty minutes past nine; at that period, and for the space of the next hour, instead of an eclipse, or the shadow of the earth being the cause of the *total obscurity* of the moon, the whole phase of that body became very quickly and most beautifully illuminated; and assumed the appearance of the glowing heat of fire from the furnace, rather tinged with a deep red. * * * The whole disc of the moon being as *perfect with light* as if there had been *no eclipse whatever!* The moon positively gave good light from its disc during the total eclipse!”

In the astronomical portion of the “Illustrated London Almanac” for 1864, by M. Glaisher, a beautiful tint-

* The Hon. Mrs. Ward, in “Recreative Science,” page 581.

ed engraving is given representing the appearance of the moon during the total eclipse of June 1st, 1863, when all the light and dark places—the so-called mountains, seas, &c., were plainly visible. In the accompanying descriptive chapter, the following sentences occur:

“At the time of totality the moon presented a soft woolly appearance, apparently more globular in form than when fully illuminated. Traces of the larger and brighter mountains were visible at the time of totality, and particularly the bright rays proceeding from Tycho, Kepler, and Aristarchus. * * * At first, when the obscured part was of small dimension, it was of an iron grey tint, but as it approached totality, the reddish light became so apparent that it was remarked that the moon ‘seemed to be on fire;’ and when the totality had commenced, it certainly looked like a fire smouldering in its ashes, and almost going out.”

If then, the sun and moon have many times been seen above the horizon when the latter was eclipsed, how can it be said that the earth's shadow was the cause of a lunar eclipse, when the earth was not between or in a line with the sun and moon? And how can the moon's non-luminous surface be distinctly visible and illuminated during the very totality of an eclipse, if all the light of the sun is intercepted by the earth?

Again, if the moon is a sphere, which it is declared to be, how can its surface *reflect* the light of the sun? If her surface was a mass of polished silver, it could not reflect from more than a mere point! Let a silvered glass ball or globe of considerable size be held before a lamp or fire of any magnitude, and it will be seen that instead of the whole surface reflecting light, there will be a very small portion only illuminated.

But the moon's whole surface is brightly illuminated; a condition or effect utterly impossible if it be spherical. The surface might be illuminated from the sun, or any other source if opaque, instead of polished, like an

ordinary silvered mirror, but could not shine intensely from every part, and brightly illuminate the objects before it, as the moon does so beautifully when full and in a clear firmament. If the earth were admitted to be globular, and to move, and to be capable of throwing a shadow by intercepting the light of the sun, it would be impossible for a lunar eclipse to occur thereby, unless at the same time the moon be proved to be non-luminous, and to shine only by reflection. But this is not proved; It is only assumed as an essential part of a theory. The contrary is capable of proof, and proof beyond the power of doubt, viz, that the moon is self-luminous, or shines with a light peculiar to herself, and therefore independently of the sun. A reflector necessarily gives off what it receives. If a mass of red hot metal be placed before a plane or concave surface, heat will be reflected. If snow or ice be similarly placed, cold will be reflected. If light, ordinary or colored, be presented, the same will be reflected. If sound of a given pitch be produced, the same pitch will be reflected. * * * A reflector receiving a red light would not return a blue or yellow light. A reflector collecting the cold from a mass of ice, would not throw off heat; nor the contrary. Nor could the moon, if a reflector, radiate or throw down upon the earth any other light than such as she receives from the sun. No difference could exist in the quality or character of the light, and it could differ in no respect but the quantity or intensity." PLANE FACTS.

TO BE CONTINUED.

TEMPTATION.

"Let no man say when he is tempted I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and is enticed."—Jas. 1: 13, 14.

Dear saints, we must be a tried peo-

ple, and God grant we may endure to the end. Not tempted of our Father, but suffered by Him to be tempted of him who goeth about the earth like a roaring lion, seeking whom he may devour. A judicious mother watches and screens a child with a parent's fondest care, yet she may suffer him to be tempted in order to test his faithfulness and his love.

That child may, under wrong influences, disregard the parent's laws, and perhaps bring sorrow to her heart; but does that fond mother disown him? No, no; but instead, her heart yearns for him, and how gladly she receives him the moment he will return.

Have not we found it the same, on returning to our Father's protection, after having yielded to temptation? Yes; for he is more willing to forgive, and more willing to give good gifts to us than our earthly parents are. But when we have yielded to temptation, have we ever realized how much it pains our Father and Elder Brother to see us, whom he has so much loved, and so richly blessed, departing from him, and bringing a stain on his cause? Could our eye penetrate through sins' misty darkness up to the highest courts of heaven, methinks we should see that most glorious countenance marred as when he was persecuted by the Jews; and I fear we should see many a tear-drop gathering in those eyes that have so oft watched us with more than a mother's care!

The parent bestows good gifts on the child; but if he spend them in riotous living, they are withheld, so oftentimes our most excellent gifts are withheld because we squander them.

Have we been prodigals? Let us arise, saying, Suffer us not to be led into temptation," and with strength from on high, break the fetters that bind us to our idol sins. We are inclined to say, "I can't break off from the sins that beset me." Not in our own strength, for that is perfect weak-

ness; but in the strength of Him who came off conqueror over sin and death, we can give up all things, and even life itself. And what is the present reward? "A peace that passeth understanding," and a pathway illuminated by the glory of God. And what is the future reward? Life eternal in the kingdom of God.

This is but a bird's-eye view of the case; but when we contemplate the love and majesty of the King and the bliss of the kingdom, we can exclaim, "Come on, ye powers of darkness, with all your subtle temptations, we are able, while shielded by the Father's arm, to meet all your forces, and expect to come off conquerors, and sit down with those who have overcome before us!"

"He that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God."—Rev. 2: 7.

We find the word is full of promises to those who overcome, and He who promised is sure. Then let us gird on

the whole armor, knowing that the tempter stands ready to shoot his poisonous darts to kill the soul. It fills me with sorrow to think that, after having received the spirit of truth, which leadeth into all truth, and shows us things to come, we are inclined to abuse the blessing. Let us not heed the artful voice of the tempter, lest we be drawn into the whirlpool of disobedience, and sink into its depths. We all are familiar with the declarations in the 6th chapter of Hebrews, the 33rd chapter of Ezekiel, and Christ's parables, so it is useless to quote them. It is by his words that we shall be judged, according to our deeds. If we are righteous we shall be classed with the righteous. If we fall we must be classed with the fallen. O then, dear brothers and sisters, let us try to be as wise as serpents and as harmless as doves, that we may detect and withstand the tempter, although he may feign to clothe himself in robes of righteousness. ALMIRA.

True Latter Day Saints' Herald.

PLANO, ILL., MAY 1ST, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

THE APRIL CONFERENCE for 1872 is past, and it now remains for the army in the field, and their co-workers at home, to buckle the armor a little closer and enter the field anew.

No extraordinary manifestations of power were had during the session, but a remarkable season of peace prevailed; much of the business done being obviously directed of the spirit, more especially during the consideration of the subject of missions.

A new effort was decided upon in regard to the English Mission, and the appointments were good. Elder Mark H. Forscutt to England; John S. Patterson to Scotland; John T. Davies, of Kansas, to Wales; and John Avondet to Switzerland; the mission to be under the charge of Elder Forscutt.

These brethren have the confidence of the Church in America, and so far, our acquaintance with them warrants the conclusion, that they will continue to make a good record. It is to be hoped that those who have been anxious respecting the mission will now show how valuable their anxiety is, as these brethren need prayers, co-labor, and sinews of war.

THE LEGISLATURE OF ILLINOIS has at length passed such an act as will permit the Incorporation of the Board of Publication heretofore authorized by the Church in Conference assembled. Measures will be taken at once to effect the Incorporation. We shall publish soon, such portion of the act as applies to the branches of the Church. It will be necessary that attention shall be paid to it in Illinois.

IN THE DEATH OF BR. GEORGE BELLAMY, of St. Louis, Missouri, the Church loses a most efficient man, in the warfare of truth against error. A man of noble heart, he could suffer and not complain; a man of quick passions, he could afford to rule his own spirit; a man of strong impulses, he could patiently wait the development of the wisdom of God. He has passed into the blessed land, and few are the men better prepared for the coming of death, the opening of the portals of the beyond. "Cut down by the scythe of time," he has been cast "into eternity."

"We see by the leader in last Sunday's True L. D. Saints' *Herald* some confirmation of the report of young Joseph Smith coming to Salt Lake City. . . Joseph writes quite feelingly of Brigham, and is evidently becoming impressed with the certainty that his father was the originator of polygamy in the Mormon Church. After making mention of 'the depressing cloud that to us has ever lain over the horizon of the past,' which Joseph says he has been 'under,' he adds: 'We are now persuaded that not being responsible for the acts of others who have lived in the past, we can neither change nor obliterate the record they have made, we have therefore no just reasons to fear what the truths of that record are. We are now prepared for whatever those revelations of the past may be.' Joseph says he is now prepared. Well, better late than never. The facts are just what is wanted—the truth, the whole truth and nothing but the truth. And one day it will all stand revealed. From what we learn of its scope and contents, we believe the forthcoming book by Mr. Stenhouse will throw much more light into the dark places of the past of Mormon history than all the books that have been published, on the subject put together. Both Josephites and Brighamites will yet have to face the music, and the tune is, 'Tell it all.' And this disposition to learn all the facts and to stand by them, evinced by young Joseph, is a hopeful sign."

Our friends of the *Salt Lake Tribune*, as will be seen from the foregoing quotation from the issue of April 6th, published in Salt Lake City, Utah, have seriously misunderstood, or misapprehended what was published by us in the HERALD for April 1st. We did not intend to be understood as saying that we feared that the revelation of the past record of the church would certainly implicate Joseph Smith, Jun., as the "originator of polygamy in the Mormon Church."

We have not heretofore believed nor conceded that he was the responsible human actor in introducing that crime into the Church, nor do we now see any more reason for doing so than before. We made no such admission in the leader of April 1st, nor do we now make it.

We have heretofore stated our convictions respecting the matter, and those convictions resulted from our knowledge of things calculated to prove his innocence, our lack of knowledge of his guilt.

What the "forthcoming book by Mr. Stenhouse" may present, we can not say; but if "coming events cast their shadows before," and "the book by Mrs. Stenhouse" is any shadow of what her husband's book may be, we shall not be very materially damaged thereby, as she makes the very significant announcement, respecting Joseph Smith's connection with polygamy, that "no children were born to him in polygamy," "though his brethren have done well for him since his death."

Let the bolt fall where it may, as an individual we wish it to be understood, that from the first and thence on we are and have been the enemy of the doctrine; and while we expect to "face the music," we shall calculate to know before whom we dance, the reasons why we are expected to dance, the cost of the piper, and who pays him; nor do we anticipate being compelled to dance to any "tune" the measures to which are not in harmony with truth, justice, and mercy, and in time with the grand march of the events designed of God for the redemption and sanctification of man.

Correspondence.

VERSAILLES, Ripley Co., Ind.,
Feb. 10th, 1872.

Br. Joseph Smith:

Justice to others, perhaps, demands that I should write a few lines concerning the work in Southern Indiana.

In route to Mount Eden, Nov. 11th, 1871, Saturday evening, found me at Blue Lick, Clark Co.

The Sabbath following, in the afternoon, I reviewed a discourse preached by a Mr. Mankin, (Campbellite,) in the morning of the same day.

Some of the more pious (?) ones, tried to shut me out of the house; but a good round democratic majority opened the doors. Well, at night he reviewed me, and I him again, etc. I could not keep him any longer. He argued that the sick who were to send for the elders, spoken of in James, were those spiritually sick; that the italicised words found in King James' Translation of the Bible indicated that they were to be read with a greater

emphasis; and that the canon of scripture was full. He spoke in tongues, demanded signs, and raved and pitched, and just literally killed himself. Several friends were made for us.

Monday the 13th, I visited Mount Eden. Found that the president of the branch there was holding a series of meetings at Memphis, twelve miles away.

On the afternoon of the 15th, I started to join him, and when I arrived, I found him in meeting. Br. James Harbert, John and David Scott, with several of the sisters, all united in singing the sweet hymns of Zion. They had gone down on purpose to add interest to the meeting. The people appeared delighted with the singing. We stayed three evenings longer, or until the 18th, but failed to either sing or preach any one into the kingdom.

Sunday 19th, I preached twice to the saints in the Mount Eden church. The brethren there are trying to live right, and they enjoy much of the spirit, and are striving to enrich themselves with all the blessings promised. May the Lord help them to press on until all their hearts'

desire in righteousness shall be realised. The sisters take an active part in the prayer meetings, and feel blessed by it. I did them all the good I could while there, and can only remember them with love and esteem. The elders, to enjoy good health, might be a little more active.

Thursday the 23rd, in company with Br. Isaac Baggerly, I started for Crawford Co., arrived in time to commence meeting Sunday morning following. Preached in the morning and evening in a cooper's shop at Marietta. We held several meetings at that place, and had the pleasure of baptizing Br. Paul Recer, Tilman Hollis, and sister Ellen Hollis. Also held meetings at the Cross Roads. Many are seriously reflecting concerning the faith here, and are afraid it is true.

Dec. 3rd, we were at Green Briar, Harrison Co., and preached to a part of the congregation who listened to us so patiently last summer. They admit that we have a giant theory; that it is no use for men to array themselves against it; but, to use their language, "They could not go Joe Smith." Impossible to get him down, would choke. However, I think there is a few fish in that section that may be caught by and by.

Wednesday 5th, arrived home, at Mount Eden. Visited with the brethren at meeting and home, until the 11th, when I went to Slate Run, twelve miles away. Br. Constance and his excellent lady reside near that place; both young in the cause, but trying to stand up under the surrounding pressure.

I spent the following day in procuring a house to hold meetings in. The Presbyterian deacon refused me theirs, saying he would not go so far as a half mile to hear me. Mr Wells, Adventist, cheerfully granted me theirs, and furnished fuel and illuminated it without charge. I held three meetings, and a letter recently received, says, the good effect still continues. The second evening the Presbyterian deacon rode over a mile to attend meeting. He invited me home with him.

I went, and the string of his door latch can now be pulled without fear by L. D. S. elders. Prejudice fled, and I found him a nice old gentleman.

Monday 18th, in company with Br. James Scott, I started to revisit Harrison and Crawford counties. On the evening of the same day, we arrived at Corydon, the county seat of Harrison, and put up with a Mr. Tracewell, a lawyer of considerable celebrity, who had been kind enough to procure the Court House, formally the Territorial Capitol House, for our service for the evening. The papers having announced our expected arrival, at the time of service, we were favored with a respectable audience; lawyers, doctors, judges, with officials who had led their victorious hosts against a belligerent foe, were present. But what saddened all, there was not a lady to grace the assembly. I learned afterwards that several wished to attend, but could not decide really, whether it would add a plume to their already numerous honors, or remove one. The Lord blessed us with some liberty, and from what we could judge, the audience felt edified. It is but just to remark that Mr. Tracewell, though belonging to no church, is a man of both natural and cultivated talent, and what he thinks right, he does, irrespective of what others think, no matter who turns up the nose or curls their lip. His lady is a thorough going Methodist, and an honor to her sex. I have seen stranger things happen than for them to be L. D. Saints sometime, though they dont think much that way now. We distributed about 150 tracts, and confidently hope that the good seed may have lodged in some good ground.

Leaving an appointment for a week ahead, the following morning, and oh! how cold! we proceeded to Crawford. We came very near freezing. It seemed that the cold blasts of Minnesota and Iowa had been precipitated in southern Indiana, and as of olden, no respecter of persons. Arrived late at night among brethren.

On the evening of Thursday 21st, I preached in Fredonia, a small town on the Ohio River, and Br. James at Cross Roads. Good report from both places.

Early on Friday morning, 22nd, we were called upon by Br. James Ferguson, to visit his daughter, who had received a sudden and violent attack of fever. The day previous she had attended school, and on returning home, in the evening, complained of not feeling very well. When we arrived about nine o'clock, A. M., she was entirely deranged. We tried to pray for her, and administered to her, but of no avail. While we still contended for the master, lest we should not discharge our duty, and perhaps with more hope than faith, the Lord forbid our further importuning, and Br. Ferguson was informed that he must give up his child. To prove to his unbelieving relations that he was willing to do all in his power to save her, he sent for a physician, who when he came, said he could cure her; but she died on Monday morning following. I write the particulars because it was such a strange experience to myself and others. A few evenings before the child's illness her mother dreamed that she was away from home, and a murky, turbulent and heaving stream of water was surging its way along between her and her child. With great anxiety, she went several times to the rolling stream in quest of her child, to see if she could come across, but saw nothing of her. By and by she was brought home in a wagon, by the neighbors. May the Lord bless the bereft.

After holding a few meetings, and meeting with a few of the brethren in a social meeting, and trying to readjust some things, and put them in better working order, we proceeded to Green Briar. On the evening of 26th, Br. James preached to a mixed multitude at that place, and despite the name, I think there are a few grains of wheat scattered around there, but nearly all covered up with this and that old foggy view.

I should have remarked that the brethren

in Crawford are trying to keep alive, though few and all odds against them. The prospect is better for them to grow. God grant that their dark surroundings may not cause them to hide their light, but add support to the little flame.

Wednesday 27th, I preached again in Corydon to an attentive and intelligent audience. As Mr. Tracewell expressed it, "the talent of the town was out," and several expressed themselves unusually well pleased.

28th, I returned to Br. James Scott's, and on my way met brother Lanphear, late from Alabama. He carries with him his usual candid and sage appearance, and spoke rather encouragingly of the work in the South.

29th, I started for home, journeying through mud, fog, clouds, and rain. Arrived home on New Year's morning, to find all well.

To avoid too long a letter, I have herein made mention of a few things of recent experience, which may contribute something towards showing the state of things in Southren Indiana. I am safe in saying that the work is slowly gaining ground in the regions visited, and a rich harvest will be reaped by and by. I am going to try to keep up "action," and,—“remember.”

Your fellow laborer,

WM. H. KELLEY.

NEWTON, Iowa,
Nov. 15th, 1872.

Br. Joseph.

Our conference passed off very pleasant indeed. Br. H. P. Brown and P. Cadwell are with us. Br. Brown preached during conference, he passed on to Des Moines on business and returned on Wednesday, when we had another sermon at night on the Kingdom of God. It has been said by sectarian members "that there was no sectarian preacher who could touch that sermon." It was delivered with such power. May God be praised.

The most of our district is in good working order. Yet there are many detri-

ments that retard the work. The Lord seems to be turning things in a "mysterious way, His wonders to perform."

The work has taken a start in Warren county, Br. A. White, J. X. Davis, B. Myers and W. C. Nirk have all preached there, and have baptized three. Others are awaiting baptism. Found a good old sister there—Sr. Bullard—a saint indeed, and of the first organization.

While Br. A. White was there, there was a Campbellite preacher that followed two of his discourses; but the debate got too heavy for him, exposing his authority, and turning the whole tide in favor of the "Mormon." Two of the three baptized were Campbellites, and others have declared that the mormons have the truth.

We have some good elders in this district—they are obedient, willing and spiritual. I am soon to hold a public debate with a Rev. A. Wilson, of the "Church of God," (Winebrenarians), on "The true Gospel Church."

Pray for me for I feel my weakness. I have had a glorious promise if faithful and humble. I have a letter from Br. A. Sharer, he is doing a good work. Br. T. E. Lloyd writes he is on the move for the truth. A letter from Br. Bozarth from Missouri says things are prosperous in that part. I will close before I am done, for fear I will weary your patience.

Yours ever in the truth.

J. N. WHITE.

SAN FRANCISCO, Cal.,

March 9th, 1872.

Whereas the Publishing Committee have suffered the entire loss, of the small sized hymn book, by the great fire in Chicago, and we, feeling that their loss is our loss, therefore,

Resolved, that we the saints of San Francisco, feel it our duty to assist in republishing the same, by subscribing the amounts set opposite our respective names. Further;

Resolved, that these resolutions, together with the amount subscribed, be

forwarded to Br. Joseph Smith, at Plano, Ill., by Thos. J. Andrews.

NAMES OF SUBSCRIBERS.

John Roberts	\$2.50	Laura Roberts.....	\$2.50
Archy Bryan.....	2.50	Emma J. Rosebery..	2.50
Elizabeth Bona.....	.50	John Parkins	2.50
Ann Fields.....	1.00	Thos. J. Andrews....	2.50
Angus McMillon	1.00	Sister Clements	1.00
Sister Nelson.....	.50	Mary E. Andrews....	1.50
O. C. Carlson	2.00	Wm. Hart.....	2.50
			\$25.00

The value of \$25 gold was received from Br. T. J. Andrews by Post Office Order, and the San Francisco saints have our earnest thanks with that of the saints generally who are interested in the welfare of the Publishing Department of the Church. Others have helped also; may the Giver of all Good reward them.

BURLINGTON IOWA.,

March 26th, 1872.

Br. Joseph Smith:

"These that have turned the world upside down are come here also."

Yea! they have come here, and their king is with them!

On last Saturday, March 23rd, Br. Bauer gathered the first fruit of his labors. He led six of our people, Germans, into the waters of baptism:

The following day, Sunday, they were confirmed by Elders F. Borley of Montrose, Dunham, and Lightfoot of this place; Br. Bauer being a Priest he was not able to officiate.

Eight children were blessed during the same meeting.

We had a time of refreshing from the Lord. His Spirit was sensibly felt by many of those present, and gave utterance at two different times.

Br. Bauer scatters the good seed unceasingly among those of his language, and if the Lord sends his dews as on this occasion, it bids fair to sprout and bring abundant harvest.

We have no regular branch here and those of the brethren here who ought to

know, differ in opinion as to how and where Br. Bauer should report these baptisms,—will you please inform us on this subject. Your brother.

S. HOLSTEEN.

They should be reported to Br. Alex. Smith, Nauvoo, Ills., who is presiding Elder of the District that embraces Burlington. The names, dates, places of birth; dates and place of baptism, and by whom baptized and confirmed should be sent to Elder Isaac Sheen, Church Recorder, Plano, Ills. The name of the brother who confirmed each one should be given to that name, instead of the names of all four who assisted.

Farm of Br. Moffit
near PLESANTON, Iowa,
Dec. 28th, 1871.

Dear Herald:

From No 3, or Gartside's, I think the station was called, we went to Bellville on the cars. Here I was privileged to preach the word to an interesting congregation. Bellville struck me as a very pleasant place; the saints were very kind indeed. In the evening we had an impromptu concert and musical discussion. A great deal of wit, and some sprinkles of wisdom. They dig coal at Bellville also, in fact this whole country seems to be over a coal bed. Time fails to enumerate all the pleasant acquaintances we made, or the lively incidents that we met with.

We returned to St. Louis. At East St. Louis we had a fine promenade down to the levee, through some of the *finest* dust you ever saw. We enjoyed it, I tell you. I might write of the great ferry boats, the great bridge that is building there, the constant noise of boats, cars, vehicles, ect, of the great line across the river, of warehouses, stores, buildings of all kinds, but time fails so to do. One thing I remarked however, there seems to be a change in the style of names. Once, steamboats,

cities, and towns rejoiced in the application of names selected with some regard to music, gentle liquids, and mellow vowels being the foundation, with just enough of consonants to give articulation to the euphonious appellations. Thus "Aurora," "The Pembina," "The Minnehaha," were suitable to a musical taste and ear, and gave a spice of individuality to the boats and towns to which they were applied. But to name a town "East St. Louis," or a steamboat either, or to call one or the other that endless, inevitable "*New Boston*," or "Brockleburg-Bangumstrad," is as good an argument for total depravity, if not quite as great a piece of cruelty as to call a helpless little innocent "Habakkuk." I think the beautiful name of the first settlement of the Order of Enoch, Lamoni, to be a decided step in the right direction, such names improve the expression of the countenance, but the habitual use of such awful, yes, *awful cognomens*, will make one humpbacked. We made our way into the city after a time, and then I went out into the country to Br. Rees' again, where I had the pleasure of baptizing sister Rees, into the true fold of God. So again, as in Michigan, I counted my short mission as not altogether in vain. Br. Rees took me from his place in his carriage to Carrondelett, now the lower part of St. Louis. The great city has grown so that it begins to swallow up the little places around it. On our way thither, we visited the reservoir, the great tank or lake that holds the water that supplies the city; also Shaw's Gardens. While walking through these gardens, I had a faint notion of what paradise will be. Here, within this lovely place, is gathered every species of plant, and tree, and flower, possible. A reward is offered by the rich and eccentric owner for any plant not represented in his domains. Then, too, they are all arranged in the most beautiful and regular order. With the most graceful of summer houses, arbors, observatories, and elevated bowers imaginable, with appropriate inscriptions

set up under shadowing vines, and the most intricate labyrinths of hedges, unexpected vistas, nooks, and corners, in short, the effect was as if one had enjoyed a vision of a small portion of the redeemed earth. A holy, peaceful quiet-like sabbath prevails, and the mind is drawn out in meditation and tranquil enjoyment. I apprehend that the appreciations of order and harmony in the external will form one of our brightest sources of happiness in the future world. The land of happiness, if divested of its clustering glories, its music, light, and flowers, would cease to attract us, and in this we are reminded of the materialistic nature of our faith. We went to conference at the Gravois,—you have the minutes. I will speak of one attractive feature of our meetings. This was well ordered music, and organ playing. Our people are making constant strides onward in this way. Prejudice is rapidly giving way to this mode of worship, and that strange feeling of unhappy sorrow some manifest to see another excel and made prominent in any one line of art is fast dying out,—our people begin to see that we are all defended in our orators, taught by our philosophers, delighted ourselves, and respected by outsiders, on account of any excellence unto which our musicians may attain, and all partake of the good resulting from the good looks or accomplishments of any worthy member. It was my privilege to preach once in the City. The Sunday School has probably been noticed sufficiently. I can only confirm that which has been written. The saints in the city have many opportunities of polishing their manners, and of being rendered refined and at ease in their department. But at the same time, they have many things to endure. They have much to face, are rendered more critical, hard to please, and liable to become over-bitter, and to lose in a measure the freshness of faith and heart that the country restores from time to time. They are thrown more immediately face to face with the power of the world, and feel its

scorn more keenly, if it is possible. Concerning the audience that listened to my words, I must say that they were a remarkably fine-looking set of people; well dressed, intelligent and refined, and as many there as conveniently could assemble in the large hall rented by the saints. They listened with silence and decorum, and seemed to manifest a spirit of attention, if not of interest. Concerning the sermon, the least said the better. But one thing I will write however, this spirit of criticism is probably a good thing in its way; but then its abuse may result in evil. Brethren, noble at heart, wise in precept, may be deterred from doing much good from fear of judgment for a lack of oratorical polish, and a mere surface-thinker, from his ready elocution and oratorical powers, may impose error after error upon the unthinking, and lead us from the path. Let us be refined and particular; but let us not despise the blundering message of a Moses, for it may, if heeded, lead us out of Egypt after all. My visit to St. Louis was delightful, I saw many more interesting and entertaining objects than I can now describe. The brethren were very kind; indeed, so kind, that it was a quandary with me to whose benefit the visit resulted, and if that friend of mine in Nauvoo who shovels the rich coal into the warm fire, and that other friend who sits in a nice *high chair*, and pounds the table with a wooden iron spoon, with all the condescension imaginable, were consulted, the verdict would evidently be that it was for my benefit. Thanks, brethren of St. Louis.

D. H. SMITH.

PRINCEVILLE, ILL.,

March 14th, 1872.

Br. Joseph:

I learn of late that some of the opposers of the Church of Jesus Christ of Latter Day Saints are resorting to an old story, that the Book of Mormon was manufactured from a romance of one Solomon Spaulding, and was accomplished by one

Sidney Rigdon. Being somewhat acquainted with Elder Rigdon in the early history of the Church, and have heard him interrogated both in public and in private concerning his knowledge of the Book of Mormon, and the Spaulding Romance, and at one particular time and place while preaching to a large congregation, bore his testimony with such power in the Spirit of God that scores were soon after baptized, and joined the Church, I submit the following testimony from two others and myself:—

We, the undersigned, feel it our duty, and are willing to bear our testimony concerning the Book of Mormon at any reasonable time and place, and especially concerning the following incident in relation to Elder Rigdon.

In the spring of 1833 or 1834 at the house of Samuel Baker, near New Portage Medina County, Ohio, we whose signatures are affixed, did hear Elder Sidney Rigdon, in the presence of a large congregation, say he had been informed that some in the neighborhood had accused him of being the instigator of the Book of Mormon. Standing in the door way, there being many standing in the doorway, he, holding up the Book of Mormon, said "I testify in the presence of this congregation, and before God and all the Holy Angels up yonder, (pointing towards Heaven), before whom I expect to give account at the judgment day, that I never saw a sentence of the Book of Mormon, I never penned a sentence of the Book of Mormon, I never knew that there was such a book in existence as the Book of Mormon, until it was presented to me by Parley P. Pratt, in the form that it now is."

PHINEAS BRONSON.

HIEL BRONSON.

MARY D. BRONSON.

Brother Hiel thinks it was in 1834, but sister Mary, his Wife, and I think it was in 1833, so we have put it 1833 or 1834.

PHINEAS BRONSON.

Conference.

Annual General Conference for 1872.

The Annual General Conference convened at the Saints' Hall, corner of LaBeaume and Broadway, St. Louis, Mo., at 10 A.M. April 6th, 1872.

Conference organized by the election of Joseph Smith as president, Mark H. Forscutt as secretary, Alexander H. Smith and Henry A. Stebbins as clerks.

10 A.M. Opening Services: hymns 4 and 713. Prayer by the President.

The President made some very pleasing remarks in acknowledgment of the continued confidence manifested in his election to preside over the Conference, and as presiding officer, he asked that uniform good attention and good conduct should mark the assembly. As those claiming to have attained to a better life, we should be good, orderly, and noble, and never be found transgressing the rules of deliberative assemblies. The general welfare of the whole church should be our first object, as a General Conference, and all measures or feelings of a personal or selfish nature should be avoided. Considerable business would probably be done, and it was expected that there would be considerable preaching also. In our business transactions, the right of free speech would not be curtailed; and the exercise of that right would not infringe upon the rights of others. Liberty does not mean license.

Benediction by Elder W. W. Blair.

1:30 P.M. Hymns 137 and 1084. Prayer by Elder Alexander H. Smith.

Brethren John Clark and Alex. Greer were appointed to act as deacons for Conference.

Minutes of last Semi-Annual General Conference were read by the clerk, and approved.

REPORTS OF DISTRICTS AND ELDERS.

String Prairie and Nauvoo: By Alex. H. Smith, presiding elder, in person, as containing 7 branches, numbering 281 members, including 2 high priests, 4 seventies, 27 elders, 9 priests, 8 teachers, 5 deacons. The general condition of the work was encouraging, new fields were opening, and earnest enquiry being made by many.

Pittsfield, Ill.: By Elder Cornelius Mills, delegate, in person, as containing 4 branches, numbering 57 members, including one seventy, 3 elders, 1 priest. District not in good condition. Some of the branches in a broken and disorganized state.

Eastern Mission: By Elder Josiah Ells, who incorporated with the mission his report of personal labor, which was both cheering and encouraging. He had traveled upwards of 3,000 miles, preached from two to five times per week, traveled through four districts, administered with remarkable success the ordinance for the sick, and believed that hundreds in his field of labor were convinced of the truth of the work, though they did not obey. He believed that a good work would be done in Maine the coming season. Openings for preaching unlimited. Brethren Joseph Lakeman and John C. Foss are effective laborers in that field, and of good report among the people. The saints mostly are poor in Maine, their mode of labor, as fishermen, being precarious. Some laborer should go there. There is also an interesting field in Rhode Island. Some very interesting cases of healing were narrated by Br. Ells as having occurred in Rhode Island, one of them that of a woman who had suffered from cancer in the stomach, and from whom the cancer was instantly removed by divine power on being administered to. In Massachusetts the work was in a healthy condition. In Brooklyn, Long Island, and Pittsburgh, Penn., the work had been prosecuted as well as it could. The brother had been greatly blessed in his labor, and desired still to continue his work while life lasted.

Pittsburgh, Pa.: By Br. J. Ells, delegate, as containing 9 branches, and an aggregate of some 169 members. Good opportunities for preaching had presented themselves; doors had been opened on every hand, and favorable attention paid to the preaching of the gospel.

Elder Wm. W. Blair reported his winter's labors in western Iowa and Nebraska, and his belief that the saints in general have a better understanding of the work, a greater zeal and love for it than formerly. He had had large attendance at his meetings; and a goodly number signified more or less thought of coming into the church sooner or later. Considerable additions had been made.

BOARD OF PUBLICATION.

President J. Smith announced that the Legislature had yet passed no law by which the Board of Publication could be organized. There was a law; but it required a company of Stockholders, a Board of Directors, and other features such as the Board appointed by the church did not possess. The Board are waiting for a contemplated law that will give religious bod-

ies holding property as a whole, the right to organize.

REPORT OF DISTRICTS AND ELDERS

CONTINUED.

Northern Illinois: By presiding Elder H. A. Stebbins, in person, as containing 12 branches, and 517 members, including 2 first presidency, 2 apostles, 1 presiding bishop, 10 high priests, 7 seventies, 39 elders, 10 priests, 11 teachers, 7 deacons. Within the past year one new branch had been organized, containing 37 members, and one branch of 10 members disorganized. 40 had been added by baptism, 11 by letter, 8 by vote, total increase 59; 21 had been removed by letter, 9 by expulsion, 5 by death, total decrease 35; leaving a net gain to the district of 24. The District, as a whole, is in good condition. Efforts have been and are still being made to prosecute the work, though the District is so large that ever the presiding officer leaves much unattended to which he regrets to see neglected. It is believed that the branches are in a better spiritual condition, and that endeavors are made to aid the good, and to deal with the evil and the recreant.

Elder John H. Lake reported, in person, his Canada Mission. He and Elder Joseph Snively had preached 107 times, and baptized a number. The Lord had blessed him, and he had realized more mercies and favors than ever before. They had been guided by the Spirit of God, and they had never lacked food or shelter, and had preached at every opportunity. The brother mentioned a remarkable case of healing through the prayer of faith. Bro. Snively is still laboring there, and Bro. Duncan Campbell with him.

The Alabama and Florida District was reported by letter from Elder L. F. West, presiding elder, as containing 8 branches, 3 of which have been organized since last report. Approximate numerical strength 330, of which from 70 to 75 has been baptized since last report. Number of elders 15, 9 acting as branch officers. Some who are not so acting are inactive, as also some who are thus acting are otherwise inactive, while others who have a disposition to labor, are so encumbered with the cares of life that they are hindered; there are many opportunities of doing good unimproved in consequence, and many fields that appear ready to harvest stand wasting without a reaper. There is probably a sufficient number of priests, teachers, and deacons, for the present demand, and most all the officers of the district, including elders, appear faithful and earnest. In

some of the branches, they are striving to keep things right, while in some others, carelessness may be observed. This is, however, more apparent than real; for in some cases the members are very much scattered. There is not that spiritual strength manifested in the District that one would be glad to see; but the scattered condition can be plead here especially, if we want an excuse for indifference, which is commonly the case. We are looking and praying for better times this year, and are going to put forth our feeble efforts for the advancement of the cause.

Br. T. W. Smith has labored very efficiently with us the past year, and we trust to have him continued with us. He is highly esteemed by the saints here. We would gladly welcome any that may be sent by the conference to labor here, as we do not think an industrious elder can be at any loss for opportunities to labor in the country round about. Several new fields have opened lately, where the prospects are good. Our record is so imperfect that most all the numbers here given are approximated. From six to ten have been disfellowshipped within the past year.

The Nodaway (Mo.) District was reported by letter (through the Secretary) from Elder Wm. Woodhead, presiding elder, as having been organized out of the North-West Missouri District, November 18th, 1871, and as consisting of three branches, containing 90 members, including 11 elders, 3 priests, 1 teacher, 2 deacons. The official members as a general thing are active in preaching the word, and are meeting with considerable opposition in some places. On the whole there is a good spirit manifested in the meetings of the saints, and an apparent determination to do right, and deal justly with all men. The saints here have the reputation of being an honest, industrious people, but of course deceived.

Kewanee District: By Elder J. S. Patterson, presiding elder, in person, as delegate, who reported the district as in good condition, with few exceptions, and as containing 11 branches, 10 of which reported 375 members, including 2 high priests, 1 seventy, 37 elders, 9 priests, 12 teachers, 8 deacons. Increase 7, decrease 13.

Galland's Grove: By Elder Thos. Dobson, presiding elder, by letter, (through Elder Blair), as consisting of 7 branches, containing 358 members, including 4 high priests, 2 seventies, 40 elders, 10 priests, 10 teachers, 6 deacons, 59 gain since Semi-Annual Conference.

A good feeling generally prevails, except in the North Grove branch, where there has been some difficulty.

We have been very much assisted in our labors the past winter by our beloved brother, Elder W. W. Blair. Our local elders, many of them, are earnestly engaged in endeavors to spread the truth. Among those that have been most active, are Uncle John A. McIntosh, C. Derry, Eli Clothier, Ira A. Goff, W. H. Jordan, John Rounds, and R. R. Montgomery. George Montague, of Boyer Valley branch, has also been laboring to the extent of his abilities. There is at present a much greater call for preaching than ever before, with a good prospect for a large increase in membership.

Our last quarterly conference, which met at Galland's Grove, 2nd Saturday in March, passed the following resolution, which they desired me to present with my report:

"Resolved, that we ask the Annual Conference, to be held at St. Louis, April 6th, to appoint the next Semi-Annual Conference within our reach, and if appointed at Galland's Grove, Shelby Co., Iowa, this conference will guarantee that there shall be plenty of hay and wood furnished."

Fremont District: By Elder Wm. Redfield, presiding elder, by letter, as containing 8 branches, and 283 members, including 4 high priests, 2 seventies, 29 elders, 10 priests, 10 teachers, 7 deacons. increase 6.

Pottawatomie District: By Elder C. G. McIntosh, presiding elder, by letter, (through the Secretary), as containing 7 branches, and, (with scattered members), 373 members, including 1 high priest, 5 seventies, 44 elders, 9 priests, 9 teachers, 5 deacons. Increase 47, decrease 27.

Southern Nebraska District: By Elder James Kemp, presiding elder, by letter, (through Elder Blair), as consisting of 4 branches, one organized since the fall conference, containing 155 members, including 16 elders, 6 priests, 3 teachers, 3 deacons. Prospects for an increase are considered good, and there are many calls for preaching, more than the elders can fill.

Little Sioux: By Elder James C. Crabb, presiding elder, by letter, as consisting of 9 branches, containing 320 members, including 4 high priests, 1 bishop, 4 seventies, 46 elders, 10 priests, 7 teachers, 4 deacons.

Benediction by the president.

7:30 P.M. Hymns 31 and 126. Prayer by Elder Wm. W. Blair.

REPORTS CONTINUED.

North-West Missouri: By Elder F. M. Bevins, delegate. The brother did not consider the district as being in a good condition; yet numbers are being added, and some of the elders are having good success in their labors. Some difficulty in some of the branches.

Belleville, or 2nd Sub-Dist. of St. Louis: By Elder Geo. Hicklin, presiding elder, in person, as being in a good condition. Sub-District contains 7 branches, numbering 110 members, including 35 official members. 13 had been added by baptism. He had preached some 60 times during the year. Prospects good. The elders had labored, and God had blessed their efforts.

Decatur District: By letter from A. W. Moffit, presiding elder, as embracing the counties of Decatur, Wayne, Lucas, Clark, Union, and Ringgold in Iowa, and Harrison and Mercer in Missouri. The district contains but 2 branches, having a membership of 138, including 2 high priests, 3 seventies, 10 elders, 3 priests, 2 deacons. Condition of the district reported to be good, and calls for preaching more numerous than can be supplied. The North-West Missouri, and Nodaway districts are requested to notice that Harrison and Mercer counties of Missouri are claimed by the Decatur district, as some of the members of the two branches of that district reside in those counties.

Elder C. G. Lanphear reported his mission by letter, as follows:

"After my release from the Southern Mission, before leaving there for the north, I find from my journal that I attended two district conferences; four two-day's meetings, and preached about 17 times at the conferences and meetings and surrounding places. I left there on the 25th day of December, 1871, and returned to the north, where I arrived on the 4th of January, 1872. I have preached seven or eight times since. I have assisted in confirmation of two members, the blessing of children, and the administering to a number of the sick. The prospects for the preaching of the gospel and the advance of the work in the Southern States is good. Many of the people there are very hospitable and kind; and there are many places there where they are very desirous to hear the word. The change from the southern climate to that of the north at winter season was harder on my constitution than what I thought it would be; but I begin to feel better now as the spring weather advances. My intent and purpose is to labor in the gospel where the Lord will; and wisdom may direct; but I am not able to

travel on foot to that extent that I have done heretofore. Much kindness and care were extended to me by the saints in the south while with them, also hospitality by the people of the south, in Tennessee, Alabama and Florida. I feel at peace with God and with all men, and that my labors thus far are accepted of the Lord."

Elder Henry J. Hudson reported by letter, as follows:

"I have diligently circulated the memorial to Congress, prepared by the April Conference of 1870, among the Legislators of the State of Nebraska, and among all the State officials. As a consequence, it has led me into many discussions, or rather conferences, with some of the best minds of the State, both judicial and clerical; the platform of our faith published therein, affording a wide scope for presentation of the gospel. How far the truth has been benefited by my labors or injured, I must leave with my Master, and if my brethren deem me worthy, I shall be proud to accept a continuance of their confidence."

Elder I. Sheen presented his report by letter, (through the Secretary), as Church Librarian, and General Church Recorder, as follows;

PLANO, Ill., April 1, 1872.

Report of the Librarian of the Reorganized Church of J. C. of L. D. S., to the Annual Conference of the Church appointed to be held April 6, 1872.

Brethren and Sisters:—The following books have been added to the Library since the report was sent to the last Annual Conference. As there were then 33 books in the Library, those added since have been numbered as follows:

- | | |
|-----|--|
| No. | |
| 34 | Fables of Infidelity. By R. Patterson. |
| 35 | Prussia and the Franco-Prussian War. By John S. C. Abbott. |
| 36 | Electro-Physiology. By Gershom Huff. |
| 37 | Passional Hygiene and Natural Medicine. By M. E. Lazarus. |
| 38 | Laws of Business. By Theo. Parsons. |
| 39 | Book of Mormon in French. |
| 40 | Millennial Star, Vol. 10. |
| 41 | " " " 8. |
| 42 | Persecutions of Latter Day Saints. |
| 43 | Bibliothica Classica. By J. Lempriere. |
| 44 | Antiquities of the Hebrew Republic. By Thos. Lewis. |
| 45 | Pre-Adamite Man. By Dr. Randolph. |
| 46 | Millennial Star, Vol. 11. |
| 47 | " " " 12. |
| 48 | " " " 13. |
| 49 | " " " 14. |
| 50 | " " " 15. |

- 51 Saints' Harp.
 52 Heaven; or an Enquiry into the abode of the sainted dead. By H. Harbaugh, A. M.
 53 Letters of John Fletcher.
 54 Mormon Prophet. By Mrs. C. V. Waité.
 55 Sermons on the Sabbath and Law. By J. N. Andrews, Seventh Day Adventist.

Only the names of the donors of some of the above mentioned books can be given at this time. They are as follows: Numbers 35, 36 and 37, by Thomas R. Allen; numbers 40 and 41, by Thos. Kay; number 43, by John Sutton; numbers 44 and 45, by Geo. Thorpe; numbers 46, 47, 48, 49 and 50, by Chas. D. Norton; number 55, by I. Sheen.

The Church Library is in the Publishing House of the Latter Day Saints, therefore donations to the Library are advantageous to the Publishing Department of the church universally.

Your brother, ISAAC SHEEN.
 PLANO, Ill., April 1, 1872.

Report of the General Church Recorder to the Annual Conference of the Reorganized Church of Jesus Christ of L. D. S.

Beloved Brethren and Sisters:—As there is no room in the General Church Record to record many of the Branch Reports which have been sent to me within the last three months, I have concluded to postpone sending a report.

I remain your brother in the bonds of the gospel. ISAAC SHEEN.

Elder *Mark H. Forscutt*, as President of the Committee on Music, reported that but little had yet been done by the committee; but he hoped by next General Conference to be able to present a satisfactory report, as the committee were at work. Br. David H. Smith had contributed some original music.

The President reported that Brethren E. C. Briggs and E. L. Kelley were laboring faithfully in Michigan, and were doing a good work there; Br. Wm. H. Kelley in Indiana; Br. J. W. Briggs is doing something in Iowa in local labor; and Brother Samuel Powers in Wisconsin.

The English mission should be supplied. Urgent calls come from Utah for a candid, earnest, careful man. There is one who can go from California, and there are some who are willing to go to England and Scotland when there shall be conditions met as are necessary under the circumstances of those brethren.

He, the President, had sought to know, since the death of Br. Zenos H. Gurley, whether the time was come, or would come at this conference, for members to be ad-

ded to the Quorum of the Twelve, but as yet had obtained no indications in that respect, though he had looked forward anxiously to this time.

With respect to the First Presidency: Br. Wm. Marks is very aged and feeble, and may be taken away at any time—this would leave the First Presidency with one member only. He had also sought for light on this question, and received a very pleasing intimation that it would be provided for, though no especial designation was made.

The speech of the President was listened to with great interest, and was a fitting close to the first day's services and sessions. Benediction by Br. W. W. Blair.

SUNDAY, APRIL 7TH.

10:30 A.M. Hymns 729 and 448 sung. Prayer by Br. W. W. Blair.

Elder Josiah Ells preached on "The Priesthood," to a fair-sized audience. Hymn 651 sung. Benediction by Pres. J. Smith.

2:30 P.M. Hymns 518 and 782 sung. Prayer by Elder T. P. Green. Brn. Wm. H. Hazzledine and Abraham Reese administered the sacrament. Brn. W. W. Blair and J. S. Patterson blessed four children. Brn. J. Ells and J. H. Lake administered to a child that was sick. A number of the saints testified, and a peaceable time was enjoyed.

Hymn 228 sung. Benediction by Br. J. Ells.

Officials Present.—1 of first presidency, 2 apostles, 5 high priests, 2 seventies, 42 elders, 11 priests, 9 teachers, 1 deacon.

7:30. Hymns 78 and 92 sung. Prayer by Elder J. Ells.

George Bony and Mary Mattes, who had been baptized by Br. Wm. Anderson, of St. Louis, during intermission, were confirmed by Elders M. H. Forscutt and J. S. Patterson.

President J. Smith preached to a good sized congregation.

Hymn 235 sung. Benediction by Br. Wm. H. Hazzledine.

TO BE CONTINUED.

Little Sioux District.

The Conference of this District convened at McHenry's School House, Bigler's Grove, Iowa, March 2, 1872. J. C. Crabb, president; D. Maule, J. B. Lytle, clerks. Minutes of last conference read and adopted.

Elders John Thomas, J. C. Crabb, J. B.

Lytle, Geo. Sweet, Elisha Palmer, J. Conyers, Colby Downs, P. Stevenson, John Chadeayne, and Geo. Mefford reported.

A quorum of elders were appointed to hear cases that should come before the conference, the quorum consisted of John Thomas, Geo. Sweet, and Colby Downs.

Voted that Br. E. Palmer receive a license from the district clerk.

Branch Reports.—Little Sioux: 100 members, including 2 high priests, 1 bishop, 1 seventy, 9 elders, 2 priests, 2 teachers, 1 deacon. D. M. Gamet president and clerk.

Twelve Mile Grove: 12 members, including 1 Seventy, 1 elder. George Mefford, president; Nathan Lindsey, clerk.

Six Mile Grove: 21 members. Lehi Elison, president; Jared W. Scofield, clerk.

Spring Valley: 45 members, including 1 seventy, 11 elders, 2 priests, 2 teachers, 1 deacon. J. B. Lytle, president; Elijah Cobb, clerk.

Union Grove, Jordan, Harris' Grove, Morning Star, and Magnolia branches, not reported.

Resolved that in the opinion of this conference, elders have the right to hold meetings within the distance of three miles of the place of meeting of an organized branch, and yet not infringe upon the rights of said branch.

Resolution passed last conference to the elders and officers in this district, confirmed.

Committee to hear cases before the conference was released.

7 P.M.—Prayer meeting; a good spirit prevailed.

March 3rd.—Resolved that those holding the priesthood that have been rebaptized, be reordained.

Officers Present.—High priests 1, seventies 3, elders 9, teachers 1, deacons 1.

The spiritual authorities of the church were sustained.

Preaching by George Sweet, from Matt. 28: 18, 19, and by J. C. Crabb, from John 10: 14, 15, to crowded houses.

Evening.—Prayer and testimony meeting. The gifts of the gospel were made manifest in speaking in tongues, interpretation of tongues, and prophecy. Two were administered to.

On motion, the Beaver Creek branch was disorganized.

Adjourned to meet at Little Sioux, June 1st, 1872.

A TREE is known by its fruit, and not by its leaves.

A VAUNTING man's mouth is a perpetual gas-bill.

Miscellaneous.

Notice to the Members of the Kewanee District.

Whereas the recent Annual Conference of the church appointed me on a mission to Scotland, it will be necessary that every branch be represented by delegate at the next Conference of the Kewanee District, to be held at Henderson Grove, on the first Saturday and Sunday in June, as it will be requisite that I be released, and another appointed as my successor. Designing to start as early as possible after conference, I shall be unable to visit all the Branches of the District; but trust to see a full representation at Conference. Elder Forscutt has promised to meet with us, and render us aid on that occasion. It will probably be the last time for some years that we may see many of the saints whom he and I love, and with whom we have enjoyed many happy seasons, and it is earnestly hoped that the attendance will be large.

JOHN S. PATTERSON,
President of District.

Michigan District.

The Conference of the Michigan District will be held in the Hopkins Branch, Allegan Co., commencing at 10 A.M., June 1st, 1872. The place of convening will be four miles south-east of Hopkins Station, on the Grand Rapids Division of the Lake Shore and Michigan Southern Rail Road, where parties coming by rail will be met, by sending word to Brn. S. I. or Norman Smith. It is expected that Br. Wm. H. Kelley will be present. A general attendance of *live* saints is desired.

E. C. BRIGGS, *Pres. of District.*

Notified to Appear.

Andrew Sharer, a member of the Montrose Branch of the Reorganized Church of Jesus Christ of Latter Day Saints of the Nauvoo and String Prairie District, having left the branch and his family in a manner unbecoming a Latter Day Saint, is hereby notified to appear before the said branch, or give sufficient reason why he does not do so, on or before the 1st day of June, 1872, to answer to what may there be charged, or he will be dealt with as the laws of the said church requires in such cases.

SAMUEL ALCOTT, *President.*
WM. ANDERSON, *Clk. of Branch.*

MONTROSE, Iowa, 30 March, 1872.

Original Poetry.

TO BROTHER COWARD.

Thrice welcome, brother Coward,
 Unto the fold again,
 My very soul rejoiceth,
 To see thy much-loved name
 Enroll'd among the faithful,
 To keep God's holy laws;
 To lift again thy well known voice
 In honor of His cause.

What hours of toil and danger,
 And scenes of sorrow too,
 Have been our lot to witness,
 Since eighteen fifty two;
 When to the home of childhood,
 We bade a sad farewell,
 To gather where we had been told
 The saints of God did dwell.

Oft we have met in council,
 E'er we crossed the desert sand;
 But now my footsteps wander
 In the far off western land;
 Yet the silent messengers,
 The joyful tidings bring,
 That distant friends again enlist
 To serve their Savior King.

Long years have passed, dear brother,
 Since you and I last met,
 Yet still thy deeds of kindness,
 I never can forget.
 We left you in "the Valley,"
 Where tyrants held the sway,
 To try and find another home,
 We bent our weary way.

Though dark the path and dreary,
 For many changing years;
 Hope, the bright star, returneth,
 To chase away our fears;
 The spirit bearing witness,
 The legal heir has come,
 To fill the place his father left—
 Our martyr'd prophet's son.

As gold from out the furnace,
 E'en seven times is tried;
 So God hath said His people
 Shall thus be purified.
 It makes me fear and tremble
 Lest I should turn away;
 For few are they, we read, who will
 Endure the trying day.

I still am a co-worker
 With those who love the Lord;
 To labor in His vineyard,
 And herald forth His word.
 Ofttimes in lonely travel,
 I pass the long day through,
 Reflecting back on by-gone days,
 I often think of you.

May we yet meet in Zion,
 When our pilgrimage is o'er;
 When the curse shall be removed
 From the land, for ever more;
 When suff'ring, care, and sorrow,
 Shall for ever have an end;
 Is the prayer of one who loves you,
 A brother and a friend.

CALIFORNIA,
 August, 1871.

R.

Selections.

THE COMING OF THE DEMON.

A Curious Speech by the Pope.

Pius IX. received last Sunday a deputation of the Roman aristocracy, and upon the occasion pronounced a discourse which has been reproduced in all the journals, and which is universally regarded as possessing unusual significance. Of special importance is the passage relative to the French Assembly, since the debate upon the Catholic petitions which, within a few days, will take place in that body is expected definitely to determine the status of the French Embassy to the court of King Victor Emmanuel.

After dwelling at length upon the three temptations with which Satan assailed the Savior, the Pope said:

"These things repeat themselves in our day. The demon has presented himself before the revolution, and has said: if thou wilt prostrate thyself at my feet, I will give thee these kingdoms, these empires, these provinces. It is not alone to Italy that he has appeared, but also to other countries and to other places—countries and places that are well known. The demon has come; the sacrilegious compact has been accepted, and accepted but too well. The compact was that aliens should become masters of this peninsula, upon condition that they should persecute the Church, disfigure her, persecute her ministers, scatter blasphemy everywhere, upon condition that they should disseminate immorality, with full hand, in all places. They have adored Satan, and have received the kingdom; but a kingdom which shall not last, which shall be fearful even to themselves. They have adored, but this adoration will be prolific of the most terrible consequences. Oh! if I had had the mission of Leo the Great, of that grand Pontiff who presented himself to Attila, I would have gone before the revolution and the revolutionist, and

would have said: Pause before setting foot within the walls of this holy city; observe, a moment with me, the lasting consequences of this sacrilegious occupation; then, mount to the Campidoglio and enter the other places of the city. God suffering it, you will enter, but will you, therefore, have gained anything? You will maintain yourself here, but not long; you will be able to destroy, but not to erect. You will enter to diffuse within these holy walls every species of iniquity; you will enter to prepare the way for the most awful scourges,—scourges that shall strike also you yourselves, and you will be the victims of your own ambition; you will consummate your final ruin will prepare your own tomb.

“*Dio santo!* I do not speak from hatred, nor from envy. I would that you all might pray with me for the conversion of this people, having before my eyes the divine precept: *Diligite inimicos rostris, bene facite his qui oderunt vos.* Therefore, let us pray for their conversion; let us pray for those who are hardening themselves beneath the scourge of iniquity; let us pray for those who commence now to see that they go groping in darkness; let us pray that the Lord will suspend the rigor of his judgments, and will, moreover, avert from this much-loved people the consequences of his holy vengeance, merited by their sins.

“Now, I invite you, as soon as possible, to pray with me for four objects. First, for those to whom I have hitherto spoken; let us pray for the conversion of sinners, and that God may conserve us all in these sentiments and in this faith, and with us may all the Romans pray for Rome, to the end that the faith of Christ may here firmly maintain itself against the irruption of unbelief. In the second place pray for another object.

“In these days the National Assembly of a great nation is about to occupy itself with our affairs, and some one there will be to take our part. Therefore, let us pray for this Assembly, in order that the course it shall pursue may redound to the glory of God and of the nation, and to the advantage of this Holy See.

“In the third place, pray for the Catholics of Germany, who still maintain themselves faithful and constant to their duties, in the face of the fiercest opposition. Finally, pray that the Church may extend over all the earth.

“Before leaving you I will impart the Apostolic benediction. Lord: Thou seest from Heaven this city and this people; Thou knowest what are my desires for their sanctification; I, meanwhile, thank Thee

my God, for the spirit that Thou givest to the Roman people, and for all the blessings that Thou bestowest every day. I thank Thee for the faith that, though extinguished in one part, proudly increases and fructifies in another. *Benedictio Dei,*” ect.

S. W. H.

FLORENCE, Italy, Feb. 21, '72.

The Dispersion of the Jews.

The *Allgemeine Zeitung* gives some interesting particulars as to the dispersion of the Jews over the world. In Palestine they have long been reduced to a very small proportion of their former numbers. They are now most numerous in the northern part of Africa, between Morocco and Egypt (where especially in the Barbary States, they form the chief element of the population), and in that strip of Europe which extends from the lower Danube to the Baltic. In the latter region there are about 4,000,000 Jews, most of whom are of middle class among the Slavonic nationalities, while in the whole of Western Europe there are not 100,000, of them. In consequence of European migrations, descendants of these Jews have settled in America and Australia, where they are already multiplying in large commercial towns in the same manner as in Europe, and much more rapidly than the Christian population. The Jewish settlers in Northern Africa are also increasing so much that they constantly spread farther to the South. Timbuctoo has, since 1858, been inhabited by a Jewish colony of traders. The other Jews in Africa are the Falaschas, or Abyssinian black Jews, and a few European Jews at the Cape of Good Hope. There are numerous Jewish colonies in Yemen and Nedschran, in Western Arabia.

It has long been known that there are Jews in Persia and the countries of the Euphrates; in the Turcoman countries they inhabit the four fortresses of Scherisebs, Kitab, Schamatan, and Urta Kurgan and thirty small villages, residing in a separate quarter, but treated on an equal footing with the other inhabitants, though they have to pay higher taxes. There are also Jews in China, and in Cochin China there are both white and black Jews. The white Jews have a tradition, according to which in the year 70 A. D., their ancestors were 10,000 Jews who settled at Cranganore, on the coast of Malabar, after the destruction of the Temple of Jerusalem. The Jews remained at Cranganore until 1565, when they were driven into the in-

terior by the Portuguese. The black settlers are supposed to be native proselytes, and have a special synagogue of their own.

To God Address thy Prayer.

When John was by an angel led—
To the bright worlds on high,
He saw what joys await the dead
When up to heaven they fly.

He saw them round the Father's throne.
Gazing upon his face,
Singing to harps of sweetest tone
The praises of His grace.

He saw them clothed in robes of white,
Such as the angels wear.
Shining like stars of morning bright.
And like the angels fair.

He saw the city where they dwelt,
Where praises can't be told;
The walls of precious stones were built,
The streets were purest gold.

He saw the Lamb whose blood was spilt.
To give his people rest;
With his bright beams the place was filled,
And every heart was blest.

Charmed with the sight, John bent his knee,
Before that angel fair;
Who said, "Thou must not worship me;
To God address thy prayer."

Earthquake on the Pacific Coast.

SAN FRANCISCO, March 28.—A *Bulletin* despatch to-day, from Genoa, Nevada, says a gentleman from Inyo County, California, where the earthquake of Tuesday morning centered, reports Camp Independence completely ruined. The Court House is destroyed. There is not a single abode or brick building standing from Bishop Creek to Independence. Fears are entertained for other mining camps further south in the Sierras. Mrs. West, residing near Independence, was severely injured. Her child was killed.

Stage passengers report that several fissures, miles in length, and 50 to 200 feet wide and 20 feet deep, opened along the eastern base of the Sierra Nevada. Near Big Pine Camp, and at other places in the vicinity, the ground is heaved up in great ridges. Large springs have stopped running, and others have broken out. Heavy snow slides occurred in the Sierra and large rocks rolled down the mountain sides, blocking up the stage road. The shocks lasted an interval from 2:20 to 6:30 A.M.

At Aurora, Nevada, no damage was done, and at Belmont, Nevada, only a mill machine was thrown down. That section abounds with evidences of recent volcanic action, but no such earthquake has been felt before within the memory of the Indi-

ans. Many people in Independence were hurt, but no lives were lost. The shocks were probably heaviest southeastward toward Arizona. In Deseret County there is hardly any population.

Death of Potter Christ.

Potter Christ, an old religious enthusiast, for many years a prominent Mormon, and latterly calling himself the Son of God, the Redeemer of the World, died April 2nd, of a broken heart, on account of a revolt among his followers some weeks ago. He died at 70 years of age, and was buried with great pomp by his followers. He leaves a family in Utah, from whom he has been separated for years.

LOOK
AT THESE FIGURES!

15
May
72

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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.

TERMS: THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50. Correspondence, communications, remittances, or orders for the HERALD, ZION'S HOPE, or other Church Publications advertised in the Herald, must be addressed to JOSEPH SMITH, Box 50, Plano Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS' HERALD.

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

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

Vol. 19.

PLANO, ILL., MAY 15, 1872.

No. 10.

THE KINGDOM OF GOD AND THE SIGNS OF CHRIST'S COMING.

BY WILLIAM WORWOOD.

The kingdom of God and the second advent of Christ are subjects we should all take pleasure in, and think upon. They are subjects of deep interest to the human family, and particularly to the Latter Day Saints. Without them, the hope of the true saint would be valueless. Truly, as Paul said, "If our hope were in this life only, we would of all men be the most miserable."

The question often crosses my mind, "Are we prepared for that great event?" When I read the columns of the *Herald*, and find them somewhat diverted from their proper channel, which is to teach the plain, simple plan of salvation, to a medium of contention about, "The Earth not a Globe," "The Seventh day is the Sabbath," etc., I think it would do more good by adhering to the commandments of God, one of which says, "Say nothing but repentance unto this generation."—*Doc. & Cov. 37:4.*

I do not mean to condemn any, nor to breed contention; for this is not good. The Lord says:

"Satan doth stir up the hearts of the people to contention, concerning the points of my doctrine. * * * Behold this is my doctrine: Whosoever repenteth and cometh unto me, the same is my church, whosoever declareth more or less than this, the same is not of me, but is against me;

Whole No. 250.

therefore, he is not of my church."—*D. & C. 36:15, 16.* See also *Book of Mormon* 1st European Edition, page 515.

The wheat and tares grow together until the harvest. Contenders for doctrines not commanded to be taught in the church are tares, if they continue so until the harvest. If this be the case, is it not time for us to awake to righteousness and sin not; putting on the whole armor, the breastplate, the shield of faith, contending for the faith once delivered to the saints?

Against whom then shall we contend? The church of the devil; not against saints about matters of no importance. Then what advantage to us, if we gain the whole world, globe, hemisphere, plane or pancake-shaped as it may be, if we lose the salvation promised? Nothing ought to separate us from the love of God in Christ Jesus.

If the saints have faith in any particular thing or subject, let them have their faith to themselves and God. If any have pet theories, and the like, let them not put out the light of truth, the love of God, the fellowship of the Spirit.

Those who preach such may lose their great reward, if such are held as superior doctrines. It is all very well to put forth a subject to be answered through the columns of the *Herald* in a loving spirit, to be reproved in a Christ-like spirit, a spirit of meekness, the spirit in which the Holy Scriptures were written and given, for reproof, for correction, etc., that the man of God

may be thoroughly furnished unto all good works. At such reproof, saints ought to rejoice.

Then why should we rage, or imagine vanity? Let not our chimerical thoughts lead us astray from the path of right; but let us follow Christ until we all come to the unity of the faith. When will this be? Not until that which is perfect is come,—when our great Law-giver shall come and restore all things. Then shall the kingdom of God be established in power. Will this kingdom be a spiritual kingdom, a literal kingdom, or both? This is a question that has been often asked, and treated upon by the people of Utah, and erroneous doctrines have arisen concerning it. I have sometimes been snubbed because I could not see the kingdom in Utah in a literal point of view. Hence it is against false teachers and false doctrines that I now write.

Jesus, on one occasion, said the kingdom of God is within you, and cometh not by observation. He could not have had the least allusion to a literal kingdom; he alluded to the spiritual kingdom, or the hope of enjoying a place in that literal spiritual kingdom to which the spiritual eyes of the saints were looking when the kingdom of God should be the joy of the whole earth—this was and is yet the hope of Israel, and was to be until the gospel of the kingdom should have been preached in all the earth. That a preparation was necessary, is plainly set forth in the injunction of our Savior to his disciples, when he said,

“Go ye into all the world, and preach the gospel to every creature.”—Mark 16: 15.

“And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations: and then shall the end come.”—Matt. 24: 14.

The end of what? The end of nations, and kingdoms, and kings. The end of tyranny and oppression. Then will the earth rest from the curse, and then will the prophetic psalm be ful-

filled: “He shall govern the nations upon earth.” Then will he, (Christ), rule *all* nations with a rod of iron; all things will be restored as in the beginning. Then will the stone which the builders refused become the head of the corner. Then shall all nations bow to his shrine; and to the increase of his power and government there shall be no end. Then, and not till then, will the law go forth of Zion, and the word of the Lord from Jerusalem. Zion will “flourish like Eden, like the garden of the Lord, joy and gladness will be found therein, thanksgiving and the voice of melody.”

How different from the Zion whom no man seeketh, for instance, the Utah Zion, whose “fierce lion” is caged, whose last hope depends upon assistance of a lawyer, and in this, his “*dermier resort*,” no angels’ visits to comfort his troubled mind, no voice from heaven to answer the cry for help. The “prophets” have become wind; the word is not in them.

What a contravention to the law of God. In the former, the law *shall* go forth of Zion. In the latter the law comes to “Zion,” to an adulterous, lawless people; lawless, because they keep neither the law of God nor man. The comparison we need not to enlarge upon. To the former kingdom, there will be no end; I am not aware of the beginning of the latter.

“Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?”—Matt. 24: 3.

In answering the latter questions, I intend to give my views as I feel most deeply impressed to give them, taking the written word, and the Spirit that is upon me for my guide.

Many may differ from me, but I hope, as I first stated, that the difference of opinion will be held with amity and love, for I have no other desire than to build up and strengthen, that we may dwell in the unity of the faith, looking for the coming of our Lord

with joy. "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

How many of my brethren will say, "He cannot come yet, a great work has to be done first, the saints gathered, a temple built, and so on." This I admit is the commandment to us. It was the commandment given in the East before the saints were driven from Illinois. Was not the promise made on conditions? Turn with me and examine:

"This proclamation shall be made to all the kings of the world. * * * This house shall be a healthy habitation if it be built unto my name, and if the governor * * * shall not suffer any pollution to come upon it."—Doc. & Cov. 103: 1, 9, (old edition).

Does not the word "if" imply subjunction? Is there not a condition? There is.

Was it kept pure and holy for the Lord to dwell in?

"I grant you a sufficient time to build an house unto me."—par. 10.

Did the saints finish that house? I might spend more time in writing of this, but there is no need—the history is known to nearly all the saints.

"Whatsoever temple is defiled, God shall destroy that temple."—sec. 83, par. 5.

Why were the saints driven from Zion prior to 1832? For unbelief.

"Shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."—Sec. 4, par. 8.

Some may say that time has past, but the time to favor Zion has come. It also came in 1841, (sec. 103, par. 1.) Does not the Lord say that a temple shall be built in this generation? Yes, and a temple will be built some time.

The Lord commanded Israel of old to do many things, but they hearkened not. All the day long he held out his hand to a stiff-necked and rebellious people. It is so now, contentions exist in all the branches of the churches, more or less—I may safely say in the different factions.

To whom is the Lord to look to build

him a temple there, of all the various factions? Turn with me if you please to Isaiah 66th chapter:

"Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye built unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

It must be understood that the Lord did not allude to the time of Isaiah, for two reasons: First, that there was a temple in his time. Second, that burnt offerings were contemptible, but not till Christ came, the great and last offering for sin, not for one, but for all.

If a temple of gold, silver, or stone, made with hands, had to be built before the Lord came, and his coming depended on man's exertions, his coming would be delayed. Who ever heard of Almighty God depending on puny, disobedient, contentious, man?

"Of that day and hour knoweth no man, no; not even the angels, but my Father only. But as the days of Noe were, so shall also the coming of the Son of Man be. Watch therefore; for ye know not what hour your Lord doth come."

"Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Who then is a faithful and wise servant? Not he who saith, My Lord delayeth his coming. Not he who did not watch, but suffered his house to be broken up. How is the mighty man in Utah fallen, and the house broken up? God hath surely chosen their delusions.

What shall be the sign of thy coming?

The language is plain and definite. There are now and have been many, and will be more signs given prior to the coming of the Son of Man.

"The signs which he foretold
Already do appear;
Blood, smoke and fire, we oft behold,
And these bespeak him near."

Nations shall rush to war. There shall be famines, pestilence, earthquakes. All these are the beginning of sorrows. We have been afflicted and hated, and are still. Many have been offended. False prophets have arisen. Iniquity doth abound. The love of many hath waxed cold; but what a promise to the man, not to the church, "*He that endureth to the end, the same shall be saved.*"

"And this gospel of (belonging to) the kingdom shall be preached in all the world."

Is this being done? A few saints cast off as Josephites; poor, despised, rejected of men, are trying to do what they can under difficulties, and their leader calls for more energy, more volunteers, more reapers. Obey the call, double your diligence, that our noble leader may be strengthened. Let our prayer be, "O, God help us."

What of the churches in Utah? They have set up the abomination of desolation, the stumbling block of their iniquity is before them. The Lord has chosen for them their delusion. And why?

"Because when I called they would not answer; but did evil in my sight, and they chose that which I, the Lord, delight not in."

This is another sign that the Lord is not with them. They are in the desert, in secret chambers, where the carcass (corrupt body) is, and the eagles are gathered there to eat flesh and devour. How long will these things be? Until the cup of their iniquity is full.

"Immediately after those days shall the sun be darkened, and the moon shall not give her light; and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn."

What at? A rainbow, or the absence of it, as Orson Hyde declares the rainbow shall not be seen for six

months. How ridiculous! We are to see a sign, not the absence of one. The Son of Man himself, whose brightness is greater than the sun, and will darken it.

"Well might the sun in darkness hide,
And shut his glory in."

How long will he remain in the heavens to be seen? Until every eye beholds him; during which time all the tribes of the earth will mourn.

Reason tells us that the sun cannot be seen over all the earth in one day. Then he will be in sight several days, in the clouds of heaven, in power and great glory.

Where will the saints be during this time? In Zion? No; but scattered until he sends his angels to the four winds to gather them, even from one end of heaven to the other. Who knows what a day may bring forth?

"And Jesus said, Take heed that no man deceive you."

"List, ye nations, by this token know that your redemption is nigh."

TALKS WITH THE SISTERS.—No. 1.

D U T Y .

You know of course that it is the *duty* of all mankind to obey, love and serve God; to keep his spiritual laws. But there are other laws also instituted of God, involving our earthly happiness and welfare, without the observance of which, the *higher law*, with all its manifold blessings and privileges, *cannot* be fully, purely and appreciatively comprehended and pursued.

These other laws, no less necessary to our well-being than the divine laws, are the *laws of nature*. They are simple, plain, and comprehensible to every one who endeavors to understand them. They are not written out for us in a book by express command of the Creator; but they are none the less binding. They are attainable to the active reasoning mind, and we do not require

so great an amount of spiritual light to understand and observe these earthly, natural laws of life, as we do to enter into the letter and the spirit of the celestial law. The laws of nature to which we allude, are the *laws of life and health*. Are they not of vital interest to us? Is it not necessary as well as desirable to understand and observe these laws? It is our duty to learn these fundamental laws; and, learning them, to abide by them continually.

The laws of life and health! How much this simple phrase embodies! But how little we consider the subject in its proper light. We naturally desire to live, and living, to enjoy good health. Yet how many of us are in possession of sound, perfect health? And why is it that we are not more uniformly healthy? Simply because our ancestors, or ourselves, have persisted in breaking the laws of nature, and we are paying the penalties either directly or indirectly by the pains, and infirmities, and ailments which we endure. This is all wrong. It is our *duty to God* to take the very best possible care of the body he has given us. It is our duty to be healthy, if possible; for a weak, diseased body seldom retains a quick, clear, pure and comprehensive mind. In fine, a diseased body engenders, to a greater or lesser degree, a diseased mind.

"Let us keep our spirits pure," says our sweet, pure-souled poet. Aye: but to do that in its most complete sense, we must keep our *bodies* pure. Not only free from outward filth and contamination, but also free from disease of every description, from sickness and ill health. God delights in purity, in its broadest and most beautiful sense.

There is no necessity for so much sickness. It is, chiefly, avoidable, if only we will understand and follow out the pure and simple laws of nature.

It is our *duty to ourselves* to understand these requirements, and to be

healthy, and live, instead of being weak and ailing, and to die prematurely. We are permitted an earthly existence to be measurably pure and happy here; and if we earnestly desire and strive therefor, to be perfectly pure and happy hereafter; to make others happy; to do good and not evil all our lives. We cannot do all this without we understand and realize our responsibilities and our capabilities, and then magnify our calling.

It is our *duty to society*, and more especially to the *household of faith* and our near friends, to be cheerful, happy and healthy.

It is our *duty to our household*, if we are married, to be healthy and free from disease, as far as possible.

And then it is our *duty to our children* to be healthy. A sickly, puny, nervous mother seldom bears a perfectly healthy, robust and even-tempered child. And she cannot rear a child, however healthy it may be, in a proper manner, if she is weak and ailing in body, which necessarily sours the temper, dulls the intellect, and renders her more or less selfish. If she and the child both be healthy, then it is necessary she should know about what course to pursue to *keep herself*.

Upon us, dear sisters, is this incumbent duty most particularly devolving; to know and observe the *laws of life and health*, because we are the mothers of our race; because we are entrusted with the care and culture of the young; and because our influences do not perish with us, but live on in the lives and characters of our children, often through generations, and that influence should be properly and judiciously employed.

Having been convinced myself, by most conclusive arguments, and by undeniable and convincing proofs, that these things are happily true, and attainable, and practicable, I desire to make known the facts, and let my light shine, though its rays may not be able

to penetrate the walls of thoughtlessness and ignorance which so generally surround the manner of life that is all around us. I have found a bright gem of truth, brought to light by the researches of abler heads and wiser hearts than mine; but I have found it, and it is mine to enjoy and profit by, and I want others to see and understand this simple law, and be happier and better by its observance. If our kind and worthy Editors deem this communication a proper one for publication, I will, in another article, continue this subject, and talk about what we should do to insure and preserve our health and bodily purity.

PERLA WILD.

Let us hear from you Sister "Perla."

"THY KINGDOM COME."

BY ELIZA ELLS.

"Thy kingdom come, thy will be done on earth, as it is done in heaven."

The kingdom of God upon earth presents to the reflecting mind a glorious theme for contemplation—a theme so fraught with holy meaning that it inspires the heart with gratitude to God, to contemplate the principle of love contained therein.

This is the hour of his judgment, in which the earth will be cleansed from its pollution, preparatory to the establishing of that kingdom wherein the will of God will be done on earth as it is done in heaven.

"Blessed are the meek, for they shall inherit the earth."

How needful to come to a correct understanding of the purport of Jehovah in establishing a kingdom upon earth, in order to realize the extent of his love in teaching and leaving on record those precious words contained in the prayer given to his disciples for their instruction and comfort during their trials upon the earth. It is as an

anchor to the soul of the faithful, to reflect that the kingdom will be given to the poor despised followers of Christ.

If this prayer, commonly called the Lord's prayer, with the teachings of Jesus connected with it, were carried out by the children of men according to their legitimate design, the kingdom would soon appear with all its glory, and the will of God would be done on earth as in heaven.

But the natural man willeth not to be governed by the law of God; but rather to be his own law-giver; hence they seek knowledge one of another. If the counsel of Jesus had been sought by the sons of men, instead of their counselling one another, the earth would ere this have been redeemed from the power of the adversary, and be full of the knowledge of the Lord, as the waters cover the sea.

Instead of teaching principles pertaining to the kingdom, so plainly taught by our blessed Savior, they leave those precious principles behind, and soar aloft in wild imagination after an ideal kingdom, the result is, the manner as to how God's will is done in heaven is unknown to them; and like blind men groping in the dark they try to persuade one another that there is no light on the subject in the word, and that God has ceased to be a God of revelation.

The diction of man, however eloquent, if unaided by the Spirit of the living God, feedeth not the soul with knowledge. They may expatiate on the love of God, and the glory of a kingdom far away, but the humble child of prayer who seeketh knowledge from God alone, cannot be so far off, but seeketh a kingdom agreeable to the teachings of Jesus, "upon the earth," in which he may "reign with Christ a thousand years."

The orator may lead the minds of his votaries to a kingdom "beyond the bounds of time and space," which it will take an eternity to reach; but his

speculations lead them further from the kingdom of heaven. Man by his own wisdom cannot find out God. He revealeth himself to man only through the ordinances pertaining to his kingdom.

Men teach their darling theory of a God without body parts or passions; that which can neither be seen nor felt. God spake unto Moses face to face; He wrote with his own finger, Thou shalt have no other Gods but me, and the worshiping of another God turns man from the light of truth.

The love of filthy lucre, too, blindeth the eyes of the understanding, and as he who is its votary closes the book, and lets his voice fall in gentle cadence, while leading the minds of his hearers into the garden of Gethsemane—reiterating those sublime words of Jesus, so full of meaning, “not my will, but thine, O, God, be done,” he yet realizes not *how* it will be done. But here, as at Mount Sinai, the key to the kingdom is shrouded to the orator in mystery. He may visit to the garden of nature, to address his audience on the opening of a bud as it springs forth in beautiful order according to its seasons of summer and winter, heat and cold, springtime and harvest; but his conclusions respecting the kingdom of heaven are vague. He may dilate on the order of the heavenly bodies, and treat on “Since the morning stars sang together, and the sons of God shouted for joy,” but he gathers not the sublime lesson, that all things in heaven above, and in the earth beneath, are governed by an immutable law, that finds its best expression in the will of God.

Man may philosophize upon the works of God, and yet remain recreant to his law until his doom is sealed; then a voluntary surrender will be useless, a compulsory one will have taken its place.

“As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.”

“But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.”

Nevertheless, man has a spirit within, that thirsteth after knowledge, and is yet capable, when brought into subjection to the will of God, of comprehending all his works. “God created man in his own image.” Well might the inspired writer say:

“What is man that thou art mindful of him, and the son of man, that thou visited him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor, and madest him to have dominion over the works of thy hands, thou hast put all things under his feet.”

But the uninspired teacher comprehendeth not the ways of God, hence the mind of those they undertake to teach their different theories, have become lost in a labyrinth of confusion; and not knowing God, they believe him not to be a God of continued revelation unto man, hence a changeable God.

“How shall they call on him on whom they have not believed, and how shall they believe on him whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?”

The inquirer after truth becomes so perplexed by the different creeds of men, that he even doubts his own capability of drawing near to his God. In the anguish of his soul, for he desires to know the truth, he appeals again to the Book of Books, that peradventure he may gain some light therein, and reads over the first epistle of James:

“If any man lack wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not, and it shall be given him.”

Blessed words! What a ray of light presents itself to the mind of man when reading understandingly, and the Spirit is renewed within him as he makes up his mind to test the words of the apostle. So in the deep feeling of his heart

he enters his closet to plead in faith before his God for the knowledge required; but as he enters in, old tradition enters in also, and a desperate struggle ensues.

One inquirer of the latter days was in earnest. He gained the victory, and laid Tradition under his feet. There being no idol between himself and God, he plead earnestly before his Maker, and the still small voice of inspiration whispered, "What aileth thee, son?" He took courage, and although it was the first time he had heard the voice of the Good Shepherd, he knew and followed it. Do we recognize it too; if so, let our prayer be "O, Lord, be not angry with thy servants who have been so long astray from thy fold, wandering in unbelief or sectarianism, until we have well nigh lost sight of a kingdom on the earth, where the will of the Father will be done, as in heaven, but how, most Gracious God, shall we become citizens therein?"

"By adoption, through my authorized ministry."

"But where, O Lord, where shall I find such a ministry?"

"Where I was always found while sojourning upon earth; among the poor and persecuted, the outcasts of fashionable society, those who are traveling from city to city, and from nation to nation without purse or scrip, to carry glad tidings of the gospel of the kingdom to the children of men, and legally induct them as citizens into my kingdom. For the servant is not above his Lord; sufficient for him if he be even as his Lord, and he that receiveth them receiveth me;—he bears the name of saint."

"What, Lord, a Latter Day Saint?"

"A true Latter Day Saint; and he that doeth the will of the Father, shall know of the doctrine, whether it be of God, for the promised signs shall follow them that believe."

—————
The more schools, the fewer jails.

SOCIAL GATHERING AT COUNCIL BLUFFS.

Editors of Herald:

I hardly know whether I am not asking too much, when I solicit a small space in the *Herald*, to say a little about our Social Party which came off on the evening of New Year's Day, 1872.

Some four weeks before the above named day, the Branch decided upon holding a Social Meeting, thinking a gathering for other than worshiping purposes, with the members of an organized Branch of the Church, once a year little enough, and a committee of arrangement was appointed. The day arrived, and at 6:30 P.M. all was ready. Two tables, the length of our meeting room were spread, covered with white cloths, and laden with cake, bread, butter, and tea. I fear some of your readers will be almost ready to think that we, out west, are a long way off from the Kingdom of Heaven, when we talk of tea; but be this as it may, the tea was there. Nearly one hundred persons sat down to the first table, eat, drank, laughed, talked, and—in a word—appeared happy.

Here, Messrs. Editors, I notice one thing in this social gathering, that afforded more than ordinary satisfaction, our young sisters were not only present, but foremost in the ranks to work, and let those who were further advanced in years rest, and be happy; and yet there was much attraction in the city on that evening, more than for several years previously, but it failed to tempt them. Nor were the young brethren at all behind. It seemed that the happiness, both young men and maidens, consisted on that occasion, in making others happy. As I saw and reflected upon this, to me, very pleasing feature, I thought if there were efforts put forth for more recreation and pleasure among the members of the church, it would be a means of assisting, at least, to wean the affections of the young from the demoralizing practices of the age. Why should

not the saints have times of merry-making and rejoicing. If there are times for all things, then it follows that it is legitimate to have seasons for rejoicing and recreation. And when it happens that a Branch of fifty or a hundred members decides upon a social gathering, it brings them together to confer and deliberate, to make and hear suggestions, and they learn thereby of what use they can be, thus creating in them an interest, and helping to keep them alive.

Our lamps were brilliantly burning; for our good deacon had given them an extra polish for the occasion. What a contrast there is between a light shining through a clean bright glass, and one through a dingy dirty one. Who would be without a bright light, when a little labor and trouble will produce it.—Our lamps were nicely decorated, as were also some suitable mottoes that hung on the walls, for some sisters had been at work in the fore part of the day with scissors and tissue paper for this purpose, and who ever heard of sisters failing when they undertook any thing with a will. Two large bunches of well formed artificial flowers which evidenced skill and good taste, added to the appearance of the house.

After the guests of the first table were supplied, a few more friends who came in after the hour appointed were supplied, and a number of children also participated in the repast; after after which, the tables were cleared, the seats rearranged, that the friends might be uniformly seated, to listen to the exercises of the evening, which consisted of songs, recitations, dialogues, etc. The piece written by Uncle Mark for the *Hope*, "Maggie and Mary; or, the Slanderer Exposed," was rendered by ten girls and two boys, in character, in a very credible manner, and produced a much better effect even than was expected. At 11 P.M. the last piece was sung, and all parted in peace.

Thus ended one of the most pleasant social parties ever held by the saints in this locality. Our proceeds were sixty-seven dollars, to be applied upon our meeting house debt. This will reduce the indebtedness to thirty-three dollars. The pleasure and satisfaction we derive from having a meeting house of our own induces us to say to all the branches, "Go to and build, and inhabit." Let the word "can't" be stricken out; patience and perseverance will give you success. It is high time that the Latter Day Saints made an effort to progress in every thing that is good and noble.

A MEMBER OF THE BRANCH.

Sow Beside all Waters.

Sow ye beside all waters
Where the dew of heaven may fall;
Ye shall reap if ye be not weary.
For the Spirit breathes o'er all.
Sow, though the thorns may wound thee;
One wore the thorns for thee,
And, though the cold world scorn thee,
Patient and hopeful be.

Sow ye beside all waters,
With a blessing and a prayer;
Name Him whose hand upholds us,
And sow thou everywhere.

Sow though the rock repel thee,
In its cold and sterile pride;
Some cleft there may be given
Where the little seed may hide.
Fear not, for some will flourish;
And though the tares abound
Like the willows by the waters
Will the ripened grain be found.
Work while the daylight lasteth,
Ere the shades of night come on,
Ere the Lord of the vineyard cometh,
And the laborer's work is done.

Work in the wild, waste places;
Though none thy love may own;
God guides the down of a thistle
The wandering wind hath sown.
Will Jesus chide thy weakness,
Or call thy labor vain?
The word that for him thou bearest,
Shall return to him again.
On I with thy heart in heaven,
Thy strength in the Master's might,
Till the wild waste places blossom
In the warmth of a Saviour's light.

Watch not the clouds above thee—
Lest the whirlwind round thee sweep;
God may the seed-time give thee,
But another's hand may reap.
Have faith, though ne'er beholding
The seed burst from its tomb;
Thou knowest not what may perish,
Or what be spared to bloom.
Room on the narrowest ridges
The ripened grain will find,
That the Lord of the harvest coming,
In the harvest-sheaves may bind.

MINISTERIAL QUALIFICATIONS.

CONSTANCY—CHAPTER III.

IN WHICH ARE SHOWN FURTHER REASONS WHY THOSE WHOM GOD HAS CALLED TO LABOR IN HIS VINEYARD SHOULD PERSEVERE.

"Let us not be weary in well doing, for in due season we shall reap, if we faint not."—Gal. 6: 9.

We ought not to weary in well doing, because well doing is easier than ill doing; and produces a much better effect in our conscience. And as the husbandman does all his ploughing and sowing before he reaps any benefit, so we must not expect to reap a fulness of grace and honors until we have finished our labors here below. But the words of our Lord are very encouraging to us: "We shall reap." Yes, blessed be God, no soul need to toil in vain. When the harvest is finished, the *laboreers* will be called in to a joyous feast and a happy rest.

Let us, then, each strive to endure unto the end; which we may easily do, if we but constantly lean on God. For his storehouse is inexhaustable, and the fountain of his great love can never dry up.

When one has made a promise to his child, it is the most common thing in the world to hear the child encouraging and comforting itself, by repeating to itself the pleasing promise: "I must be good, and get my lessons well this week, and then father will buy me a pair of skates, he said he would," etc., etc., and, although we smile when we hear a little one making use of a pleasing promise, as a talisman against his besetting weaknesses, yet is it very wise in the child so to do; and the reflecting mind will not fail to learn from it a most valuable lesson. When you feel weary, no matter from what cause, can you not think of one of your heavenly Father's promises, which will cover your case? Can you not by repeating that promise over and over, dispel the darkness from your mind? Yea, verily! As prayer is a sure talisman

against an evil spirit, so is the repeating of God's holy promises a talisman against discouragement.

I have often found great comfort from repeating the words of Jesus to the woman at the well:

"The water that I shall give him, shall be in him a well of water springing up unto everlasting life." John 4: 14.

Of this water, every child of God may drink; but as the preceding verses show, God will be asked for it. While this water is in us, "a well springing up unto everlasting life," it is impossible for us to faint.

How encouraging to weary souls laboring for Christ, is God's promise given in Revelations 3: 12.

"Him that overcometh will I make a pillar in the temple of God, and he shall go no more out."

Those who labor to bring souls to God; and those who labor as teachers among his people, going from house to house, praying, instructing and encouraging the weak, thus fitting their minds as living stone for that holy temple on high, they shall be as pillars—filling choice places, and go no more out to be tempted and tried.

But the ministers of Christ ought to be as pillars in the church of God on earth. That is, they should be constant as pillars; and, like the pillars in the temple of Solomon, each should be in his appointed place: that is, where Almighty God, through his church, is pleased to put him.

No one that has been called of God should think of resigning his office; or of retiring for a year, or even for a month, without first consulting those whom God has placed over him in spiritual things. Nor should he then, like the woman with the unjust judge, tease him until he grants his request; because those whom it has pleased the Father to place as our spiritual counsellors are *not unjust judges*, but ministers of and coadjutors with Christ, who have no other interest than the good of our souls.

What should we think if in going into a large, fine edifice, we should see a pillar standing off to one side by itself, altogether out of order, and bearing none of the weight of the building? Should we not think that the architect had been a little daft? But what would our amazement be, were we to be told that the house was built all right in the first place; but that the pillar of folly, which we recognized as being so much out of place, had grown weary of its burden, and of the monotony of its office, and had moved itself from its legitimate position of responsibility and honor, to its present unseemly location, where it was not only useless and unornamental, but where it was actually very much in the way? Should we not say that the sooner it be moved altogether out of the house, and another of less fickle material put in its place, the better for all concerned? Yet how many of us have stood, and even now stand as pillars of folly—doing no credit to the Great Architect; bearing little or none of the burden of the church; unornamental, in no way adding to its beauty, but on the contrary, have become stumbling blocks and rocks of offence?

We have taken upon ourselves the name of Latter Day Saints, but of what avail is it that we borrow the name of God's holy children except we pattern after them? A rose would smell as sweet by any other name. Nor would the thistle give forth any more sweet or seductive odor by being called a "rose." Nor will the name of saint profit us, except we receive, possess, and cultivate the graces peculiar thereunto.

The apostle Paul has drawn for our benefit, a very beautiful and instructive picture of the brethren at Galatia:

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship."—Gal. 2: 9.

"Who seemed to be pillars." What a world of meaning is conveyed in these few words. What constancy in faith and works must these holy men have evinced to induce the inspired man to write them "pillars." Yet this implied stability was required of all those who aspired to be shepherds of the flock of Christ. For the same apostle, writing to Timothy (1 Tim. 3: 15) exhorts him to so behave in the church of God as to be "The pillar and ground of the faith."

The same holy man advises us to run so as to gain the prize, (1 Cor. 9: 24), and we know well that he who gets a prize must not only strive hard, but he must strive to the end.

God wants men of perseverance and integrity; and the inspired text in the Book of Doctrine and Covenants, (sec. 107: 5), "Blessed is my servant Hyrum Smith, for I the Lord love him because of the integrity of his heart," is as comforting to our hearts as it was to the patriarch's, when our lives are equally consistent with our profession.

There is a saying of Admiral Nelson's, which strikes my mind as very applicable to our case:—"England expects every man to do his duty." God expects, the church expects, the first presidency and the twelve expect, and the world expects every elder to do his duty. Those brave men who fought under Nelson took their commander's words to heart, and they resolved that neither their general nor their country should be disappointed in their expectations. So let us, each and all, resolve, by the blessing of God, to stand firm as pillars in our respective places. Let us, like the primitive elders, march straight to the work assigned us, without turning around, even to look back. The words of our Lord, "Remember Lot's wife," (Luke 17: 32), are as pertinent in our cases as though he had spoken in an audible voice to each one of us separately. God wants our whole hearts, there should be no dividing of

the affections between Christ and the world.

The man who suffers his eyes to linger wantonly on a strange woman's face, sins no more against chastity than does the divinely called minister of Christ, when he suffers the lust of the flesh, or the allurements of the world, to draw his affections, even for an hour, from the love of God. "Who shall separate us from the love of Christ?" Rom. 8: 35. "If ye, then, be risen with Christ, seek those things which are above."

I am afraid that too many trust to their old works to save them. It is, indeed, good when one can view his past career, and enjoy the happy reflections consequent on a well-spent life. But we ought not to forget that when we did well, it was not ourselves, alone; but God working in us. "He that thinketh he standeth, let him take heed lest he fall." 1 Cor. 10: 12. When you did well, it was because you trusted not in the arm of flesh; but, casting your pride, and your cares at the foot of the cross, you bowed yourself before a crucified Redeemer, and, being filled with the unction from above, you walked forth in the strength of him that loved you.

We cannot depend, with any degree of certainty on our past. Judas made a good beginning, but a most deplorable ending. St. Paul made not near so good a commencement, yet he finished his earthly career most gloriously. And, O, my dear faltering brother, let me urge you to ever keep these or similar examples in view, that by proper reflections thereon, you may be incited to imitate the wise, and choose the better part. For you know that you are no stronger than others, and, although many started from Egypt, but a small number reached the promised land.

One says, "I should not have quit when I did but for this, that, or the other thing that was said, or done," etc. O, my brother, does this excuse satisfy your conscience? You know it does

not satisfy the church. Do you believe that it will satisfy God? Do you think that at the day of accounts, you can look your Redeemer in the face, and make your excuse without a blush of confusion? Ponder, my brother, ponder well on the words of the Holy Ghost through one who knew well the deceitfulness of Satan, "It is good that the heart be established with grace." Heb. 13: 9. We ought not to be governed by the conduct of others, but by the word of God and the Holy Spirit, which he is pleased to give as a monitor to all who call upon and confide in him.

We all pray and hope not only to be saved, but to be crowned. Such prayer is pleasing to Almighty God, who delighteth not in the death of the wicked; and such hope is commendable. But we shall be advantaged by properly considering the inspired text, "a man is not crowned, except he strive lawfully." 2 Tim. 2: 5. Were you striving for an earthly crown, what perseverance would you evince, what obstacles you would overcome, what crosses you would bear, and willingly too, had you but a faint hope of succeeding! How much more patiently ought we not to strive for an imperishable crown, and a never ending life of blessedness.

Our blessed Lord expressly commanded, "He that will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24.

He that strives for the heavenly crown, has no time for trifling with things outside his calling; and if he have a lingering appetite for the flesh-pots of Egypt, "Let him deny himself." If things transpire to wound your feelings, bear the cross for Christ's sake. If you are misrepresented, remember that one greater than you was called a wine-bibber and a devil. Are you better than he? If you complain that your brothers do not rightly understand and appreciate you, ask yourself, was there ever man or prophet of

God that did have honor in his own country?

"Let him take up his cross and follow me," is a hard saying; and with the Jews, we may ask, "who can bear it?" But it is not near so hard as it would be to hear from the same author, "Depart from me, ye cursed, into everlasting fire." Matt. 25: 41.

Jesus has marked out the path, for us to travel. He started for Calvary, bending under the load of the cross; and we are assured that, "If we suffer with him, we shall also reign with him." 2 Tim. 2: 12. And we are further informed, that, "If we deny him, he will deny us."

I fear lest I have already made this chapter too long, or I would like to say more. For I feel that constancy to our covenants cannot be too strongly impressed upon our minds, even though the greatest of crosses have to be borne; as I very much question that there is a saint in heaven who has reached that blissful rest, without first taking up his cross.

X. A.

INQUIRER AND TEACHER.

BY E. STAFFORD.

Editor's Herald:—I now propose to examine a statement made by the "Teacher," concerning the mission of the Holy Spirit, and to whom it was to be sent.

On page 34 of his little book entitled "Elements of the Gospel," he mentions a variety of missions, viz: "The mission of John the Baptist; the mission of Jesus Christ; the mission of the Twelve; the mission of the Seventy; the mission of the Holy Spirit." He says, "A proper comprehension of them, (these missions), will do much to prepare us to understand the gospel of salvation."

He then goes on to ask for what these missions were given, and pro-

ceeds to answer according to his peculiar views of the same. He asks concerning the mission of the Holy Spirit:

"By whom was this Divine Missionary sent? Ans. But the advocate which is the Holy Spirit, whom the father will send in my name. John 14: 26, 27. To whom sent? Ans. To the Apostles, 'Whom the world cannot receive.' John 14: 17. 'I will send him unto you,' [Apostles.] John 16: 7. For what purpose sent? Ans. 'When he is come, [to you my Apostles], he will convince the world of sin, of unrighteousness, and of judgment,' John 16: 8. 'He will guide you [Apostles] into all truth.' verse 13."

I have made a faithful verbatim copy of the language used by the "Teacher" in his quotations concerning the promise of the Savior to the Twelve, and the reader will perceive by the answer to the question, To whom was the Holy Spirit sent? viz: The Apostles, and the remarks in brackets (which is the key as to how he arrived at the belief that the Holy Spirit was only for the Twelve), that he believes that the mission of the Holy Spirit was only for the twelve apostles. It is easy to be perceived that he has based his theory here, on the personal pronoun, you, being used by the Savior in speaking to them on the Spirit's office work.

If we should take the same position as the gentleman, with respect to another scripture spoken to the same individuals, we could prove by the same process of reasoning, that the church consisted only of Christ and his disciples, the twelve. Let us read John 15: 5, "I am the vine, ye are the branches," etc.

The church is here compared to a vine and its branches; and the personal pronoun "ye" is used by the Savior to the twelve, telling them that they are the branches. Will the gentleman say that the twelve alone are the branches? If he does, he shuts out all others from becoming identified with the church, the same as he by his argument shuts out all others from receiving the immediate presence of the

Holy Spirit for themselves. That the Savior in speaking to the then present company, telling them that they should receive the Holy Ghost, and what it should do for them, had to use the pronoun *you*, is evident to every thinking mind; but that in his language to them he conveyed the remotest idea of its limitation to the twelve, is an erroneous idea, abundantly proved to be such, in the subsequent history of the church, as contained in the New Testament.

Before we search for the proof, we would like to have a correct understanding with regard to the names that are given by the Savior and the New Testament writers, to this heavenly messenger. The Savior styles it in John 14th, 15th, and 16th chapters, "The Holy Ghost," "the Comforter," "the Spirit of Truth." Peter in his 1st Epistle and 1st chapter, calls it "The Spirit of Christ," and in the 2d Epistle and 1st chapter he calls it "The Holy Ghost." Paul, in the 8th chapter of Romans, calls it "The Spirit of Christ," and 1st Cor. 2nd chap. "The Spirit of God," and in other places, "The Spirit;" so that when we see any of these names mentioned, we know it has reference to the same entity.

The first account we have of others in the church receiving the Holy Ghost, will be found in Acts 5: 32, "And we are His witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey Him." On the day of Pentecost it is stated that about three thousand obeyed Him. These, with the one hundred and twenty disciples assembled on that day, would make upwards of three thousand, who, according to this saying of Peter's, must have received the Holy Ghost.

In Acts 6: 2, 3, the twelve called the multitude of the disciples unto them and said, "Therefore brethren, look ye out seven men of honest report, full of the Holy Ghost," etc. It

is here evident that the twelve did not think that the Holy Ghost was only for them to receive, for they commissioned the multitude of disciples to look out seven men who would be filled with it, and if the multitude did as directed, they must know something about the Holy Ghost themselves, or they would not be able to know the Holy Spirit in others.

In fact, the Spirit must reveal to them those seven men who were filled with it before they could know them, for if left to their own wisdom, as men, they would be liable to make a mistake, and choose men who were not filled with that Spirit.

In Acts 6: 5, it is said they chose Stephen, a man *full of faith and of the Holy Ghost*.

In Acts 8: 15-17, it states that the apostles, Peter and John, prayed for those whom Philip had baptized, that they might receive the Holy Ghost; and it is recorded that they received it in answer to the apostles' prayer. The fact that the apostles prayed for others to receive the Holy Ghost, and that others did receive it, shows two things,—that the apostles understood that it was for others besides them to receive, and that God so understood it, for he sent it upon others in accordance with his promise through Peter on the day of Pentecost, which said that it was to them, at that day, and their children, and to *all* that were afar off, even as many as the Lord our God should call. And as our friend, the "Teacher," will acknowledge with us that the Lord is calling on all men every where to repent at the present day, so we reason that when they come to obey the call in this our day, they have a claim on the Lord for the fulfillment of his promise.

But our friend may take the position of some of his brethren of like faith, that that which was promised by Peter on that memorable day was not the Holy Ghost, but the gift of the Holy

Ghost, or in other words a gift proceeding from the Holy Ghost.

I shall content myself with letting Peter be the interpreter of his own language, taking his definition and the definition of his brethren who were cotemporary with him, in preference to modern definitions. If you, dear reader, will turn to Peter's defence before his brethren when called in question for going into Cornelius' household, as found in Acts 11: 15-17, you will find the following language:

"And as I began to speak *the Holy Ghost* fell on them, as on us at the beginning. * * * Forasmuch then as God gave them the like gift as he did unto us," etc.

Here we perceive that Peter calls the Holy Ghost the like *gift* of God that was bestowed on them. What is the evident conclusion? That it was the Holy Ghost proceeding from the Father, as the Savior said it would, and that it was for others besides the twelve, and that when Peter, under the influence of that *gift* promised the gift to all that repented and were baptized for remission of sins, he promised the same gift that he and his brethren assembled had just received.

If you want to know whether his brethren cotemporary with him had the same understanding with respect to the same definition, turn to Acts 10: 45, 47, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out *the gift of the Holy Ghost*. * * * Then answered Peter, Can any man forbid water, that these should not be baptized, *who have received the Holy Ghost as well as we*." Here we perceive that the men that came with Peter called it the gift of the Holy Ghost, and Peter called it the Holy Ghost, that Cornelius' household had received, evidently using synonymous terms, alluding to the same thing.

Paul says in Rom. 8: 9, "But ye are not after the flesh, but after the Spirit, if so be that the Spirit of God

dwell in you. Now if *any man* have not the Spirit of Christ, he is none of His." We learn first that the Roman brethren had the privilege of having the Spirit of God to dwell in them; hence must receive it, or have it in possession; and second, that it is the privilege of any man to be in possession of that Spirit, or in other words those who are not in possession of that Spirit are none of His,—no limit as to time, but if any man have not that Spirit, he cannot be the Lord's. How does this agree with our friend's position, that the Holy Ghost was only for the twelve apostles to receive? We leave the reader to judge.

LOOK

AT THESE FIGURES!

1 June 72

Any one finding the above set of figures opposite his name on the HERALD, or on the wrapper, will know that his

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True Latter Day Saints' Herald.

PLANO, ILL., MAY 15TH, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

“DEAD HEADS.”

The custom of extending to clergymen, preachers, editors, legislators &c., pecuniary favors in the shape of complimentary tickets, free rides, passes and half fare permits, has obtained to such an extent, that almost all public and private corporations are expected to and do generally grant them.

This is all well enough if custom makes it the rule, provided that the corporations can stand it, and the privilege so granted is not abused. We do not, however, believe in the principle. If a corporation can afford to sell to John Jones, clergyman, whatever it may have on sale, whether transportation, sight-seeing, or articles of marketable value, the same corporation can afford to sell the same commodity to John Jones, M. D., or John Jones, plowman, at the same rate.

While we do not believe in the principle itself, we have a very decided opinion respecting the person or persons who will by fraud or deceit avail themselves of the courtesy and kindness of those corporations extending them. As an example of what we mean, we refer to a case, giving no names. Last fall an elder of the church, who wished to attend the semi-annual conference, took it into his head to get carried there over a certain line of railroad. There was a difficulty in the way; he either had no license, or had left his at home; and how to get over this was the study. A happy thought was suggested to him, or to a brother who was a local elder and president of a branch, and they went to the ticket agent, offering the license of the local elder as the license of the brother wishing to attend conference. Upon this license, a ticket at half fare was sold to the elder and upon it he rode over the line of road, attended conference, sung, prayed, bore his testimony, and was a devout good saint.

Now, to be quite plain about the matter, we believe the act to have been but little better than theft, and would advise the elder who obtained and used the ticket bought under such circumstances to refund the rest of the fare to the railroad so defrauded; and the elder who lent his license for such a purpose ought to return his license to the quorum if he is enrolled, or to the conference if he is not enrolled, confessing the act and asking forgiveness.

A few such acts as the one referred to above, will destroy the confidence of the people in the professions of candor and honesty which the elders may make; and will inevitably result in the disgrace of those committing them.

A few repetitions of such acts would make those elders holding legitimate permits ashamed to claim the privileges of them, for fear they might be classed with those who are given to defrauding.

We hope such a thing may never occur again. Should we hear of such a case we shall hand the matter over to the president of the proper quorum for action, as we will not let the good name of the church suffer from such causes.

“WHICH IS THE BEST, WINE OR WATER?”

Not long since, we published a poem, entitled, “Which is the best, wine or water?” under the assurance from Br. Albert Haws, that his son, Charles, was the author of it. When the MS. was first received at the office, we laid it aside feeling assured that it was a copy; but upon an inquiry being made by Br. Haws why it was not published, we stated to him our fear that it was not original with his son. He replied that his son assured him that he had written it, and that he felt indignant that his word should be questioned. We then published the poem.

A few days since, Br. S. F. Walker, of Austin, Nevada, wrote us stating that he was satisfied that he had read the piece long before, but where he could not say.

On the 26th of April we received a letter from Mr. A. M. Blanchard, of Springville City, Utah, calling our attention to the poem, and stating that it could be found in the published poems of the well known and highly appreciated author, Miss Eliza A. Cooke. Upon reference to a copy, belonging to Mrs. Smith, which we have read with pleasure for the past three years, we found that Mr. Blanchard was right; and also that it is quite likely, that Br. Walker is familiar with Miss Cooke's works.

We feel sorry that Br. Haws should be pained by this exposure of his son's attempt to obtain credit not his due; but we can not suffer so flagrant an imposition to pass without an acknowledgement of our error in publishing so well known a poem without remembering having read it; and also without giving the honor of its authorship to whom it belongs. Miss Eliza Cook is the author of the poem, not *Master Charles Haws*.

We crave pardon of the readers of Miss Cooke's poems, and of the lovers of fair dealing in literary affairs. We shall be more careful in the future.

THE MINUTES of the first conference held in Oregon, reached us on the 24th of April. There were thirty-two members, comprised in two branches represented. May their tribes increase.

ELDERS appointed on missions who obtain money from members of the church, or from presidents of branches for the purpose of defraying the expense of the mission to which they are appointed, are expected, in case they do not take the missions so appointed them within a reasonable time, to refund the money so obtained to the respective persons from whom they received it. It is expected that this rule will be complied with hereafter, and those failing to so comply will be required to answer to the church for such failure. "An ounce of preventive is worth a pound of cure."

BR. S. M. HURD of Quasqueton, Buchanan Co., Iowa, having sold out his mill property at that place, wants a location where he can either put up a grist mill and run it, or purchase one already put up. He wants a place where he can settle among the saints, and where his settlement may be permanent. Any one of the saints knowing of a good location upon a suitable mill stream, will perhaps confer a favor upon Br. Hurd, and it may be upon some body of saints, by writing him to the address given above. See his letter in this number of HERALD.

TWO HUNDRED Doctrine and Covenants on hand, for sale at One Dollar each, including postage, bound in law sheep. We offer these books much lower than they should have been, but the work of the binding is not so good as the material, and they look rough. The cover is good leather, and the book may last well. We hope that we shall be able to have some more before these are all gone. Send in your orders. This price will not govern next issue.

PERSONS owing for books and subscription should now pay up. We have heavy current expenses to meet. We need the means. Some are far behind on subscriptions. All whose subscription expires June first should renew at once, as their names must be stricken from the list unless they do. It saves time and trouble to renew in season.

THERE is lying upon our table a small circular advertisement, issued by the church in London, England, giving an invitation to every one to come and bring their Bibles. The places of meeting are Temperance Hall, Mile End Road, every Sunday at 2:30 P. M., and Providence Place, Chapel, Shepherd's Bush Green, at 6:30 P. M.

HYMN BOOKS on hand and for sale at \$1,25 and \$1,75, including postage. Send in your orders and the money. The books are just right in size, good print, and fair binding, the best are guilt edged and sides, very neat. Print and paper the same in both kinds.

BY LETTERS from Brethren John Avondet and Jesse Broadbent, and by personal report from Br. David H. Smith, we learn that there is an improvement in the state of affairs at Omaha, Nebraska. We hope it may continue.

\$25.35 received from A. B. Johns, and others, in Carson Valley, Nevada, to replace loss by Chicago fire. Thanks for such timely aid.

Correspondence.

QUASQUETON, Iowa,
April 29, 1872.

Br. Joseph :

DEAR SIR: I live in one of the worst towns in the west. It is priest-ridden to death. It is so hard, and I am so weak, that there is no use for me to try to live here; so I have sold out my interest in one of the best water powers and grist mills in the state, to go where I can enjoy the privilege of the preaching of the word and the society of the saints. I would like to go where I can buy or build a mill on a good water power. I am a miller myself, and have milled where others have failed. I would like to settle near to where Zion will be. I cannot write as I hope to hereafter. If there is a place where the brethren and the inhabitants want a man to build and run a mill, or run one that is built, please say a few words for me in the shape you think best. Please insert it in next *Herald* as I want to leave soon. My address is Quasqueton, Buchanan Co., Iowa.
S. M. HURD.

VIOLA, Wis.,
Feb., 1872.

Br. Joseph :

I have just returned from a preaching tour, opened in connection with Bro. Cooper, in some new places; made some good impressions. I had a debate with a Campbellite minister, a Mr. Bonham, in West Lima. Audience about 500 strong. Rev. Bonham affirmed "That the scriptures do teach that the supernatural gifts and miracles of Apostolic times should cease, and have ceased." This was his own proposition, in preference to mine, so as to give him the affirmative, and therewith the opening and closing speech; but the truth bore off the palm. Many calls for preaching, prejudice at fever heat. Br. Marion Cooper is out yet. Yours in Christ,
CARL W. LANGE.

SANTA CRUZ, Cal.,
March 12th, 1872.

Br. Joseph :

I have lately returned from Healdsburg, where I spent six weeks preaching the word, sometimes in private houses and sometimes in the Advent Chapel. While there I held a discussion with the Rev. Mr. Corbley, on the following proposition: "Do the scriptures teach that man is unconscious in death, having no conscious existence independent of his physical organism." Elder Corbley affirmed. The debate lasted four nights. The weakness of the soul-sleeping theory was plainly manifest.

The saints of Healdsburg were desirous of having a branch organized, notwithstanding there were but few of them. I wrote to Br. Jacob Adamson concerning the matter, he came up, and we organized them into a branch, Br. P. C. Briggs, president. I am happy to say that I left them alive in the work; not only alive, but seemingly determined to live. The branch will be known as the Healdsburg Branch. I thank the saints for their kindness to me while I was with them, for really they seemed to anticipate my every want, and cheerfully ministered to the same. May the Lord bless them day by day in this life, and brighten their hope of eternal happiness in the life that is to come. I would mention the names of some who are not in the church, but I trust are not far from the kingdom. Mr. Mark Briggs and his excellent lady were doubly kind to me.

Your brother in the new covenant,
J. C. CLAPP.

PLANO, ILL.,
May 2nd, 1872.

Br. Joseph :

Arrived home to-day from St. Louis, where I remained at your suggestion to preach the word. I had the pleasure of either preaching or lecturing nearly every evening since you left, and of baptizing nine into the fold. Two also were received by vote on original membership, which makes an addition of eleven to the St.

Louis branch since General Conference. Others there are ready, or nearly so; I trust that they will not allow care to choke the seed. I had the pleasure of delivering three lectures on the Book of Mormon, in support of its claims, one on its internal evidences, one on the monumental evidences in favor of it, and one on the prophetic evidences in relation to it. I was blest with good liberty, and with good sized audiences who gave excellent attention.

There was considerable interest shown in the work at Belleville, Gartsides and Alma, Ill., and at Gravois and Cheltenham, Mo., at all of which places I had the pleasure of preaching also the gospel of Christ. May the Lord prosper his work in those places. Yours ever, for Christ,

MARK H. FORSCUTT.

BLOOMINGTON, McLean Co., Ill.

May 1, 1872.

Br. Joseph.

This branch is presided over by Br. James Clifford. The branch numbers fifteen members, including three elders and one priest.

This branch was before known as the St. David's branch, in Fulton Co., Illinois, the members having all moved from there excepting the presiding elder, Br. Edward Bennett, who is still there.

The branch is in tolerably good condition, still there is need of some improvement.

We desire to do the best we can in the strength of the Lord. Yours,

EDWARD T. WILLIAMS.

Formerly of Nevada.

VIOLA, Richland Co., Wis.,

March 3, 1872.

Dear Brother Joseph

I was baptized last fall by Br. A. Bronson into the Church of Christ. Since then I have been trying to do right as near as I can. I feel that I must, or have my own canoe to paddle, and the tide is swift in this dark day. Let us labor while it is day, that we may not fall out

by the way; but hold out faithful to the end. It is a hard thing to get the people here to listen to the "Mormons." The most of them are against us; but we will let our light so shine, that if they reject us, the Lord will speak in tones louder than words. I was ordained a priest by A. Bronson, so that I am an officer in God's kingdom, though in weakness; but I hope that God will give me grace to discharge my duty with an eye single to his glory. Now is the time in life's sunny morn to lay up treasures in heaven, ere winter's age comes on.

JOHN M. MATTHES.

In Damascus three thousand Mohammedans have avowed a desire to become Christians. They have regular prayer meetings and pray to the Lord Jesus Christ that he will reveal himself as their Savior, and lead them in the way of truth. There is also a great spiritual movement in Persia looking forward to the speedy coming of the Savior.

Conferences.

Annual General Conference for 1872.

[Continued from page 284.]

MONDAY, APRIL 8TH.

9:30 A.M. Hymn 615 sung. Prayer by President J. Smith.

Minutes of sessions held on the 6th and 7th were read by the Secretary and approved.

The President stated that two cases had been appealed to the High Council of the Church; but as it was impracticable for them to meet at this Conference, he would suggest that a committee be appointed to examine these cases.

The following resolutions were presented, and were carried.

On motion of Brn. M. H. Forscutt and A. H. Smith.

Resolved that all questions for the consideration of conference be presented in writing, except permissive questions, motions for adjournment, motions determining the order of business, or motions calling the question.

In response to the Presidents suggestion, on motion of Brn. W. W. Blair and M. H. Forscutt.

Resolved that a committee be appointed

to investigate difficulties that have arisen in the Hanley Branch, England.

The President appointed Brn. Wm. W. Blair, J. H. Lake and J. S. Patterson, as said committee.

DISTRICT REPORTS RESUMED.

Wayne, Co., Ill.: By elder Thomas P. Green, delegate, as containing 7 branches, 15 elders, 5 priests, 7 teachers, 6 deacons, and a total membership of 159. During the year 25 had been baptized. Some difficulties exist; but there is a general good feeling among the saints, and in the world toward the saints. If the saints would be more slow to speak, and exercise more charity, there would be a better report still next time.

Central Nebraska, Neb.: By letter from the president and secretary of the district, Brn. Geo. Hatt and S. Butler, as containing 5 branches and 212 members, including 1 high priest, 1 seventy, 33 elders, 5 priests, 7 teachers, and 5 deacons.

Des Moines, Iowa: By letter from the president and secretary, Brn. I. N. White and John Sayer, as containing 3 organized branches, and, including members not connected with the branches, 124 members, of which number there are 15 elders, 4 priests, 3 teachers, and 1 deacon. 15 have been baptized and one disfellowshipped.

The following Elders' reports were read by the secretary.

From Elder *C. W. Lange*: Since April last I have, according to my circumstances, preached at home and abroad both in English and German, have opened several new places, baptized 2, confirmed 1, blessed 5 children, administered to several sick ones with good effect, distributed a number of pamphlets both in German and English, held one debate (regular) with a Campbellite minister, with a prospect of more with ministers of different sects. Many are believing the doctrine, and there is a fair prospect of inducting the boldest ones into the fold of Christ this Spring. Notwithstanding the great amount of opposition and prejudice among the people, the calls for preaching are pressing, and more than I can attend to under my pecuniary circumstances.

From Elder *J. Parsons*: I have endeavored to fill the mission entrusted to me at the General Conference of April, 1871. I have not had the pleasure of baptizing many, yet I hope and trust by the mercy of God that the good seed of the kingdom has been sown in the hearts of some. I have labored in Mansfield and Banksville, also in Shawstown, Pa., in which place I

preached in the Methodist Church, until the elders of the different bodies were determined that I should preach no longer. I then distributed a number of those silent preachers, which I believe has had a good effect, as I have since been invited to come and preach again. I have also preached in Mercer County Pa., where I had the pleasure of organizing a branch of the church, and blessing one child; since which time I have been preaching in Pittsburgh and Banksville. During the year I have baptized 2, confirmed 3, blessed 3 children, and assisted in the baptisms and confirmation of others. My family is large, which has prevented me from doing more in my Master's vineyard; however, where opportunity has offered, I have endeavored to do my duty. I intend to leave the State of Pennsylvania for Iowa. I shall report myself to the District where I move to, and shall continue, by the help of my Heavenly Father, to the best of my ability to spread the glad tidings of the kingdom of God.

The *Financial Report of the Herald Office* was read by the secretary, as follows:

FINANCIAL REPORT
of the Publishing House of the Church of J. C. of L. D. S., from March 1st, 1870, to October 31st, 1871, inclusive.

RECEIPTS.	
Cash on hand March 1, 1870	\$ 70.55
From subscription for <i>Herald</i> , <i>Hope</i> , free subscriptions, sales of books, tracts, licenses, old material, job work, donations for general purposes, loans, donations for Tract and Mis- sionary Funds, for Order of Enoch, Tithing, etc.	17,800.83
	\$17,871.38

EXPENDITURES.	
For printing paper	\$2,066.13
" Ink and roller composition	121.60
" Books on sale	647.41
" Binding of books	1,087.34
" Postage stamps	643.05
" Freight charges, express, and cartage	321.59
" Wages of all engaged in the Office	9,383.98
" Light and fuel	229.64
" Missionary fund	207.20
" Press fund, for type, electro- type plates, etc.	1,371.39
" Bills payable	659.00
" Tithing, handed to I. L. Rogers	\$163.56
" Poor of Plano, chrgd.	156.20
	319.71

" United Order of Enoch	200.78
" Plano Church Building Com.	205.23
" Incidentals	394.74
Cash on hand November 1st, 1871	12.59
	<hr/>
	\$17,871.38

LIABILITIES.

Notes given for borrowed money	\$2,000.00
Due sundry persons for mdse.	355.79
Due N. Kennedy, for services	215.90
Accounts payable	348.87
	<hr/>
	\$2,920.56

ASSETS.

Cash on hand	\$ 12.59
Presses, engine, boiler, and fixtures; paper, card, brass rule, and lead cutters; binder's press and plow, etc.	3,647.75
Type, electrotype and stereotype plates, cabinets and composing room fixtures	8,722.20
Editorial department	122.80
Book-keeper's department	16.85
Fixtures in store	320.55
Miscellaneous bound books	160.15
Holy Scriptures	782.20
Books of Mormon	166.20
Orson Pratt's works	39.20
Saints' Harps	111.50
Sheet music	3.70
Sunday School tickets	10.20
Tracts	609.89
Preaching and other notices	4.90
Stationery	14.79
Printing stock	119.52
Reports and Licenses	14.00
Concordance to Doctrine and Covenants, in sheets	25.00
Book of Covenants, in sheets	69.00
Old Heralds and Hopes	55.00
Accounts receivable, considered good	1,141.41
	<hr/>
	\$16,169.40

ROBERT WARNOCK, *Accountant.*

Statement approved by me JOSEPH SMITH, editor of *Herald*, in charge of Herald Office.

Case of appeal from John Beard was taken up, and after some consideration of it, the presenting and voting down of one or two resolutions, at the suggestion of the President, and on motion of Brn. William Smith and C. Hall, it was

Resolved that the case of John Beard be referred to the committee on the case of the Hanley Branch, and that they be instructed to report as early as practicable. Three negative votes.

The Secretary of the Church presented and read the following

GENERAL CHURCH SECRETARY'S STATISTICAL REPORT FOR 1871.

Branches having a [*] before them are those from which I have received a report for 1871,—the numbers of all the rest are gathered from *Herald*, Recorder's book, and other sources, and are therefore but approximate.

	Last Report.	Officials.	Loss.	Gain.	Present Number.
Aberavon, Wales.					
Aberdare					
Aberaman } Wales	38	14	5	2	35
Believe these two branches to be one.					
Alameda, Cal,	74	15	5	11	80
*Alma, Ill,	23	7	6	12	29
Alveston, no report for some years.					
Amboy, Ill,	61	11			61
*Atchison, Kan,	33	8	6	5	32
Austin, Nev,	25				25
Bandera, Texas, no report for some years.					
Banksville, Pa,	10	2		2	12
*Batavia, Ill,	22	3	5		17
Bear Isle, Maine,	18				18
Beaufort, Wales,		6		12	12
Beaver City, Utah,	9			6	15
Beaver Creek, Iowa,	28				28
Bell Creek, Neb. Is this the same as Little Bell Creek?					
*Belleville, Ill,	12	7		8	20
*Belmont, Ohio,	17	2	15	18	20
Belvidere, Iowa, no report for some years.					
Benton, Kansas,	7				7
Bethel Star, Pa,		4		11	11
*Bevier, Mo, English	21				
Welsh	30	16	12	14	53
Two branches last report.					
Birmingham, Eng,	45				45
Boomer, Iowa,	24			1	25
*Boone Co., Ill,	18	2	9		9
*Boston, Mass,	21	8	5	7	23
Botany, Ontario,	9				9
*Boyer Valley, Iowa,	39	6	1	7	45
Brookfield, Ohio,	40				40
Brooksville, Maine,	25	6		1	26
Brush Creek, Ill,	46	5		13	59
Buckeye, Pa,	15				15
Buekhorn, Ontario,	39	6	2	4	41
Buffalo, Iowa,	27				27
*Buffalo Prairie, Ill,	102	16	6	20	116
*Burlington, Wis,	33			1	34
Butternut Grove, Ioa,	27	3	4	1	24
Cache Valley, Utah,	8				8
Cameron, Mo,	10	5		6	16
*Camp Creek, Neb,	15	10	2	28	41
Carson City, Nev,	35	12	7	14	42
Centerville, Cal,	24	2	16		8
Church Hill, Pa,	10				10
*Coldwater, Fla. or Ala	61	4	4	8	65
Coldwater, Mich,	31	6	5		26
*Columbus, Kan,	9	11	4	22	27
Columbus, Neb,	60	15		1	61
*Coon Creek, Mo,		3		8	8

	Last Report.	Officials.	Loss.	Gain.	Present Number.		Last Report.	Officials.	Loss.	Gain.	Present Number.
*Council Bluffs, Ioa,	109	22	20	22	111	Harris Grove, Iowa,	13				8
*Crescent City, Iowa,	50	13	1	10	59	Henderson Grove, Ill,	24	3	1		23
Cromo-wood, Wales				6	6	Hickory Grove, Iowa.	No report for some years.				
Croton, Iowa,	19	2	6	7	20						
Cwmavon, Wales,	9				9	*Hopkins, Mich,	34	9		4	38
Darlington, Wis,	9				9	Humboldt, Cal.	No report for some years.				
*Davenport, Iowa,	29	6	4	1	26	Hyde Park, Pa,	13				13
Dayton, Nev,		1			8	Independence, Iowa,	18	7		20	38
*Deer Creek, Ill,	11	8		14	25	*Island, Cal,	11	3	5	4	10
Deer Isle, Maine,	19			1	20	Jackson, Iowa,	12	2	1		11
*DeKalb, Mo,	17	8	8	7	16	Jack's Valley, Nev.	No report for some years.				
*Dennisport, Mass,	52	9	3	1	50						
*De Soto, Neb,	70	5	42	1	29	Janesville, Wis,	21		1	4	24
*Dry Fork, Ill,	22	5	2	5	25	Jordan, Iowa.					
Dry Hill, Mo,	36	7		1	37	Kay's Creek, Utah,				9	9
*Eden, Ind,		5	1	29	28	Keokuk, Iowa,	43	10	2		41
*Eight Mile Grove, Ioa,		7	3	26	23	*Kewanee, Ills,	101	26	2	19	118
Elk Grove, Wis.	No report for some years.					Kickapoo, Viola, Wis,		1		14	14
Elkhart, Ind.	No report for some years.					Kizer Creek, Ill.					
*Elm Creek, Iowa,	16	4	2		14	What County is this Branch in?					
Elmonte, Cal.	No report for some years.					Lake, Mich.	No report for years.				
*Elm River, Ill,	11	3		2	13	Lamoine, Ill,	28	5	3		25
Empire, Nev,	5				5	Lamoni, Iowa,				19	19
Ephraim, Utah,	46	9	1		45	*Lawrence, Mich,	19	2		14	33
Eureka, Cal,				14	14	Leland, Ill,	9				9
*Evening Star, Ala,	10	4		47	57	No report in 1871.					
*Fairview, Pa,	23	4		3	26	Lindsley, Ontario,	34	5	7	2	29
*Fall River, Mass,	42	12	4	17	55	Linn, Mo.					
*Farm Creek, Iowa,	32	7	8	10	34	*Little Bell Creek, Neb,	3			12	12
Farmington, Iowa,	29	9		8	37	Little Cannon, Minn,	27				27
*Far West, Mo,		7		28	28	Little Deer Isle, Me,	21	3			21
Florence, Neb.	Members moved away.					Little Kennebec, Me,	35		2		33
Forest City, Mo,	11	4			11	Little River, Iowa,	70	17	18	26	78
*Fox River, Ill,	53	12	6	4	51	*Little Sioux, Iowa,	103	18	16	13	100
Franklin, Iowa.	No report for years.					Little Wabash, Ill,		3		15	15
Franktown, Nev,	21	5	1		10	Llanelly, Wales,	36	14	8	1	29
Freedom, Wis,	14	5		2	16	Llanfabon, Wales,				5	5
*Fremont, Iowa,	64	19		17	81	Llanvalion, Wales,	6				6
	Manti formerly.					Llanvasson, Wales,	6	2			6
Galesburg, Mo			1	49	48	*London, England,	27		1	1	27
	Formerly Spring River.					*Lone Star, Fla. or Ala	82	15	3	19	98
Galien, Mich,	34				34	Lowgap, Ind. or Ioa.	6				6
*Gallands Grove, Ioa	114	30	15	35	134	Magee Creek, Ill.					
	Manteno.					Believed to be the same as Elkhorn; if so, is it disorganized?					
*Gallatin, Mon,	29	5	7	7	29	*Magnolia, Iowa,	16	5		1	17
*Gartsides, Ill,	11	5	1	3	13	Malad City, Idaho,	68	12	5		63
Geneva, Mo.	No report for three years.					Marengo, Ill,	23		5	1	24
Genoa, Nev,	15				15	Mason's Bay, Me,	27				27
*Glenwood, Iowa,	27	5			27	*Mason's Grove, Ia,	57	15	5	24	76
Grand Manan, New Brunswick or Maine.	No report; but believe this to be the same as Pleasant View.					Merthyr Tydvyl, Wls	31				31
						Middleton, Utah,				6	6
Gravois, Mo.	58	10		5	63	*Mill Creek, Iowa	24	4	7		17
Green's Landing, Me,	34	4	1	13	46	Millshoals, Ill,	15	3	4	1	12
Greenwood, Ill,		5		14	14	*Mission, Ill,	68	8	1	2	69
*Guilford, Mo,	32	6	12	3	23	Moingona, Iowa,	16				16
*Hamburgh, Iowa		5	2	29	27	Monte Diablo, Cal,	15	4	2	5	18
*Hanley, England,	15	13	5	20	30	Montrose, Iowa,	45				45
Hannibal, Mo,	9	1			9	Morning Star, Fla.					
Harlan, Iowa.	No report for some years.										

	Last Report.	Officials.	Loss.	Gain.	Present Number.		Last Report.	Officials.	Loss.	Gain.	Present Number.
Morrison, Wales,	10				13	Sandusky, Wis,	19	4			20
Mottsville, Nev,	19	8	1	17	35	*Sandwich, Ill,	42	6	5	2	39
*Mound Valley, Kan,	24	7	5	16	35	San Francisco, Cal	39	13	1	9	47
*Mount Olivet, Fla,	23	8		21	44	Santa Quin, Utah,				17	17
Nashville, Ia. Supposed to be disorganized.						Santa Rosa, Fla,	26				26
*Nebraska City, Neb,	95	13	7	3	91	*Sherman, Mich,		1	1	29	28
[No Name], Ind,		4	1	14	13	*Six Mile Grove, Ioa,	19	7	1	4	22
This report was received, but no name is given to the branch.						Soda Springs, Idaho,	7			6	13
*Nemaha, Neb,		3		12	12	*Spring Valley, Ioa,	41	16		4	45
Nephi, Iowa,	12				12	*Starfield, Mo,	31	8	14	14	31
Newark, Mo. No report for some years.						St. Clair, Pa. No report for years.					
New Bedford, Mass,	8	4			8	*St. Joseph, Mo,	16	11	4	20	32
*New Canton, Ill,	13	3			13	*St. Louis, Mo,	243	28	15	24	252
*Newton, Iowa,	27	11	6	12	33	*Stockton, Cal,	48	8	8	6	46
New Tredegar, Wales,	29	5	3		26	*String Prairie, Ioa,	48	9	2	14	60
North Coon, Iowa	9				9	Swan Creek, Mich. Where is this branch?					
North Pigeon, Iowa,	28	10		2	30	*Sweet Home, Mo,		4		32	32
North Star, Iowa,	26				26	Sweet Home, Oregon.		6		36	36
Nortonville, Cal,	22				22	Syracuse, Ohio,	13				13
Odin, Ill.						*Tarkeo, Mo,	16	6	3	3	16
Ogden City, Utah,	27		3	9	33	Tinney's Grove, Mo,		3		10	10
Olive, Ill,				17	17	Ton, Wales,		4		6	6
Olive, Ontario,	22	8	3	7	26	Trafalgar, Ontario.					
Omaha, Neb,	73	14		4	77	Treforest, Wales,		5		11	11
*Omaha, (Scan.) Neb.	22	9		7	29	*Twelve Mile Grove, Ia	12	2	1	1	12
Onawa, Iowa.						Union, Ind.					
Oregon City, Cal,	14				14	No report for years unless the branch marked "No name" is this branch.					
Oskaloosa, Iowa.						*Union, Iowa,	36	4	28	3	11
Osseo, Wis.	11				11	*Union Fort, Utah,	7	3		6	13
Petaluma, Cal	42	4	2		40	Union, Wis. No report for years.					
*Philadelphia, Pa,	34	11	3	6	37	Unionburgh, Iowa,	42				42
*Pittsburgh, Ill	8	5		4	12	Union Grove, Iowa,	50				50
*Pittsburgh, Pa,	68	12	10	12	70	Union Mills, Mo,	14				14
*Pittsfield, Ill,	22	4	5	4	21	Unity, Fla,		2		13	13
*Pittsfield, Wis,	22	6	3		19	*Victoria, Ill,	16	4	3	4	18
*Plano, Ill,	118	25	12	24	130	*Viola, Wis,		4		15	15
*Platte, Mo,	32	8	5	7	34	Virginia City, Nev,	9				9
Pleasanton, Kan,				22	22	Volcano, Cal,	23			1	24
Pleasant Grove, Ia,				22	22	Volney, Iowa,	4				4
*Pleasant Grove, Utah		4		13	13	*Waconda, Mo,	34	13	17	26	43
Pleasant Ridge, Ind. No report for years.						*Waltham, Mass,	12	7	1	6	17
Pleasant View, Kan,	30		2		28	*Watsonville, Cal,	52	9	5	10	57
Pleasant View, Me	24	5	3	1	22	Waynesburgh, Ohio,	8				8
*Plum Creek, Iowa,	52	13	4	14	62	Weeping Water, Neb.					
*Princeville, Ill	18	5	1	1	18	Supposed to be disorganized.					
*Providence, R. I.,	19	10		16	35	West Buffalo, Iowa,		3		21	21
*Providence, Utah,		6	1	21	20	*Whearso, Mo,	17	4	2	1	16
Provo, Utah,	7		1	1	7	*Wheeler's Grove, Ioa,		12		51	51
*Puce River, Ont,	14	4	1	11	24	White Cloud, Kan,	15			10	25
Quincy, Ill. No report for some years.						Whitestown, Ont. No report for years.					
Rochelle, Ill,	10				10	Wilkesport, Ont,	17	4		4	21
*Rock Creek, Ill,	29	8	6	15	38	*Williamsburgh, N.Y.	8	6		7	15
Round Lake, Iowa.						Willow, Kan,		4		28	28
*Sacramento, Cal,	48	13	7	24	65	*Willow, Wis,	28	5	14	2	16
Salt Lake City, Utah,	117		2	29	144	Willow Creek, Mon,	33	7			33
Saltsburgh, Pa,	12				12	*Wilton, Ill,		5	2	17	15
Supposed to be disorganized.						Wilton, Iowa,	17	5	3	1	15
San Bernardino, Cal,	284		7	4	281	*Wilton Centre, Ill,		4		41	41

	Least Report.	Officials.	Loss.	Gain.	Present Number.
Winneconnie, Wis.	No report for				
Wolf River, Kan,	20				20
Woodbine, Iowa,	20				20
*Wood River, Ill,	9	3		1	10
Yellow River, Iowa,	4				4
Ystradgrnleas, Wales,	8			5	13
*Zone, Ontario,		3	2	21	19

Of the branches of the church, numbering 281, but 103 have reported to me for the year 1871. This is a slight improvement on 1870, when 92 branches only reported, yet it is not nearly so complete a report as I had hoped to be able to present. I am pleased however to notice one very favorable indication, viz.: the reports are more correctly made out than for 1870, still there is room for improvement. I would urge upon conference the passage of a resolution requiring every branch of the church to forward to the person whom the church may sustain or select as Secretary, an annual report, made out to embrace all the items in each branch for the period between the 1st of January and 31st of December of each year, that a correct report may be rendered by the General Church Secretary to the Annual General Conference.

The tax upon my time and health to make out this report as complete as it is, has been greater than I would again like, greater than I would like to see devolve on my successor, should conference deem it wise to release me, and appoint another to fill my place. Receiving only 103 reports, I have rendered reports of 238 branches, having sought out from the *Heralds* the items requisite to render a report of no less than 135 branches, so that while the whole church has rendered but 103 reports to me from its combined labor, I submit the aggregate of 135 branches as my individual labor, besides the transcribing of the 103 reports sent me. I do not name this to obtain credit; but to answer the objection of others who claim they have not time. If each branch would do its part, the work then would be heavy enough upon a church secretary, as he would have the arranging and preparing the whole after he received them; but when of 281 branches in the church, he is left to make out reports of 178, or more than three-fifths, alone, the labor becomes very heavy on one that would be but light on the many.

Another difficulty too arises. In obtaining information from other sources than

certified reports, the secretary will unavoidably copy some statistics that may be objected to, and the experience of a secretary is not different to that of a minister or an editor, in one respect at least; those who have done the least to sustain him in making a report that would do both him and them credit, will not be the last to complain if such a report is not made. Still, however, I feel very much encouraged in the evidence of a growing desire to have the reports of branches correctly rendered, and trust that Presiding Elders of Missions, Districts and Branches will perseveringly continue the good work, until our records shall present a face that a General Church Secretary and Recorder can be justly proud of, and such that he shall fear to have no statistician examine.

In presenting this report, I desire to extend thanks to those Presidents of Districts who complied with the request published in the *Herald*, and sent me a list of their branches, for although not more than one-fourth of such officers in the church did so, those who did have my most earnest thanks.

In summing up the Reports sent, I have made such changes in numbers under the head of Gains and Losses as was necessary to preserve the Totals of 1870 and 1871 as sent to me.

The following is a

SUMMARY OF CHURCH STATISTICS FOR 1871.

Number of Branches reported to Secretary for 1871	103
Reports obtained from other sources	135
Branches of which no report has been obtained	43
Total Branches	281
Branches whose reports give the number of officers	166
Number of official members	1214
Branches which do not give the number of officers	115
If these branches have the same proportion of officers they will have about	840
Making the Church official strength	2054
In those Branches from which reports have been received, or of which reports have been made out by the Secretary, there has been a Gain in membership of	1897
And a Loss in membership of	784
Leaving a net Gain of	1113
members during the year, or a fraction over an average of $4\frac{2}{3}$ members to each Branch. Allowing the same net gain to	

branches not reported, it makes a net increase of 1803 members during 1871. The gross increase would be about 2240, the gross loss nearly, or about, 930.

The average strength of the branches that have reported is a little over 31½ members to each branch; allowing nearly half this for each of the unreported branches, and 54 for "scattered members" from the Recorder's book, will give the Church on December 31st, 1871, a total membership of 8244.

Considering that in commencing the year 1852, there were but two small branches of the Church in its reorganized state, the history of the past twenty years is very encouraging. For every single member that there was then in the church, there are now two hundred, (200), and the calls for preaching are more urgent than ever before. A similar increase for twenty years to come would give us, at the end of that period, a membership of (1,648,800), one million, six hundred and forty-eight thousand, eight hundred souls.

In submitting this Report, I desire to thank the brethren who have shown a willingness to assist in the laborious work of furnishing the statistics on which it is based, and trust that either for myself, or if I shall be released, for my successor, there will be an increased and still more uniform effort made, that the Secretary's Annual Report may be an index to the church of its true numerical status.

Respectfully submitted,

MARK H. FORSCUTT,

General Church Secretary.

The following was then presented by the Secretary, and on motion of Brn. J. S. Patterson and Henry A. Stebbins, adopted by a unanimous vote.

Resolved that this Conference does hereby request every branch of the church throughout the entire world to forward to the General Church Secretary an Annual Report, on or near the 31st of December of each year, embracing all the items required by the Secretary for each year, from January 1st to December 31st inclusive.

The Secretary requested that in reporting branches to either the Secretary or Recorder, the presidents and clerks will be careful to give the *actual* name of the branch, and whenever the name of a branch is changed, to so state in the report. He also requested a notice to be sent when new branches are organized, or old ones disorganized.

Three who were sick were administered to by Elders Hazzledine, Mills and Green;

hymn 1078 sung, and benediction given by the president.

2:30 p. m. Prayer by Elder F. M. Bevins.

Elder Wm. Hazzledine, District President reported the

St. Louis District: 3 sub-districts, 11 branches, 2 high priests, 1 bishop, 48 elders, 13 priests, 11 teachers, 7 deacons, 414 lay members, total 496. District in good condition, more union and a better feeling than formerly, both among officers and members.

Committee appointed to investigate the case of Br. John Beard reported as follows:

ST. LOUIS, Mo.,

April 8, 1872.

The committee, in the case of Br. John Beard, *vs.* sub-district No. 2, St. Louis Conference, would respectfully submit, that, upon examination of the testimony of Brs. John Beard, Benj. S. Jones, George Hicklin and Morgan Lewis, they find that Br. John Beard requested to be cut off from, or withdraw from the district, but not from the church; and that the sub-district acted upon his request, and granted the same, which can only sever his membership in the district, but not in the church.

We would further submit that we do not consider his withdrawal, or being cut off from the district, under the then existing circumstances, either politic or legal.

W. W. BLAIR,

JOHN H. LAKE,

JOHN S. PATTERSON. } *Com.*

The report was received, committee discharged, and on motion of Brn. James Anderson and Geo. Hilliard, it was Resolved that we adopt the action of the committee in the case of Br. John Beard. Three negative votes.

The president called attention to the English mission, and the necessity of some action being taken to send missionaries there.

The following was read by the Secretary, and moved by Brn. A. H. Smith and Jas. Anderson.

Resolved that the English mission be supplied by appointment from the First Presidency and the quorum of the Twelve.

The resolution was discussed, and the following substitute offered, on motion of Brn. Charles Hall and Wm. Anderson, of Montrose:

Resolved that Br. Mark H. Forscutt be appointed president of the English mission.

The substitute was spoken upon at some length by Brn. W. W. Blair, A. H. Smith,

J. H. Lake, C. Hall, F. M. Bevins, W. Anderson and others; and on Br. Forscutt expressing his willingness to either remain or go wherever the Lord and the General Conference should desire, so far as his circumstances would permit, the substitute was put to vote and carried.

The Utah mission was then considered, and on motion of Brn. Blair and Forscutt, it was

Resolved that Br. David H. Smith be appointed to labor in the Utah mission.

Also, on motion of Brn. Blair and Wm. Smith, it was

Resolved that Br. A. D. Boren, of California be appointed to labor in the Utah mission.

Br. Thomas P. Green was ordained to the office of a High Priest, in accordance with a resolution of Annual Conference of 1871. He was ordained by Brn. Ells, Blair and Hazzledine.

Doxology sung. Benediction by Br. W. W. Blair.

7:30 p. m. Hymns 69 and 139 sung. Prayer by Br. J. H. Lake. Preaching by Br. W. W. Blair on "Revelation in the last days." Hymn 1078 sung. Benediction by Br. A. H. Smith.

TUESDAY, APRIL 9TH.

9:30 a. m. Prayer by Elder B. S. Jones. Minutes of the 8th read and approved.

The subject of missions was again called up, and the following obtained.

On motion of Brn. W. W. Blair and J. H. Lake, Resolved that Br. Wm. Redfield be appointed to labor in the Utah mission.

On motion of Brn. M. H. Forscutt and J. T. Phillips, Resolved that Br. John S. Patterson be appointed on a mission to Scotland, in connection with the English mission. The appointment was strongly supported by Brn. Blair, Ells and Forscutt as one that the Spirit bore witness to.

On motion of Brn. Forscutt and Phillips, Resolved that Br. John T. Davies of southern Kansas be appointed on a mission to Wales in connection with the English mission.

On motion of Wm. W. Blair and J. Ells, Resolved that Br. John Avondet de Fourey be appointed on a mission to Switzerland, Italy, and France, in connection with the English mission.

On motion of Brn. M. H. Forscutt and W. W. Blair, Resolved that in the event of any suitable and effective minister desiring a foreign mission at any time when General Conference is not in session, the First Presidency or the Quorum of the Twelve are hereby authorized to grant

them letters of appointment, the persons so appointed to report to and labor under the direction of the president of the mission where they may go.

On motion of Brn. Wm. Anderson, (of Montrose), and Charles Hall, Resolved that Br. Alexander H. Smith be appointed to the presidency of the Pacific Slope mission, and that he shall have the privilege of choosing his associates.

On motion of Brn. W. W. Blair and J. Ells, Resolved that in consequence of the appointment of Br. Mark H. Forscutt to the presidency of the English mission, he be released from the secretaryship of the church.

Reconsidered and again affirmed.

On motion of Brn. W. W. Blair and J. Ells, Resolved that Br. Henry Goodcell, Jr., of California, be appointed to succeed Br. Mark H. Forscutt as General Church Secretary.

The following resolutions from the Canada mission were presented, and read by the Secretary:

"Resolved that this council recommend Br. John Traxler to the head bishop and general conference for ordination as a sub-bishop, and to act as such in the Canada mission.

"Resolved that we recommend Br. Duncan Campbell to the general conference, to be appointed to preside over the Canada mission."

On motion, the recommendation of the Canada Council relating to Br. Traxler was received and ordered to be spread upon the record for future action.

On motion of Brn. J. S. Patterson and J. T. Phillips, Resolved that Br. John H. Lake be released from the presidency of the Canada mission.

On motion of Brn. J. H. Lake and Geo. Hilliard, Resolved that Br. Duncan Campbell be appointed to preside over the Canada mission.

On motion of Brn. M. H. Forscutt and J. Anderson, Resolved that Br. Josiah Ells be sustained as presiding officer of the Eastern mission.

On motion of Brn. M. H. Forscutt and G. Hilliard, Resolved that Br. T. W. Smith be sustained as president of the Southern mission, with authority to extend his labors into Texas.

On motion of Brn. J. S. Patterson and M. H. Forscutt, Resolved that Br. John D. Bennett be released from his mission in Eastern Iowa.

On motion of W. W. Blair and J. Ells, a resolution respecting funds was presented; an amendment offered by Brn. J. S.

Patterson and T. R. Allen was accepted, and the following, embodying original resolution and amendment passed unanimously:

Resolved that the church adopt the order taught by the apostle Paul in 1 Cor. 16: 1 & 2, "Now concerning the collection for the saints, as I have given order to the churches of 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;" and in Book of Covenants, sec. 59, par. 2, "Remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord," to raise moneys for legitimate church purposes. And that, whereas we, the Elders in General Conference assembled, believe that the church should put forth a greater effort, financially, than in the past, therefore be it resolved that we consider it to be the duty of the Presiding Officers of missions, districts, and branches, to teach the law of tithing and free-will offerings, presidents of branches to act as the bishop's agents in collecting and disbursing such tithing and offerings, keeping an account of all moneys received and forwarding the same to the Bishop to carry on the work of the ministry &c.

On motion of Brn. John S. Patterson and Wm. W. Blair, Resolved that while Br. Forscutt is absent in England on his mission, the editorial department of the *Hope* and *Herald* temporarily vacated by him be supplied by President Joseph Smith.

On motion of Brn. Charles Hall and Alexander H. Smith, Resolved that whereas the existing circumstances of the appointment of Br. Mark H. Forscutt to the Presidency of the English mission, we consider the necessities of the mission demand an earnest appeal to the entire church through the columns of the *Herald*, for funds to make a successful effort in that field; therefore be it Resolved that Br. Forscutt be authorized to make such appeal to the saints, to place in the hands of the Bishop such aid as shall be volunteered for the prosecution of the Lord's work in England.

Closed by singing the doxology, and benediction by the President.

In the afternoon and evening a Festival and Sunday School Exhibition was held, at which Br. Forscutt presided by request. A very entertaining time was had. Sisters E. Birch, J. A. Bellamy, and E. Allen

presiding at the organ, and Br. Wm. Ashton superintending the singing part of the exercise. Very good talent was displayed by Br. Samuel Burgess and others, and a spirit of peace and love prevailed. The teachers deserve great credit for the proficiency of the scholars of Zion's Hope Sunday School.

TO BE CONTINUED.

Miscellaneous.

Council Minutes.

PLANO, Ill., May 6, 1872.

Minutes of a council composed of Pres. Joseph Smith and Bishop I. L. Rogers, Josiah Ells, E. C. Briggs and W. W. Blair of the quorum of the Twelve.

On motion, I. L. Rogers was chosen to preside, and W. W. Blair was chosen clerk.

The following propositions were considered and adopted:

1st. It is necessary that an equality of sacrifice in the things of this world be taught and established among the saints.

2nd. That one important and indispensable necessity to the carrying on the work of God entrusted to us as a people, is the gathering together of the temporal means at the disposal of the saints, for the missionary work, the support of the poor, and the official work of the printing, publishing, and other departments of the church.

3rd. That it is imperative and important that the law of tithing be taught as *tithing*, by the local and traveling ministry including the bishopric.

4th. That the principles of consecration, donations, and free-will offering, should be taught as distinctive and separate from the law of tithing, by the local and traveling ministry.

5th. That any member of the church *can* tithe himself or herself in accordance with the *law* whatever may be their temporal condition.

6th. That every member of the church may, and should comply with the law of consecration, and free-will offering, by setting apart of their substance, or their income from labor, or the increase of their substance, and paying over the same to the proper persons designated from time to time to receive such consecrations and free-will offerings.

7th. That this method of sustaining the finances of the church is not in conflict with any law of the church, but is in

accordance with the spirit of every known law, both in the Scriptures, Book of Mormon and Doctrine and Covenants.

8th. That the following passages from the Scriptures, Book of Mormon, and Doctrine and Covenants are suggested as supporting the foregoing propositions:

D. & C. 42: 16. 1 Cor. 16: 12. D. & C. 59: 2. Nephi, chapter 11. Malachi, chapter 3.

9th. That a record of finances be kept in each and every branch, and that a monthly report of collections and disbursements be rendered to and read before the branch, to be then audited and received, or otherwise disposed of as the case may be.

10th. That the amounts remaining on hand in each branch at the end of each and every three months be paid to the presiding bishop to be placed in the general store house of the church.

11th. That lands, rents, or articles of personal property, and moneys of every description, may be paid into the hands of the bishop, to be used or sold for the benefit of the church finances, and to be credited as tithing.

12th. The method of ascertaining the amount which any member may pay as tithing into the bishop's hands, is by an agreement between the person tithed and the bishop or his agent, based upon a statement of the condition of such person's temporal affairs made to the bishop in writing. If no agreement shall be made between the person to be tithed and the bishop, nor the council upon appeal, then no further action shall be attempted by the bishop.

13th. Members desiring to be tithed may make a statement of their temporal condition to the bishop at any time, and may ask that an agreement as to amount may be had.

14th. That lands, properties, or moneys that may accumulate in the treasury and store house of the Lord, in the church, may be legitimately used in the establishing industries of every kind for the employment of members of the church, and their capital,—these industries, including agriculture, merchandise, and mechanics, having for their object the direct benefit of the church.

15th. That tithing means a tenth, and applies to all persons who have made a consecration of whatever they may have deemed a surplus;—*surplus* being construed to signify, in this case, that portion of property and money which a member of the church may feel that he can and

will spare as a first consecration out of his or her possessions; this tenth required being but the one-tenth of the yearly increase after such surplus has been given.

16th. The present emergency in the spiritual affairs of the church requires that the members of the church everywhere take the things here suggested into immediate and active consideration.

17th. That President Joseph Smith and Bishop I. L. Rogers be a committee to write to all the branches in America and Canada, soliciting means to aid in prosecuting the missions appointed by the last Annual Conference, and other church purposes.

18th. That we consider it to be wrong, and tending to heresy, to teach, preach, or write against the avowed doctrines and order of the church,—the general conferences and high councils being the proper places in which to discuss and determine those matters.

On motion, council adjourned *sine die*.
I. L. ROGERS, *President*.
W. W. BLAIR, *Clerk*.

Statement of Bishop's Account.

Church of Jesus Christ in account with Bishop I. L. Rogers.

1872	Dr.		
January 5.	To balance.....	\$440,11	
" "	" paid Henry A. Stebbins for work on Bishop's account.....	2,00	
" "	" " H. A. Stebbins, (ministry).....	10,00	
" 6.	Sr. Lizzie Blair.....	18,00	
" 11.	Br. C. G. Lanphear, (ministry)...	20,00	
" 29.	Sr. Lizzie Blair.....	20,00	
Feb'y 13.	Sr. Henderson.....	5,18	
" 28.	Sr. J. H. Lake.....	15,00	
March 13.	Sr. Lizzie Blair.....	15,00	
" "	" Br. James Crick.....	3,50	
April 4.	Sr. Lizzie Blair.....	4,00	
" "	" Sr. Henderson.....	1,00	
" 12.	Sr. Lizzie Blair.....	10,00	
" 20.	Sr. Henderson.....	11,33	
			<u>\$575,12</u>

1872	Cr.		
Jan'y 23.	From Br. R. A. Winne.....	\$5,00	
Feb'y 2.	Sr. H. E. C.....	5,00	
March 9.	Wm. and Emma Williamson	3,90	
" 16.	Sr. H. B. Emmerson.....	10,00	
" "	" C. P. Wildermuth.....	1,25	
" 29.	Sr. Julia E. Stebbins.....	3,00	
April 2.	Sr. Maria Naiden.....	10,10	
" 11.	Br. Alfred Gay.....	25,00	
" "	" Br. Archibald Cameron.....	50,00	113,25
	Church Dr. to balance.....		<u>\$461,87</u>

WANTED to learn the whereabouts of Harrison Alvin Calhoun's widow or daughters. Any of the readers of the *Herald* able to inform the friends of these parties will confer a favor by sending their post office address to W. R. Calhoun, Cortland, De Kalb Co., Ill.

Letter from E. H. Gurley.

SANDWICH, Ill.,
March 20, 1872.

EDITORS HERALD: I have just heard that a rumor is afloat to the effect, that the church of Latter Day Saints paid for my father's place; and that his family ought not to look for any help from the church.

The statement that the church paid for the place is false, utterly so; and furthermore I wish it to be understood that his family do not ask any help from the church.

I am aware that a story grounded on "suspicion," is finally told as a fact; "but I would not have you ignorant" in the matter. Hoping that you will put these few correcting lines in print, that no shadow of suspicion need darken the mind of any one,

I remain, very respectfully yours,
E. H. GURLEY.

Woolen Mill to Lease.

We have a building up, the first floor 30 x52, the second floor 30x40. We enclosed and painted it, and calculated it for a woolen factory. If you should hear or know of any one that wants to put in the machinery, give them our address. Perhaps there is some belonging to the church that may take hold of it. We will take an interest in it, or lease it for a term of years. We had agreed with a company to put in the machinery, but they have failed to do it. Yours truly,

CABANISS & MUNROE,
Galesburg, Missouri.

BORN.

On Monday, March 25th, 1872, born, a son to Mrs. Nellie Alice Fiske, wife of Walter B. Fiske, of Central Falls, Mass. It is named MOSES WEBSTER, for Br. E. N. Webster, presiding elder of Massachusetts district conference.

MARRIED.

At the house of Br. Williams, Kewanee, Illinois, March 14th, 1872, by Elder Robert Holt, Mr. DANIEL T. WILLIAMS, and Sr. SARAH A. WHITEHOUSE.

DIED.

At his residence, St. Louis, on April 1st, 1872, Br. GEORGE BELLAMY, in the 54th year of his age.

His funeral obsequies were attended to by Elder Wm. W. Blair, on the 3rd, and his funeral sermon

preached by Elder M. H. Forscutt, on the 14th of April. He was a faithful and devoted follower of Christ, and is gone to rest. His death was indeed the death of the righteous. He leaves a wife and one child, whose grief finds relief in the assurance that they will meet him again in the realms of the blest.

At the Boomer Branch, Pottawatomie Co.: Iowa, February 19th, 1872, of croup, LAWRENCE RICHARD WARD, aged 3 years, lacking six days.

He rests, for "Of such is the Kingdom of Heaven."

At Keokuk, Iowa, early in the morning of April 13th, 1872, while in a spasm, MARGARET B., infant daughter and only child of Br. O. F. and Sr. Mary J. HUGHES, aged four months.

The circumstances of this sudden and unexpected death were very sad, and called forth the heartfelt sympathies of many friends. May the spirit give its healing aid to the bereaved ones. Funeral services in the Saints' Chapel, and sermon by Br. Henry A. Stebbins.

At St. Louis, Mo., April 15th, 1872, of consumption, Br. GEORGE DAVIES, in the 48th year of his age.

Br. Davies was born at Dowlis, Glamorganshire, South Wales, September 24th, 1824, was baptized in 1851, and subsequently into the Reorganized Church by Elder Forscutt, in 1867, who also preached his funeral sermon on April 21st, 1872.

Br. Davies leaves a wife and one child. They have our sympathy. Br. Davies was a good man, and he has gone to rest.

In the Willow branch, Crawford Co., Kansas, March 18, 1872, Sister SARAH A. KEELER, aged 22 years, 10 months and 26 days.

Sister Keeler was baptized August 17th, 1871, by the writer, and up to the time of her departure was a saint of God in very deed. She leaves a beloved husband and two little lambs of Zion and a large circle of saints and friends to mourn her loss; but they mourn not as those without hope; for

"Well we know the time will come

When we shall meet

No more to sever, and our joy

Will be complete."

Funeral service by the writer, March 31st, 1872.

B. V. SPRINGER.

At Fairchild, Eau Claire Co., Wisconsin, April 11th, 1872, 8:15 P. M., ANN STILLWELL, wife of Paine Stillwell, aged 61 years, 11 months and 1 day.

Funeral services by Br. John Spaulding, of the South Valley, Wisconsin, branch, of which Br. and Sr. Stillwell were active and good members. Sr. Stillwell died in full faith of a glorious resurrection.

At Lynchburgh, Ohio, March 2nd, 1872, after an illness of two years, of rheumatism, Br. JOHN H. PEMBERTON, son of Sister Huldah Pemberton.

Br. John was baptized when a boy, was the stay and comfort of his family. Sr. Pemberton wishes the prayers of the saints for her.

At Nashville, Lee Co., Iowa, April 20th, 1872, of typhus pneumonia, Sister SALLIE KOONCE, aged 63 years, 3 months and 6 days.

After a painful illness of a few days, she died, leaving a large circle of friends. She joined the church March 2nd, 1861. She was a firm believer in

the Latter Day Work, and was ever ready to give a reason of the hope that was in her. Her funeral sermon was preached by Elder Wm. Anderson.

The Saints' Harp—Hymn Book:

18 mo.

Roan, Gilt Edge.....1 75
Roan, plain1 25

Doctrine and Covenants.

In law sheep, (not very neat),.....reduced to 1 00

Selections.

Great Loss of Cattle in Texas.

[From the New Orleans Picayune, March 21.]

Both the late cold weather and the drouth have occasioned an immense loss of cattle in many portions of Texas. Indeed, the stock interest has not received for many years such a severe blow. According to the Texas papers, it is estimated that 200,000 head of cattle have died during the past few weeks in Western Texas. The loss has been fearful between the Guadalupe and Nueces Rivers. In Goliad alone, 25,000 animals have been skinned, about an equal number in San Patricio and Karnes Counties.

The San Antonio *Herald* says that in a space of one mile, opposite Helene, 1,000 or more animals have been skinned, within a space of three miles, near Kennedy's Ferry, on Neuces, 5,000 more have died, and many of the carcasses have been stripped off the hides.

At last accounts the cattle were dying in Texas at a fearful rate, from starvation. After the cold weather, came a terrible drouth, and there was literally no grass for them to subsist upon. So the loss of stock in the counties above mentioned, in Victoria, DeWitt, Gonzales, and other neighboring portions, this Winter and Spring, may be estimated at about one-half. We rejoice to learn that abundant rains have recently fallen over all the State.

A SINGULAR CASE.—There has always been some speculation on the question whether a man's soul ever actually leaves his body during sleep, or at any other time before death, but evidence to solve this mysterious question is rare. There is a story told in Louisville, however, of a merchant of that city who, while traveling on a sleeping-car in Mississippi, had a vivid experience of visiting his home and seeing his wife and children asleep; and noticing

that the eight-day family clock had run down, he wound it up and set it going. He then returned to his berth, which was rattling along at the rate of forty miles an hour in the sleeping-car, saw his own body distinctly, and resumed his place within its well-fitting encasement. On writing to his wife about it, he learned that the clock had been mysteriously wound up on the night of his spiritual peregrination.

Apples as an Article of Food.

With us the use of the apple as an article of food, is far underrated.—Besides containing a large amount of sugar, mucilage and other nutritive matter, apples contain vegetable acids, aromatic qualities, &c., which act powerfully in the capacity of refringerants, tonics and antiseptics, and when freely used at the season of mellow ripeness they prevent debility, indigestion, and avert, without doubt, many of the "ills which flesh is heir too." The operators of Cornwall, England, consider ripe apples nearly as nourishing as bread, and far more so than potatoes. In the year 1801—which was a year of much scarcity—apples, instead of being converted into cider, were sold to the poor, and the laborers asserted that they could "stand their work" on baked apples without meat; whereas a potato diet required either meat or some other substantial nutriment. The French and Germans use apples extensively, so do the inhabitants of all European nations. The laborers depend upon them as an article of food, and frequently make a dinner of sliced apples and bread. There is no fruit cooked in as many different ways in our country as apples, nor is there any fruit whose value as an article of nutriment, is as great and so little appreciated.—*Water Cure Journal.*

New Jersey Barbarians.

Sufferns is the name of a station on the Erie Railroad in New Jersey, a suburban station, the home of many a city merchant. In the mountains, but a tolerable walk from the villages of the valley, he will find an American community with nearly the least possible that is human, save the form: without civilization or organization of the lowest, even so much as gipsies; without arts above the arts of savages—hunting, charcoal-burning, and making baskets, wooden brooms, and the like, without hope or enterprise, or industry for anything better or beyond the instant demands of the

animal nature; without a line of the simplest literature, or the least idea of written language or numerals; without a trace of the Bible, of Christianity, or of any sort of religion or deity; nay, almost without language, their *patois* being so scanty, as well as disorganized, that only the commonest of facts, and those with difficulty, are communicated by it. There is, of course, nothing worthy the name of marriage or family among them. Three surnames, it is said, suffice for three-quarters of the race. Their bearing is abject and spiritless, their faces stolid, their glances furtive, and their conduct timorous. Nobody knows or cares how they live, how they are born, or by what means they die, or how they are buried, in their savage isolation.

PUBLICATIONS ISSUED

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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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BR. E. C. BRAND

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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.

TERMS:—THREE DOLLARS per year, payable *invariably in advance*. To the Dominion of Canada \$3.50

Correspondence, communications, remittances, or orders for the HERALD, ZION'S HOPE, or other Church Publications advertised in the Herald, must be addressed to JOSEPH SMITH, Box 50, Plano, Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS' HERALD.

J. McHenry
1842

"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. 19.

PLANO, ILL., JUNE 1, 1872.

No. 11.

PRESIDENCY AND PRIESTHOOD.

BY ELDER W. H. KELLEY.

Priesthood,—what is it? Webster defines it, as "The office or character of a priest;" a definition, at once too indefinite and meager for even a casual reader. It leads to the belief that the priest's office comprehends all that pertains to the priesthood; whereas we are assured in the Scriptures, that in the priesthood there were included priests, high priests, elders and bishops, all of whom occupied offices of separate distinction.

That this article may be the better understood, we venture a definition, which we hope may not comprehend more than what the Scripture gives us warrant for. Priesthood on earth is the authority of God committed to man, by which he has the power and right to officiate in the name of God, in any work he is called to do, in the building up of God's kingdom.

It evidently derived its name from the character of offices in it; the *highest* holding the prestige of "naming;" which may be properly illustrated by the following. In the government of England is found the offices of kings, lords, peers, earls, &c.; the highest office giving name and character to the government; hence, a kingdom.

The same is true of a monarchy and an empire, the respective offices of the highest grade, giving name and character to the character to the governments

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of which they are the supreme heads.

From this analogy, we are enabled to determine whence is derived the term "priesthood," viz: that the priest's office is the highest known in the priesthood, and as a consequence gives name and character to the power delegated by God to man for the administration of his government.

In, no case does an individual, occupying positions of office, dignify and give name to the office, but it empowers and gives name to the individual.

In the general government of the United States, there are established the offices of president, vice president, senator, representative; and an individual duly appointed to either of these positions, takes the name of the office to which he may be appointed, not the office the name of the individual. If the latter were the case, we would have had the offices of Washington, Jefferson, Lincoln and Andrew Johnson.

Neither is an individual privileged to occupy any of the offices of the government, from that of constable up, although elected to an office in waiting, until he is clothed with the rights and authority of that office, according to the due forms of law. The man may be dispensed with, but the office remains, having been set, established by a higher power than that of one man, viz: the will of an assembly, congress, or the united voice of a great people; a history and definitive powers of which may be found in the constitution.

An empire provides for an emperor; a kingdom for a king; a monarch for a monarch; a dukedom for a duke; so also in an ecclesiastical government, a "priesthood" provides for a "priest;" and if there is no priest's office, there can be no priest, neither priesthood; hence the very name priesthood is *prima facie* evidence that there is a priest's office; and it may be a line of priests.

The Scriptures reveal a "priesthood," and a connected line of priests, all the way back from the apostles to Aaron; which line is traceable through the Levites. And although this priesthood bore Aaron's name, it did not originate with Aaron, neither was it "prepared" for him; but he for it.—See Ex. 28: 1. God said unto Moses, "Take Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office;" an office already in existence and waiting for an occupant, *i. e.*, Aaron.

The functions of the office that Aaron was set apart to perform, comprehended that which had been kept from the beginning; that of offering a lamb in type of the sacrifice of the son; which power of office was revealed as early as the days of Cain and Abel, who brought forth offerings; (Gen. 4: 3); which clearly proves that the authority to minister rested in some one as early as their day; which authority must have been given of God. For no man taketh this honor unto himself, but he that is called of God as was Aaron.—Heb. 5: 4. As no man could legally *take* this authority upon himself, to act in the office of priesthood, save he was called of God, as was Aaron; and that men as early as Cain and Abel did perform like functions of office, it follows as a logical sequence, that as early as their day, the priesthood was bestowed and men were called to the priest's office.

To argue that the Aaronic priest-

hood came into existence in the time of Aaron, simply because it bears his name, would be to assume that the "high priesthood" originated with Melchisedec, because it bears "his" name. Admitting this to be true, will some one tell us by what authority men offered sacrifice before the time of Melchisedec; by which Abel offered an "acceptable offering," and Noah officiated as a priest? If men could administer the law of God in the days of Abel and Noah, without either the Melchisedec or the Aaronic priesthood, why did God establish the use of either? The admitted fact, that God has at any time committed the priesthood as a means of authorizing men to administer his government, must be admitted as positive evidence of its necessity.

The Scriptures then, warrant the belief in the existence of two priesthoods; the Melchisedec and the Aaronic; under which power, the government of God was administered from Abel to Christ; each priesthood having its specific duties.

That the Melchisedec priesthood was in existence as early as the days of Abraham is shown from Genesis 14: 18, 19.

"And Melchisedec, king of Salem, brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven and earth." "He blessed him that had the promises."—Heb. 7: 6.

Thus, Melchisedec was not made a priest after an order of his own, but was a "priest of the most high God, that is, after the order of God himself," which proves that "previous to his day," the priesthood was known by a different appellation than the priesthood of Melchisedec, *i. e.*, "priesthood of the most high God." Paul says, priests of that order were made "like unto the Son of God."—Heb. 9.

After Melchisedec arose, the high priesthood bore his name rather than the former title, evidently because he

was a great and good high priest; as did the lesser bear Aaron's name after his day, because he was a very distinguished priest of that order; he being not consecrated to the Aaronic priesthood, but to the "priest's office," which priesthood afterwards received his name.

The Bible reveals two grand heads of power, viz: the Melchisedec and the Aaronic priesthoods; each of which, in the ages that are past, served the purpose of authorizing men to administer in the government of God. And the fact that there are two powers, is evidence of there being "different duties to perform."

A graphic delineation of the duties of the Aaronic order, may be found in Exodus, commencing with the 28th chapter.

Paul in writing to the Hebrews of this order, says, "And every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins."—Heb. 10: 11. "Perfection was not obtained by it." From the above is shown that the Aaronic priesthood administered "carnal commandments;" the "schoolmaster;" a law that did not make "the comers thereunto perfect; in a word, the "law of Moses."

But while the duties of the Aaronic priesthood are so specifically set forth, those of the Melchisedec are not so apparent; hence there has arisen much controversy with reference to the same.

Here, with propriety, the question might be asked, of what use was the Melchisedec priesthood "away back in those olden times?" Some one answers, to offer up sacrifices, such as burnt offerings. But this was done by the authority of the "priest's office;" or what is the same, the Aaronic priesthood. This being true, the Melchisedec priesthood must have served an "other purpose." What was that "other purpose?" What did men do who held this power. One

thing is clear from Gen. 14, and that is, they pronounced blessings upon men. Melchisedec said, "Blessed of the Lord be Abraham." Paul says, "He blessed him that had the promises." This power, then, authorized the individuals who held it, to bless other men. Their blessing was God's blessing. Not only so, but priests of this order were made to abide "continually," "made after the power of an endless life."—Heb. 7: 16. While those under the Aaronic priesthood were made "after the law of a carnal commandment;" "and was not suffered to continue, by reason of death."—Heb. 7: 16, 23.

Priests of the order of Melchisedec, were made "after the power of an endless life;" "like-unto the Son of God abideth a priest continually;" the administrators of a "spiritual law," and the invokers of spiritual, as well as temporal blessings upon men.

Again, "perfection" was obtained through the Melchisedec priesthood. "If, therefore, perfection was by the Levitical priesthood, for under it the people received the law, what further need was there that any other priest should arise after the order of Melchisedec, and not be called after the order of Aaron."

When the "law of life," that which "blessed" and brought about "perfection," was administered by the authority of the Melchisedec priesthood; in contradistinction to that which was administered by the Aaronic, which was a "carnal law," a "schoolmaster," a "heavy yoke," and a "curse;" which left the worshipers therein in an imperfect state.

It is written, "Be ye perfect as your father in heaven is perfect;" which state of perfection is an essential attainment to an accepted standing before God. The sense of perfection here expressed contemplates a law, through obedience to which such a state may be reached. A law would be of no

force, without some power of administration; and as the Aaronic priesthood administered the "schoolmaster," which brought death, we are driven to the admission, that the Melchisedec is the power ordained of God for the administration of the "perfect law," which secures "life."

What is this perfect law?

James calls the gospel, "The perfect law of liberty."—ch. 1: 25. Again, a "royal law."—ch. 2: 28. Here, a perfect code, or system is revealed, through which perfection may be obtained, "as pertaining to the conscience." For it converts the soul. See Psalms 19: 4, "The law of the Lord is perfect, converting the soul."

What power is it, then, that administers this "perfect code?" For a law would be a nullity without some power of administration. Paul says, "If perfection had been obtained by the Levitical priesthood, then there would have been no need of another priest arising after the order of Melchisedec," which language is tantamount to saying, that "perfection is obtained" through the power of the Melchisedec priesthood," in the administration of the "perfect law of liberty" the "Gospel of Peace."

This then, is the power committed of God for the administration of the "Royal law"—the Gospel of the Kingdom, in all ages, times and places.

Hence, it is obvious why it was re-committed in the opening of the Gospel dispensation, in the time of Christ. A higher and more perfect law brought into requisition, than that of Moses, etc. The glad tidings of great joy which was to be to all people; a law immutable of its self, and which of necessity, called into being the "unchangeable priesthood," for its administrator, as in days of old.

If the Melchisedec priesthood is not the power by which the Gospel should be preached and its laws administered, why did not God introduce some other

(the right one) in the time of Christ? If the Gospel could have been properly preached without it, why was its use established? If it was a power absolutely essential for the administration of the gospel system in the Savior's time, as it had been ages before, who shall have the haughty presumption to affirm that the gospel can be administered in "any age" without it? To argue that it can, is to charge Deity with instituting something of no worth; authorizing a non-essential.

The Scriptures teach that "God's ways are equal, that He changes not."—Mal. 3: 6. If this be true, and He has ordained a means of salvation, a plan, a system, and a power for its administration, at any time, or place, then that is His acknowledged plan to day; otherwise he has "changed" His once plan or system. If He has thus changed His once plan, where is the law revealing such change? And what is the plan now? And did He institute this last plan or did some one else? All these are legitimate suggestive queries that arise in the reflective mind of one whose experience has taught him not to believe all that he hears.

But, says one, "according to your reasoning the Melchisedec priesthood is the power authorized of God for the administration of the Gospel laws; hence it follows that when this power is extant, the Gospel, also, is committed. Melchisedec held this power, and per consequence you have the Gospel preached hundreds of years before the Apostles' time." Just so, my friend! There is nothing more true. "What! faith in God and the Lord Jesus Christ, repentance, baptism, laying on of hands, resurrection of the dead and eternal judgment, preached away back in those olden times!"—Certainly.

Paul says that "The Gospel is the power of God unto salvation to every one that believeth"—Rom. 1: 16, or the means by which those may gain salvation who believe. And that "Life and

immortality are brought to light through the Gospel,—2 Tim. 1 : 10. According to these texts, eternal life is revealed—obtained—through the Gospel. And this is the only means that ever was revealed whereby such a state might be obtained. No other is known. And since men were saved in Enoch, Noah, and Abraham's time, they must have obeyed "the Gospel."

Reader, why do you obey the Gospel? Could you be saved without? You answer no! How then could Enoch, Noah or Melchisedec? We learn that God is not partial or a respecter of persons. Then would you not think it a strange thing in Him, to save them without their obeying the Gospel, and "damn" you if you do not obey it. But, you answer, that a man is responsible only for what he knows; and *assume*, that they did not know of the Gospel, and therefore could not obey it: which is to say, that they entered heaven on the plea of "ignorance," "climbed up some other way." And Jesus says, "He that climbs up some other way, the same is a thief and a robber." Did you ever know of a man who wished to go to a certain city, but did not know the road, at the same time *went*, but could not "find the way."

The Gospel is the road to Heaven. He that finds the Gospel, and obeys it, has the promise of Heaven; and he that obeys it not, has not the promise of a celestial glory.

What does the Gospel enjoin? The first is, "Believe on the Lord Jesus Christ"—Acts 16: 31. Yes, in Mark it is written, "He that believeth and is baptised shall be saved." Faith then is the "first" thing required in the gospel. For without faith it is impossible to please God.—Heb. 11: 6. Enoch had this testimony, that he pleased God," hence, must have had faith, for without it he could not have pleased Him.

We are informed in the book of

Genesis that "Enoch walked with God three hundred years, and was not, for God took him "Gave him eternal life" which is given through the Gospel. Thus he believed, and must have repented, for he "walked with God," that is, kept His commandment, ceased to do evil, and learned to do well, which is repentance.

Was he baptised? He must have been; for the Savior said, "Except a man is born of water, and of the Spirit, he cannot enter into the kingdom of God." Again, he said, He that believeth and is "baptised" shall be saved." Enoch was "taken to Heaven;" hence must have been baptised.

Did he have hands laid on him for the reception of the Holy Ghost? The Bible does not clearly relate this; but it must have taken place; for it is a pre-requisite to the reception of the gift of the Holy Ghost as a blessing to "continue with the believer," and Enoch had the Holy Ghost and prophesied; hence must have received the ministration of that ordinance.—Acts 8th, and Jude.

Did he believe in the resurrection? Yes. Heb. 11: 35 joined with the evidence afforded by his own translation. And in the coming of Jesus Christ and eternal judgment? Yes; he "beheld the Lord coming with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of their hard speeches which ungodly sinners have spoken against him."

Here then is shown, in consecutive order, that the ancients believed in all the "principles" of the gospel, believed in, and taught by the great apostle of the Gentiles; which are faith, repentance, baptism, laying on hands, resurrection and eternal judgment.—Heb. 6.

Again, Peter says, Noah was "a preacher of righteousness," which must have been the "righteousness of God;"

for by it he condemned the world and brought on the flood. Query.—Where did Noah learn this “righteousness of God?” Paul says it is revealed, (taught in the gospel), and we have no evidence of its being “revealed” anywhere else. Hence, Noah must have been acquainted with the gospel, or he never could have learned and taught its principles. “By faith, [a principle in the gospel], Noah moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became an heir of the “righteousness” which is by “faith.”—Heb. 11 : 7.

And again, in Gal. 3 : 8, it is written, “The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham.” The gospel then must have been on the earth at this time, and some one sent, authorized by the conferring of office in the priesthood to preach it, or Abraham never would have heard of it. “For how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?”—Rom. 10 : 14. Abraham heard, believed and obeyed; hence some one must have been sent with authority (Melchisedec) to preach the gospel to him.

Some one asks, Is not that a strange passage where it says, “the Scripture foreseeing,” &c.? How could the Scripture “foresee?” This evidently means just what Peter taught to the Gentiles or heathen, “That in every nation, he that feareth God and worketh righteousness is accepted with him.”—Acts 10 : 35. Peter had been taught under the law, that God did not accept the “heathen” in the bond of salvation, but when the “gospel of liberty” was recommitted, salvation was to be preached to the whole world; and the world was to be saved upon the principle of “faith.”

The “gospel” was to every nation; the “law” to the Jewish nation. But in Abraham’s time, they (the church of God) had the scriptures which had been written by their fathers, Abel, Enoch, Noah, &c.; for I have proven that these men received the gospel, priesthood and the Spirit of prophecy, and they must have written down their prophecies. Enoch wrote a book.—See Jude. When in these Scriptures, holy writings, it was written, as “afterwards appeared” in the book of Acts, “That God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness is accepted with him;” thus proving that the plan of salvation is unchangeable; that as it was in Peter’s day, so it was in the days of Abraham, provision being made for all, upon the principle of faith. The saints in the days of Melchisedec, “learning” this truth “from the Scriptures,” sent out missionaries to convert the heathen. The family which Abraham was of were heathen worshipers of idols. Abraham heard, believed and obeyed.—Gal. 3 : 6. James 2 : 23. Rom. 4 : 3, 9. And this is why it is written, “the Scripture foreseeing.” This also renders the reason for the appearance of the Melchisedec priesthood in those days,—the gospel was to be preached to the heathen, and it is the only power authorized by which the gospel may be preached.

TO BE CONTINUED.

ORDER.

I venture the assertion, that there is not a people who talk more of order than do the Latter Day Saints.

Then, to be consistent, order should be practiced to a greater extent among them, than among other people.

But, alas! degrading as the confession may be, such is not the case. I

doubt not but this will not only displease some, but lead them to conclude that an effort is hereby made to undervalue or depreciate the intelligence of this great people. Far be this from me. I take no pleasure in such a course. I would rather praise than find fault. For when the Latter Day Saints are proven faulty, I, too, feel ashamed.

There is no body of religious people that enjoys greater liberty than do the Latter Day Saints. Each organized branch of the church is independent in itself, for the transaction of its local business—hence members at the proper time have a right to legislate on matters pertaining to their respective branches, without dictation or interference from, or by other branches. Inasmuch then as there are times when members should legislate, they should learn order, to such an extent at least, as to know when and what to speak, and how to extend respect as they like respect extended. Never, under the pretext of using their liberty, should they offer anything offensive or insulting to their brethren; nor insist upon speaking on matters irrelevant to the occasion, or the subject at issue. This much of order should be understood, and a disposition cultivated to practise it.

How often, through a non-compliance with such observance of order, is the time of a business meeting of the saints consumed to no purpose, and ill feelings and strife begotten, instead of the bonds of unity being strengthened. Alas! too frequently. To not understand, or to not manifest a disposition to observe order, is degrading to a Latter Day Saint of years of experience in the work. It were more excusable for one whose limited days or time in the church had precluded the possibility of his learning the order of a business or prayer meeting of the saints; for such an one, there is hope. By cultivating a willingness to learn,

it will be but a short time ere he learns the order of God's house, and discovers a beauty therein, which will still create a desire within him to love and practice it.

Not only is disorder sometimes seen in the business meetings of the saints; but even in the social or prayer meetings too.

How opposite it is to the order and object of these meetings for a brother to rise up and take particular pains to tell the saints that he is an elder, and then consume time in talking upon matters that would hardly be interesting in a family circle, or around a fire side. And after he has talked or raved in an unbecoming manner five or ten minutes, so that no one can understand what he was trying to say, he still claims to be moved upon by the Spirit of the Lord. How still more painful to see another arise and take up the time in telling the saints how they ought to live, or attempt to show his or her wisdom by trying to explain some knotty subject, and only throw more mystery around it than if it had never been touched. How much more good would these parties do, if instead of thus disregarding the order of these solemn meetings, they with child-like simplicity, would bear their testimony, or breathe a fervent prayer to God. They would then honor God; themselves be blest, and their brethren and sisters encouraged. He who keeps the law shall be preserved by the law. When I see such a disregard for the admonition of the Savior, "Use not vain repetitions," as I sometimes hear from those who take special pains to tell the Lord how great he is, and who in about every other sentence, use the words, "Oh God," or "Great God," or "Oh! God, the Eternal Father," &c., and remember that we have been earnestly appealed to through the *Herald* to desist from the above named practice, and obey the Savior's instruction, I can but think that order is more-

preached than practised by some of us. And if we have been ten, twenty, or thirty years, and have not learned our first lesson, when shall we learn all things? Who can tell?

OBSERVER.

METHODISM AND THE METAPHORICAL GATHERING, No. 1

BY S. F. WALKER.

"This is the heir; come, let us kill him;" is an expression of the feeling that will account for a part of the opposition to the Latter Day Work. A sect has sprung up which refuses to affiliate with others, and which says to them, "Thus saith the Lord, 'the creeds are an abomination unto me, and their professors are corrupt.'" The insult thus offered by an obscure sect, that bears a name that is disgraced, could be borne with some degree of patience, if they did not challenge the world to the test of argument; saying, "bring forth your strong reasons;" "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." This challenge, too, would not provoke wrath if it were not that the despised Nazarenes actually have the law and testimony all on their side;—every chapter of the Book of books, and all history, and all philosophy. Another offence is that they have the Scripture "at their tongue's end."

Methodism inherited in its day nearly all that was "lovely and of good report," that was left of christianity in the world. It more than any other sect was the rightful heir. That is a reason why it should be jealous of its successor. It does not acknowledge the Church of Jesus Christ of Latter Day Saints as its successor; but it has heard the demands of the heir, in tones of authority, and

has said in its heart, "Let us kill him." Its founder believed in the gifts, and said the reason why they were discontinued in the ancient church was, because the christians were turned heathen again. Now, strangely enough, this church, claiming the rightful authority, comes not only with the Bible open in their hands, but with the gifts on their tongues, healing the sick and casting out devils. If the heir had come, neither eating nor drinking, it would have been said, "He hath a devil;" if he had come eating and drinking, it would have been said, "Behold a man, gluttonous and a wine-bibber, a friend of publicans and sinners."

Methodism was adapted to the age and era in which it was founded, but it has no provision in its constitution for change, and so it must become a wreck and drift to the past, like other forms that preceded it, and its rise and fall will mark an era in religious development, as different layers of rock in the earth mark epochs in geology. Methodism is not adapted to the times. It has not the light demanded by the courses of events in the providence of God. And—what is fatal to it—it has no way of getting more light. It is not built upon the rock of revelation, and the gates of hell will prevail against it. It not only makes no claim to revelation, but scorns the thought that it should be either needed or given. God's great purposes, made known in the beginning, must stand still, while Methodism repeats its shibboleth! The covenants that God made with his people and swore they should be kept, must go into oblivion; because, forsooth, the discipline of the Methodist Church does not contain mention of them.

It has no place in prophecy. The prophecies are a forecaste of history. The whole future of the church is portrayed by the prophets and apostles, and some minute particulars are given

of affairs relating to God's ancient covenants and promises, but no provision is made for Methodism; and John Wesley came unannounced and unbidden to the work. He made no claim to a divine mission. He was a righteous man, and found a world about him lying in sin, and battled manfully with evil. He called the church he founded "an association, having the form of godliness and seeking its power."

Methodism is now a church of tradition; its fear of God is taught very much by the precepts of men; while God requires a church of living faith—a church that he can make to serve his special purposes.

He accepted the Jews when a nation of slaves, and rejected them when they had attained their highest degree of cultivation—when they were scrupulously observant of their forms and most zealous of their cause. And now, though the glory of the temple is imitated in splendid chapels, and zealous men are ready to cross sea and land to make a proselyte, yet is Methodism rejected of God.

On the other hand it is near akin to us in some respects, and stands between us and the godless rabble and cultured Atheists, and the bigoted Papists, and other dangerous enemies of freedom and enlightenment.

It has a noble record. Its founder shines out like a beacon on the shores of the dark ages of time; a green tree in the desert of years. It has done its full share in bringing the sentiments of mankind into harmony with the gospel. "Methodism is the most curious and most momentous development of Protestantism since Luther." All honor to the high names, male and female, that line the pages of its history. Its chief honor is that it was the Norman's church. By it, the poor had the gospel preached to them, in such way as to comfort them and correct their lives. I would not underes-

timate the value of such work. There is a beauty and power in the word of God, that men cannot hear, by whomsoever presented, and not be profited. And surely the itinerant Methodist preacher going through wind and storm in his unceasing round, presented it in honesty of heart as best he knew how. Good was done, and the work of preparation for the advent of the angel went on; and especially was the back woods of America made by them a fit place for the gospel to first send out its tendrils. But for the revival preaching to which the prophet listened, may be he would not have looked into the Bible for directions what to do. In the great light with which Latter Day Saints are blessed, they can afford to pity those in error, and it is with that feeling that I approach the subject before me.

The *Western Christian Advocate* is the paper that more than all others guided my youth, and I feel more than an ordinary interest in it still. In a late number of it was a long editorial argument against the gathering of the Jews. To Latter Day Saints such a position is revolting; and they cannot help a feeling of horror at such unbelief and blindness. I wish to present some few of the truths had "among us" on the subject; hoping that they may help stay the tide of unbelief that is sweeping the world toward the pit.

THE HISTORY OF THE COVENANT.

The covenant with Abraham embraced three elements—that his descendants should become numerous; that they should possess the land of Canaan, forever; and that through him all the nations of the earth should be blessed. It was repeated to Isaac with an oath. It was repeated to Jacob; and in the blessing pronounced by him upon the tribes, it was amplified and extended, and special blessings appended.

It is not strange that this covenant,

so solemnized, should be to God an object of special care and concern, and guarded by His miraculous providences. And though when four hundred years had passed, Abraham's descendants were slaves in a foreign land, He brought them out with great substance, as He had told Abraham that he would.

Now if God let His promise seemingly slumber four hundred years and then made it good by such signs and wonders as the plagues and the dividing of the sea, may He not again remember His oft repeated promises and vows; even though for two thousand years His covenant people have been under His heavy curses—called by Him "*the curses of the covenant?*"

Tracing the covenant in its course, we next find that Moses repeats the promises of Isaac upon the tribes, and adds still another blessing to the tribe of Ephraim.

Farther on, in the 26th of Leviticus, he pronounces great blessings upon the whole house of Israel—that they should possess the land and dwell safely, lie down in peace and their land be fruitful; but, these special blessings, unlike those before promised, were conditional upon their "walking in the statutes, keeping the law and doing it." I think it proven by this distinction, that the covenant with the fathers must be kept, in letter and spirit, though heaven and earth pass; but that the time, and in many respects the manner of the fulfillment, is dependent upon the faithfulness of the Israelites in keeping their part of the covenant. There is in this fact, the lesson so hard to learn even now, that God's foreknowledge and decrees do not prevent man's free agency. While Moses predicted a certain result, yet he said he set life and death before them; and following these blessings, he commenced a list of curses that has proved to be an epitome of Israel's history from the days of Rehoboam to the present time.

Terror and consumption were de-

creed—that they should sow their seed in vain, and their enemies rule over them and hate them; that the pride of their power should be broken; the heavens be as iron above them, their trees fruitless, their land barren and their highways desolate; and that God would send a sword against them to *avenge the quarrel of the covenant.*

"When ye are gathered together into your cities I will send the pestilence among you," was repeatedly fulfilled when they were besieged.

"The flesh of your sons, and the flesh of your daughters shall ye eat," foretold the dire strait of the sieges by Assyrians, Babylonians and Romans. They have felt the faintness of heart that Moses described; been chased "by a sound of a shaken leaf," and have had "no power to stand before their enemies."

Surely if their blessings were once abundant, their cursings are a wonder; and as their blessings were in literal fulfillment of the promise, so have their sufferings been in literal fulfillment of the curse: and on this fact is based the argument that the blessings that follow this list of curses shall have a literal fulfillment. They are made upon condition that Israel shall repent; that they are humbled and accept of the punishment of their iniquity. The 42nd verse reads,

"Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land."

The 43rd verse is wonderfully plain and emphatic:

"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God."

In view of this promise is it saying too much that, if God does not gather Israel he will have broken his covenant?

In the 4th of Deuteronomy, Moses pleads with the people to observe the law; telling them that God has brought them out of the iron furnace to make them a peculiar people; that himself, because of sin, could not go into the land with them, but they should go in and possess that goodly land, but to take heed lest they forget the covenant; for "God is a consuming fire, even a jealous God, and will scatter them among the nations, cause them to pass from off the land, and be left few in number and to serve other gods."

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and soul."

"When thou art in tribulation, and all these things are come upon thee, even in the LATTER DAYS, if thou turn to the Lord thy God and shall be obedient unto his voice."

("For the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of the fathers, which he swore unto them."

Then he reasons with them much as Latter Day elders reason now, recounting the miraculous things that God had done in fulfillment of his covenant.

"For ask now of the things that are past which were before thee, since the day that God created man upon the earth, and ask from one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking," etc. "Or hath God essayed to go and take him a nation from the midst of another nation by temptation, by signs and by wonders?"

In the last chapter of Deuteronomy the subject is again taken up: The blessings they once enjoyed in their land were promises followed by curses contingent on disobedience—these curses followed again by most glorious promises. These curses have been lit-

erally fulfilled. I appeal to history. The minute details of horrors have their counterpart in history. Pestilence, burning, sword, widows, madness, blindness, and astonishment of heart have come in succession upon them, and they grope at midday as the blind gropeth in darkness. It was in Paul's day said, "Blindness hath in part happened to Israel," and eighteen hundred years find them groping still.

The words, "The Lord shall bring thee and thy king, which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known, and there shalt thou serve other gods, wood and stone," refers to the Babylonish captivity and the Assyrian captivity, but are immediately followed by others describing their present condition:—"And thou shalt become an astonishment, a proverb and a by-word among all nations whither the Lord thy God shall lead thee." Moses' description of the Romans is unmistakable, and his prediction of the siege is in astonishing harmony with the account given by Josephus of that momentous event. If a skeptic chance to read this paragraph, I urge him to read the 28th chapter of Deuteronomy and Josephus's history of the siege of Jerusalem together, and then if he do not believe, neither could he be persuaded though one rose from the dead.

As we have traced the cursing down to a time subsequent to the Babylonish captivity, we may infer that the blessings that follow immediately in the connection shall have their fulfillment at a time subsequent to the restoration from Babylon; and I repeat, that as the curse has been fulfilled literally, it is presumptuous to teach that the blessings will not be. I quote part of the blessings:

"And it shall come to pass when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee," etc., "then

the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee."

"If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee."

"And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers."

These are among the last words of that mighty man of God, just before going up on to Mt. Nebo to die. The occasion was one of terrible grandeur. It seems cruel and heartless for professed christians to deny the force and meaning of the words, and whittle them down and twist them into an unnatural meaning. It is strange, this doubting—strange as any thing in the history of the human mind—strange as the doubting of the Jews whose unbelief is the standing wonder of the ages. How shall this strange fact be accounted for? By the words of Moses in this same chapter under notice—"And the Lord thy God shall put *all these curses upon thine enemies.*" One of the curses, we have seen, was "madness, and blindness, and astonishment of heart." Are our Methodist friends willing to be placed in this category? If not, let them take up the refrain of Wesley:

"Almighty God of love,
Set up the attracting sign,
And summon whom Thou dost approve
For messengers divine.

O send thy servants forth,
To call the Hebrews home!
From East and West and South and North
Let all the wanderers come."

And let them cease to persecute by evil surmise and social ostracism those who have been commissioned by an angel, come from God, to preach the gospel—first to the Gentiles and then to the Jews: and let them regard the words of Paul that the receiving again of the Jews, by God, will be to the

Gentiles as life from the dead. They shall have care lest it be said to them, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Jews."

TO BE CONTINUED.

TALKS WITH THE SISTERS.—No. 2.

In order to insure good health, one must be fully convinced that it is her duty and also her privilege to be healthy. At least this is the case ordinarily. Right here let me ask you a question. Why is it that the greater number of the invalids, and unhealthy people, are women? Some say it is because they are less robust, and weaker than the opposite sex. I do not believe this. Neither do I believe the assumption that they are more liable to take on disease than men are, under proper habits of living. Woman was made for the position of wife and mother, instead of the situation being prepared for her. If she dresses herself properly, eats good, simple, nutritious food at proper seasons, cultivates regular habits of living, takes gentle exercise in the open air and sunshine, and does not tax her physical or mental organization too much or too long at a time, there is no shadow of a reason why she should not enjoy fully as good health as her husband or brother, if her constitutional tendencies are the same. And even constitutional infirmities may be almost or wholly overcome by judicious habits of living.

The habits of our American women are nearly all wrong. And that is the reason why they are getting to be such a puny good-for-nothing class. There is *dress*. That, in its present style, is reprehensible. Even from children we dress our girls improperly, uncomfortably, and in a manner to induce rather

than ward off disease, either acute or chronic. Especially in cold and cool weather, are little girls abused in their manner of dress. A little boy has his legs warmly and properly clad. But look at the little girls. Their skirts possibly reach down to the knee. Drawers of cotton, or at best single flannel, if fashion bids, covers the knee; then below a single thickness of knitting only, reaches to the shoe-top. This is wrong. A girl needs fully as much protection as a boy in our changeable climate, for the nervous system generally predominates, and this renders her more susceptible to outward influences and changes of temperature. Then our young girls of fourteen or fifteen are greatly injured by the constraints of fashion. The short convenient skirt is exchanged for the long unwieldy one which changes the free, natural gait of the girl into a fettered, shambling walk. Corsets or tight clothes are assumed, and tight high-heeled shoes. And the poor victim is in a measure sacrificed to the torture of young-ladydom. She must not run and play and romp in the free air and happy sunshine. She must learn to tat or crochet or bend her mind almost unrelaxingly to education, or at least drudge at heavy laborious household work. This is decidedly wrong. And this practice, together with other very common but improper habits of life, is the first cause of there being so many unhealthy women. Just at this age a girl needs freedom of body and mind, plenty of sunshine and pure air, and sleep, proper food and loose garments, short enough to cause no impediment in moving about. She should not be over-worked mentally or physically. And she should not be taught precision and nicety and lady-like airs. No; let her be a free, joyous, healthy, happy girl as long as possible, with constant precept and example of true kindness and love and forbearance, and there is little fear but she will be a lady in the

common acceptance of the word, or what should be the same, yet often means far more, a true noble-hearted woman, polite and modest and unassuming from innate principle and a sense of our accountability and responsibility as equal honorable members of society. And every woman when at work should array herself in loose comfortable garments, short enough to allow her perfect freedom of limb and muscle, if she wish to retain robust, joyous health. PERLA WILD.

THE EARTH NOT A GLOBE.

[Continued from page 271.]

ECLIPSES—CONTINUED.

The light of the Sun and of the Moon are different in their general appearance—in the color and action upon the eye.

The sun's light is drying and preservative, or antiseptive. The moon's light is damp and putrefactive.

The sun's rays will put out a common fire; the moon's light will increase the combustion. The light of the sun falling upon certain chemical substances, produces a change of color, as in photographic and other processes. The light of the moon fails to produce the same effect. Dr. Lardner in his *Museum of Science*, p. 121 says:—"The most striking instance of the effect of certain rays of solar light in blackening a light colored substance, is afforded by chloride of silver, which is a white substance, but which immediately becomes black when acted upon by the rays near the violet extremity of the spectrum. This substance, however, highly susceptible as it is of having its color affected by light, is, nevertheless, found not to be changed in any sensible degree when exposed to the light of the moon, even when that light is condensed by the most powerful burning lenses."

The sun's light when concentrated by a number of mirrors, or a large burning lens, produces a focus which is entirely non-luminous, but in which the heat is so great that metallic and alkaline substances are quickly fused; earthy and mineral compounds almost immediately vitrified; and all animal and vegetable structures in a few seconds burned up and destroyed. But the moon's light so concentrated produces a brilliant focus, so luminous that it is difficult to look upon it; and yet there is no increase of temperature! If the most delicate thermometer be exposed to the full light of the moon, shining with its greatest lustre, the mercury is not elevated a hair's breadth, neither would it be if exposed in the focus of her rays concentrated by the most powerful lenses. This has been proved by actual experiment. * * *

The bulb of a thermometer sufficiently sensitive to render apparent a change of temperature amounting to the thousandth part of a degree, was placed in the focus of a concave reflector of vast dimensions, which, being directed to the moon, the lunar rays were collected with great power upon it. Not the slightest change, however, was produced in the thermometric column, proving that a concentration of rays sufficient to fuse gold, if they proceeded from the sun, does not produce a change of temperature so great as the thousandth part of a degree, when they proceed from the moon.

"The light of the moon though concentrated by the most powerful burning glass, is incapable of raising the temperature of the most delicate thermometer. M. De La Hire collected the rays of the full moon when on the meridian, by means of a burning glass thirty-five inches in diameter, and made them fall on the bulb of a delicate air-thermometer. *No effect was produced*, though the lunar rays by this glass were concentrated 300 times." "Professor Forbes concentrated the moon's

light by a lens 30 inches in diameter, its focal distance being about 41 inches, and having a power of concentration exceeding 6,000 times. The image of the moon which was only eighteen hours past full, and less than two hours from the meridian, was brilliantly thrown by this lens on the extremity of a commodious thermo-pile. Although the observations were made in the most unexceptional manner, and (supposing that half the rays were reflected, dispersed and absorbed), though the light of the moon was concentrated 3000 times, not the slightest thermo-effect was produced!

In the *Lancet* (medical journal), for March 14, 1856, particulars are given of several experiments, which proved that the moon's rays when concentrated actually reduced the temperature upon a thermometer more than eight degrees! The "pale cold moon" is an expression not only beautiful poetically, but evidently true philosophically.

If, as we have now seen, the very nature of a reflector demands certain conditions, and the moon does not manifest these conditions, it must of necessity be concluded that the moon is *not a reflector* but a *self-luminous body*. If self-luminous, her surface could not be darkened or eclipsed by a shadow of the earth—supposing such were thrown upon it. The luminosity instead of being diminished would be greater in proportion to the greater density or darkness of the shadow. As the light in a lantern shines most brightly in the darkest places, so would the moon's self-luminous surface be most intense in the deepest part of the earth's shadow. It is thus rendered undeniable that a lunar eclipse *does not and could not arise* from a shadow of the earth! As a solar eclipse occurs from the moon passing between the earth and the sun, so from the evidence it is clear that a lunar eclipse *can only* arise from a similar cause—a body semi-transparent and

well defined passing before the moon, or between her surface and the observer on the surface of the earth.

That such a body exists is admitted by several distinguished astronomers. In the report of the Council of the Royal Astronomical Society for June, 1850, it is stated, "We may well doubt whether that body we call the moon is the *only satellite* of the earth." In the report of the Academy of Sciences for October 12, 1846, and again for 1847, the Director of one of the French Observatories gives a number of observations and calculations which have led him to conclude that "there is at least *one non-luminous body* of considerable magnitude which is attached as a *satellite to this earth*."

Persons who are unacquainted with the methods of calculating eclipses and other astronomical phenomena, are prone to look, upon the correctness of these calculations as powerful arguments in favor of the doctrine of the earth's rotundity and the Newtonian philosophy generally. But this is erroneous. Whatever theory is adopted, or if all theories are discarded, the same results may follow, because the necessary data may be tabulated and employed independently of all theory, or may be mixed up with any, even the most opposite doctrines, or kept distinct from every system, just as the operator may decide. The tables of the moon's relative positions for almost any second of time are purely practical, the result of long continued observation, and may or may not be mixed up with hypothesis. In Smith's "Rise and Progress of Astronomy," speaking of Ptolemy, who lived in the 2nd century of the christian era, it is said, "The (considered) defects of his system did not prevent him from calculating all the eclipses that were to happen for 600 years to come." Professor Partington, at p. 370 of his Lectures on Natural Philosophy, says, "The most ancient observations of which we are in posses-

sion, that are sufficiently accurate to be employed in astronomical calculations, are those made at Babylon about 719 before the Christian Era, of three eclipses of the moon. Ptolemy, who has transmitted them to us, employed them for determining the period of the moon's mean motion; and therefore had probably none more ancient on which he could depend. The Chaldeans, however, must have made a long series of observations before they could discover their "Saros," or lunar period of 6,585½ days, or about 18 years; at which time, as they had learnt, the place of the moon, her *node* and *apogee* return nearly to the same situation with respect to the earth and sun, and, of course, a series of nearly similar eclipses occur."

Sir Richard Phillips, in his *Million of Facts*, at page 388, says:—"The precision of astronomy arises, not from theories, but from prolonged observations, and the regularity of the motions, or the ascertained uniformity of their irregularities. Ephemerides of the planets places, of eclipses, etc., have been published for above 300 years, and were nearly as precise as at present."

"No particular theory is required to calculate eclipses; and the calculations may be made with equal accuracy independent of every theory."—*Somerville's Physical Science*, p. 46.

PLANE FACTS.

TO BE CONTINUED.

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.

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True Latter Day Saints' Herald.

PLANO, ILL., JUNE 1ST, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

OBITUARY OF ELDER WM. MARKS.

With feelings of no ordinary moment called forth by an event of more than common interest to the church, we chronicle the departure of William Marks, Senior, from this earthly life.

Br. Marks was one of the noblest of men. He has lived a life of most singular usefulness to his fellow men. Kind and upright in thought, it was known of him that his acts were founded in his consciousness of right; and what was wrong to him he would not do.

Br. Marks united with the church at an early day and was with the saints through all their troubles, up to the terrifying times of eighteen hundred and forty four and five, and then, because that he would not keep still while crime and iniquity overran the rights and liberties of the people of the church, he was made an offender and left the city of Nauvoo. He was identified with some of the movements towards reorganization of the scattered ones of the fold, but in each instance, when he became aware that there were principles of evil and wrong obtaining in church government, and among the originators, he announced his disapproval and withdrew from their association.

As the President of the Stake at Nauvoo, Br. Marks was one of the most faithful and steadfast men the church had. He was an example of clear-headed wisdom, a man who ruled his own spirit, and consequently one who controlled others. He was a wise counselor and a wise administrator; and became one of the most valued and trusted friends of the Martyr Joseph. His integrity was incorruptible.

He cast his lot and his influence with the Reorganization in 1859, and remained a steadfast promoter of the truth; ever ready to reprove what he saw that he believed to be wrong; and fearing no man, loving neither place nor power, his personal influence was always a force for the cause of God on the earth.

At the proper time Br. Wm. Marks became the Counselor to the President of the Reorganized Church, which position he held at the time of his departure, which occurred on the 22nd day of May, 1872, at 11 h. 45 m. A.M.

In a good old age, respected and loved, he has laid down the weapons of his earthly warfare without regret, to take up the unbroken threads of his

spiritual existence, in the rest of the paradise of God, there to await the assembling of the redeemed and the sanctified, when "He shall gather in one all things in Christ."

Br. Marks was born in Rutland, Vermont, Nov. 15th, 1792, and died May 22nd, 1872, having lived nearly eighty years. He was patient and long suffering during his decay, and seemed to be full of confidence that a blessed future awaited him. His death was as the death of the righteous.

THE EUROPEAN MISSION!

TO THE CHURCHES AND SAINTS THROUGHOUT THE UNITED STATES AND CANADA:

Your attention is hereby respectfully called to a Resolution of General Conference, published in *HERALD* of May 15th, which reads as follows:

"On motion of Brn. Charles Hall and Alexander H. Smith, Resolved that whereas the existing circumstances of the appointment of Br. Mark H. Forscutt to the Presidency of the English mission, we consider the necessities of the mission demand an earnest appeal to the entire church through the columns of the *Herald*, for funds to make a successful effort in that field; therefore be it Resolved that Br. Forscutt be authorized to make such appeal to the saints, to place in the hands of the Bishop such aid as shall be volunteered for the prosecution of the Lord's work in England."

A council of the First President, three of the Quorum of the Twelve, and the presiding Bishop, was held in the saints' meeting house, Plano, May 6th, when the question of missions was taken under advisement, and a committee, consisting of President J. Smith and I. L. Rogers, was appointed, who on the 11th issued a circular letter from which the following is extracted:

"May the Grace of God, the favor of Christ, and the fellowship and support of the Spirit be with you.

"There is an urgent need of means to support the Missionary efforts now being made, and it is deemed wise that a direct appeal be made to the Church.

"We, therefore, ask you for so much as you can spare for the purpose of sustaining the Missions to England, Wales, Scotland, and Switzerland, and Utah, and elsewhere. And that there may be no difficulty in the matter, we suggest that these amounts be paid to the Presidents of Branches, or Bishop's Agents, and that a correct account be kept of all moneys so paid; and that the same be forwarded, at once, to the Bishop, Israel L. Rogers, Sandwich, De Kalb Co., Ill., with the names of those paying them.

"It is our belief that a diligent and prompt effort made now will result in very great good to the work, and that none will regret the help they may extend in the present emergency.

"I. L. ROGERS, } Committee."
"JOSEPH SMITH, }

The attention of all who desire to aid the work of the Lord in the European Mission, for which only I am authorized and required to make an appeal, is respectfully called to this circular of our respected brethren. Letters received within a few days past from England and Wales represent the saints in those countries as unable to sustain one Elder in the field; but Conference has appointed two there, and one to Scotland where are scarcely any members at

all. In days past, the European Mission furnished tens of thousands of dollars to build up the work in this land; shall we not reciprocate the past by an offering that will establish a basis for a greater work in Europe than has ever yet been done? The London Conference has circulated ten thousand hand-bills, and the saints in that Conference numbered only twenty-seven, at the last Annual Report. Besides this, they have rented a hall, are preaching in the public streets, and doing all that men can do to aid the glorious work of the last days. The church contains about eight thousand members; the British mission, all told, less than two hundred. Will not these seventy-eight hundred help the less than two hundred in the hour of their need? Is there an Englishman, a Scotchman, a Welshman, or a Scandinavian who felt the fire of the Good Spirit in his native land, that does not long to hear good news of the land of his birth; and is there an American who will not assist this worthy enterprise; is there one who will not assist, to the extent of his ability, to send the missionaries there, and sustain them in the efforts they wish to put forth both by preaching and distributing the printed word, to disseminate the light and peace we enjoy in the Reorganized Church of Christ. We need a new periodical in Europe, or the *Restorer* reviving; we need tracts and pamphlets, and hand-bills. We shall not be able to publish without the means to do so. Brethren, sisters, let us rally to the help of the servants of God, and show to them that each is willing to do his or her part, by a prompt and liberal response to the call of the Council through their committee, Brn. J. Smith and I. L. Rogers. All means for this purpose are to be sent to Bishop I. L. Rogers, Sandwich, De Kalb Co., Ill.

Yours in Christ,

MARK H. FORSCUTT.

C O N F E R E N C E M I N U T E S .

So much of our space appropriated for Conference Reports has been used in the past two numbers for General Conference minutes, that the minutes of District Conferences have accumulated on our hands; we therefore publish herewith a list of Conferences held, with dates and places adjourned to.

Pacific Slope: held April 6, 1872; adjourned to meet at San Francisco, October 6, 1872.

Malad Sub-District: held March 30, 31, 1872; adjourned to meet at Malad City, June 29, 30, 1872.

Western Maine District: held March 22; adjourned to meet with Bear Isle Branch, June 21 and 22, 1872.

Florida and Alabama District: held April 5, 6, and 7, 1872; adjourned to meet at Coldwater, Santa Rosa Co., Florida, June 28, 1872.

Oregon and Washington District: held April 6, and 7, 1872; adjourned to meet at Sweet Home, Oct. 5, and 6, 1872.

Southern District, Wales: held February 29, 1872; adjourned to meet at Aberaman, Glamorganshire, May 26, 1872.

London, England: held Jan. 7, 1872; date and place of adjournment not given.

North West Missouri District: held Feb. 24, and 25, 1872; adjourned to meet at Far West, Mo., May 29, 1872.

Pittsburgh, Pa., District: held March 16, and 17, 1872; adjourned to meet at Pittsburgh, June 8, and 9, 1872.

South Eastern Ills. District: held March 1, 1872; adjourned to meet at Deer Creek, Ills. June 1, 1872.

Central Nebraska District: held May 4, 1872; adjourned to meet at Columbus, Aug. 3, 1872.

Fremont District: held May 11, and 12, 1872; adjourned to meet at the Gaylord School House, at 11 A.M., Aug. 10, 1872.

St. Louis Sub-District, No. 1: held at Gravois, March 3, 1872; adjourned to meet at Dry Hill, June 9, 1872.

Kewanee District: held at Princeville, Ills., March 2, and 3, 1872; adjourned to meet at Henderson's Grove, June 1, 1872.

Des Moines District: held at Newton, Jasper Co., Iowa, March 2, 3, 1872; adjourned to meet at Father Z. Smith's, Independence, Jasper Co., Iowa, at 2 P.M., June 1, 1872.

THE following is clipped from the letter of "Algebra," correspondent of the *Chicago Tribune*, at Council Bluffs, Pottawattomie Co., Iowa, published in the *Tribune* of May 6th, 1872. We thank "Algebra" for his kindly notice of us. We hope that his statements, that "there is not a lazy drone among them," "Mormonism is a Mutual Benefit Society," and that "Mormonism will not go to pieces in this day and generation, nor in the next, nor the next after that," may be proved abundantly true by our earnest heed and constant and consistent labor.

"There are many Mormons still residing in this county, who belong to the Josephites, or those who believe a man is entitled to one wife and no more. Last fall, there was a great assemblage of these people near Council Bluffs,—there being, according to some estimates, between 8,000 and 10,000 of them. These people are sincere in their belief, and are as much entitled to it as any other religious denomination. The great secret of their success is their industry. There is not a lazy drone among them; all are required to labor. In the new settlements, whenever a man joins this Church, his neighbors get together and build him a house, provided he is poor and needy, and a portion of land is set apart for him to work upon. He is furnished with seeds and farming implements, and, if he has any sort of stamina about him, in a few years he is well to do, and able to assist a needy brother. How very different this is from some christian communities, where some who are well to do laugh their poor neighbors to scorn, and seem to take a pleasure in reviling them on account of their poverty. Mormonism is a Mutual Benefit Society, and this is the cause of its strength. It is idle to think of breaking it down; and, as soon as the leaders embrace the doctrine of the Josephites, and eschew polygamy, it will be stronger than ever. Mormonism will not go to pieces in this day and generation, nor in the next, nor the next after that. It is a religion of the country, and the sooner all people accept the fact, the better.

"While the Mormons were at Council Bluffs, in 1846, a call was made upon them by the General Government for volunteers to serve during the Mexican War. They were at that time poor and needy, but, immediately responded to the call, a battalion was formed, and started for the Mexican territory. This battalion was mustered into service at Council Bluffs, on the 16th of July, 1846, and was commanded by Jas.

Allen, a Captain in the First Regiment of United States Dragoons, who died at Fort Leavenworth, Kansas, on the 23d of August. Captain Philip St. George Cook, also of the First Dragoons, was then placed in command, and led the batallion to California. He is now a General in the United States service, and commands the Department of the Lakes, having his headquarters at Detroit, Mich. Lieutenants Andrew J. Smith and George Stoneman, of the Regular Army, were attached to this batallion, and have since earned high military fame as general officers during the Rebellion. The Mormon batallion had the honor of making the first wagon-road from the streams of the Atlantic to the Pacific Ocean. This was a great undertaking at that time, which was in the autumn and winter of 1846-47, and entitles them to much credit. The commanding officer, in his report, recounts the hardships endured by himself and his men, and says that the General's letters to him made it almost a point of honor to take the wagons through to the Pacific, and he was much retarded in making and finding the road. The breaking the track, often through thickets of mesquite and other thorny bushes, although worked on by pioneers, was so laborious that it was necessary to relieve them every hour. The men of the batallion were discharged at Los Angeles, Cal., in July, 1847. Col. Mason, who was Military Governor of California, said the men were the finest soldiers he ever saw,—they being thoroughly disciplined, inured to every hardship, and perfectly sober and reliable in every way.

“It must not be inferred from what has been said about the Mormons, that they are now the ruling element in the western part of the State of Iowa. This is far from being the case: the great majority of them moved west long since, and now have comfortable homes under the shadows of the Wasatch mountains. Those that are left in this section are hard-working, industrious, and honest citizens. They seem to think their religion is the true one, and are honest in their efforts to propagate it. Once, in conversation with a polygamous Mormon, way out in Bear River, in Idaho, at a place called Montpelier, I asked him why he wished to have more wives. In reply, he said that he already had two wives, and wanted to get more in order that he might raise more children who would support the Mormon Church.”

BOOKS BY EXPRESS.—Hereafter, and until further notice, residents in the States of Ohio, Indiana, Michigan, Illinois, Wisconsin, Iowa, Minnesota, and Missouri, who may order *Bound Books* from this office, will receive their books *prepaid* through the “American Merchants’ Union Express Company,” if said company has an office in the town where they reside, or where they are accustomed to obtain their mail matter. Parties ordering books of us will please enquire at such express offices for their goods.

Tracts and pamphlets will be sent by mail as heretofore.

TRUTH BY THREE WITNESSES.—A new one page tract for gratuitous distribution. Just the thing to distribute after preaching, giving scriptural proofs for the necessity of baptism, and its object, the manner of receiving the gift of the Holy Ghost, and the authority necessary to administer—giving what the writer considers to be three scriptural witnesses to establish each point. Price per hundred, twenty cents; per two hundred and fifty, fifty cents. If one thousand be ordered at once, place and times of meeting will be printed on the margin free.

ALL indebted to the HERALD Office are hereby notified that our credit is suffering for the money due us. Pay up, pay up. We cannot see the propriety in withholding the little sums. Drops make the ocean. We want an ocean—OF MONEY.

Correspondence.

SWEET HOME, Nodaway Co., Mo.,
April 6th, 1872.

Br. Mark:

I have just returned from Allenville. We held one preaching meeting and three saints' meetings, and had the gift of prophecy and tongues, which made the saints rejoice. I am the presiding officer of the branch. I preach all I can around Sweet Home and Allenville. Prejudice is broken to a great extent. There is a great change in the people of this part. When I came here, the people shunned me; but now they are all friendly. Brother Mark, the people want to hear you in this place; for they say you preached the best sermon they ever heard, and we would like to see you very much too.

Give my best respects to Br. Joseph, and to all in the office, and accept the same yourself.

I remain, your brother in Christ,
WM. POWELL.

ST. LOUIS, Mo.,
May 2nd, 1872.

Dear Joseph:

Br. Mark has set a great many to thinking about the principles of life, and I hope soon to see some of the reward of his labors. The work here is on the forward march. The Spirit works with us.
NOAH N. COOKE.

PLEASANTON, Cal.,
April 12th, 1872.

Br. Mark H. Forscutt:

Enclosed you will find a more full account of the recent earthquake. There are also some additional particulars; but I have not got them at present, which show the number killed outright to be twenty-nine, thirty seriously injured, and about seventy slightly injured. The shocks still continue, some of them pretty severe.

I am told that the saints had a glorious

conference in San Francisco. Thank the Lord for it. My wife is still quite poorly.
Yours in haste,

R. R. DANA.

[Continued from page 155.]

[The following letter is inserted in the HERALD for the following reasons: It is seemingly wrong for a man to be attacked and not permitted to defend himself, and that the saints may see the spirit of the writer, which is easily discovered. We do not endorse it by any means.]—ED.

INDEPENDENCE, Mo., Oct., 1870.
Herald Office, Plano, Ill., Elder M. H. Forscutt:

All the government of the Church of Latter Day Saints is thrown under two priesthoods, and it must be governed by them in order to be what they call right. And the doctrine of two priesthoods being false, then its whole government is false also. I reiterate that it is an impossibility for the Aaronic or Levitical priesthood to exist legally in the gospel age. I will give you a few reasons here why.

1st. The Book of Mormon nor New Testament knows nothing of Aaronic priests in their government or administration.

2nd. If the Aaronic priesthood must exist in the gospel age, then High Priests, Chief Priests, and Levites must also. It must be a whole ministry and not a part only.

3rd. Aaronic Levitical priests were all consecrated by Moses and Aaron. Can any man legally act in that office without a solemn consecration?

4th. Then we ask who has authority to consecrate and set them apart in their office or station as Aaron and the Levites were?

5th. There are two covenants, one from Mount Sinai, which is the Law—which gendereth to bondage. But the other is the Gospel, and makes us free as Jerusalem is free, which is the mother of us all. Choose under which you will live.

6th. The Levitical priesthood could not carry the people to perfection, but was mostly temporal in its object.

7th. The anointing oil was poured upon Aaron and his sons in their consecration. Can a priest act unless thus consecrated?

8th. Can a stranger or a Gentile hold

this priesthood, in any sense, or under any condition whatever?

9th. No priest of the order of Aaron ever ministered in spiritual things, except John, the forerunner of Christ.

10. The Aaronic priest's whole duty was to attend to altars, to the tabernacle, and to the Temple, and as the gospel system has none, what would a priest of that order do now?

11th. It was death for any Israelite of any tribe but Levi, or any Gentile to officiate in the Levite priest's office. Num. 1: 51; 16: 40; 18: 3, 7, 22, 32; 3: 51, 53; 16: 40; Deut. 11: 6.

12th. Some were killed—smitten with leprosy, etc., because they sought unlawfully to minister in the priesthood contrary to God's law. Deut. 11: 6; Num. 16: 31-34; Ps. 106: 16, 17; Num. 26: 9, 11; 2 Chron. 26: 18.

13th. No Aaronic or Levitical priest was ever consecrated or set apart after their first ordination. They acted because of birthright. Because they were of the pure blood of Levi, by lineage or pedigree.

14th. From 25 to 50, the priests of Aaron or Levi were to be active in the priest's office—then retire and live among their brethren. Num. 8: 24, 5, 6. Must Latter Dayites do likewise?

15th. Aaron and all Levi are made after the law of a carnal commandment, but all Jesus' ministry are made after the power of an endless life. Heb. 7: 16.

16th. Will priests of the Aaronic order have successors now by lineage or pedigree as during the law age?

17th. Any one baptized by an Aaronic priest is baptized into the law, or rather under the law, but not into Christ, nor into the Church of Christ. Hence, he is bound to keep the law of Moses.

18th. He that is least in the kingdom of heaven, is greater than any Aaronic priest. John was one of the greatest.

19th. The Levites were wholly a gift to Aaron. Num. 3: 9, 12; 18: 6. But all Jesus' ministry were wholly a gift to him, for the purpose of preaching the gospel to all the world. John 17: 6.

20th. The Levites were taken for the first-born or redeemed. Num. 3: 12, 45; 8: 18; 13: 2; 22: 29; 34: 20; 3: 39-51.

I might give more queries on this subject, but I'll quit. But you have entirely failed to prove that High Priests, or Aaronic priests either, should exist in the Church of Christ in the gospel day. Because you have made no quotations from documents printed before the church went into darkness. You and Elder Bays, and

all Latter Dayism, claim that *two* priesthoods ought and must exist in the church. The word lesser priest, Aaronic priest, or Levitical priest, is not found in the Book of Mormon. The word High Priest or Priesthood is not found in the Book of Mormon, after Jesus personally ministered on this continent. The word priesthood is not found in the Book of Commandments, as far as printed in this city in 1833. Then all the support you have for two priesthoods in the church in the gospel age, you have to take from that altered, mutilated, changed, mixed up, and bungled Book of Doctrine and Covenants. And the documents in it were twice, if not three times altered and changed before they came to light in that book. No man can be a High Priest or Aaronic or lesser priest either, in the gospel church in this age. No man can sustain the doctrine of two priesthoods in the church at one and the same time by the Bible, or Book of Mormon, and by those books I am willing to be judged.

TO BE CONTINUED.

Conferences.

Annual General Conference for 1872.

[Continued from page 316.]

MONDAY, APRIL 10TH.

9 A.M. Opening service. Prayer by the President. The minutes of the 9th were read and approved.

Br. John Molyneaux having offered his services, stating that as he expected to go to England, he would like authority to preach the gospel while there,

On motion, it was resolved that Bro. John Molyneaux be authorized to labor in England, subject to the direction of the President of that mission.

On motion, resolved that J. J. Stafford be released from the mission heretofore assigned him.

On motion of Brn. M. H. Forscutt and W. W. Blair, Resolved that Brn. Nephi Caudle and John S. Weeks be released from their appointment to labor under the direction of Elder Wm. W. Blair: that Br. Nephi Caudle be referred to the President of the Wayne Co. District, and Br. John S. Weeks to the President of the Potawatowmie District.

On motion of Brn. J. Ells and H. Stebbins, Resolved that Elder E. C. Briggs be sustained in the field previously assigned him, embracing the Michigan District;

also, that Br. E. L. Kelley be sustained as a minister under his direction.

On motion of Brn. W. W. Blair and J. Ells, Resolved that R. G. Eccles be released from the mission previously assigned him.

On motion of Brn. W. W. Blair and H. Stebbins, Resolved that Br. Wm. H. Kelly be requested to labor in Michigan, Indiana and Minnesota.

On motion of Brn. W. W. Blair and M. H. Forscutt, Resolved that Br. C. G. Lanphear be requested to labor in the ministry as his circumstances may permit.

On motion of Brn. Blair and Ells, Resolved that Brn. John H. Lake and F. Reynolds be requested to labor in Iowa and Missouri as their circumstances may permit.

On motion of Brn. J. Ells and Wm. W. Blair, Resolved that Br. Thomas E. Lloyd be released from the appointment given him by General Conference, and that he be requested to labor under the local authorities where he may reside.

On motion of Brn. J. S. Patterson and J. H. Lake, Resolved that Br. John H. Hanson, of Council Bluffs, be appointed to labor in Southern Wisconsin and Northern Illinois, under the direction of the President of the Northern Illinois District.

On motion of Brn. Ells and Lake, Resolved that Br. A. M. Wilsey be released from the Eastern mission.

On motion of Brn. Forscutt and Ells, Resolved that Br. Joseph Parsons be released from the General Conference appointment to the Pittsburgh District, and be requested to labor wherever he may be located.

On motion of Brn. Blair and Forscutt, Resolved that Bro. E. C. Brand be requested to labor in the ministry, subject to the direction of the First Presidency and the Quorum of the Twelve.

On motion of Brn. Patterson and Forscutt, Resolved that all missionaries not released be, and are hereby sustained.

On motion of Brn. H. Stebbins and J. H. Lake, Resolved that Br. Hiram P. Brown be requested to take an active supervision of the district where he resides, and that he report progress to the next Annual Conference.

On motion of Brn. Blair and Lake, Resolved that all the ministry, not provided for by special appointment, be requested to labor in their several callings with untiring diligence, faithfulness, and the prayer of faith.

The following petition and certificate of approval thereof were presented by Elder

Patterson from members of the Princeville Branch, Ills. :

PETITION.

To the C. of J. C. of L. D. S. in Conference assembled at St. Louis, April 6th, 1872.

We, the undersigned, feeling that great injustice was done us at the last Semi-Annual Conference by reinstating John Shippy in the office of an elder, without any confession or restitution on his part to the aggrieved parties, do now ask your honorable body to reconsider the act of the last Semi-annual Conference; for we do feel that we, the aggrieved parties ought to be the judges in part as to whether John Shippy has made sufficient confession or not; and we do say that John Shippy has never, in person or by letter, made any confession to us of the great crime for which he was severed from the church, April 6th, 1868.

We have always been and are now ready to forgive John Shippy, when confession is made and forgiveness is asked for; but feel that it should be made to us, and not to the heads of the church only. We feel that conference ought to show some respect for our feelings, which have been severely wounded by the said John Shippy. We therefore ask a reconsideration.

[Signed]

H. C. BRONSON,
M. E. BRONSON,
C. C. REYNOLDS,
JANE S. REYNOLDS.

APPROVAL OF PETITION.

To the Church of J. C. of L. D. S. in Conference assembled at St. Louis, April 6, 1872.

We, the undersigned, members of the Princeville Branch of the Church of L. D. S., hereby certify that we believe that the petition offered by our brethren and sisters is no more than justice demands for them.

We also feel that the cause has greatly suffered, and does suffer to this day because of the great crimes committed by John Shippy, while in our branch.

And we feel that the said John Shippy should make confession not only to the aggrieved parties, but also to the whole branch, which has greatly suffered because of his immoral conduct.

[Signed]

PHINEAS BRONSON,
RUFUS J. BENJAMIN,
A. B. BENJAMIN,
AMANDA BENJAMIN,
MARY BENJAMIN,
LEVIRA BENJAMIN,
HIEL BRONSON,
MARY D. BRONSON.

On motion of Brn. W. W. Blair and J. H. Lake, Resolved that the case of the Princeville saints *versus* Br. John Shippy be referred to the First Presidency, the Presiding Bishop, and the President of the First Quorum of Elders.

Br. John S. Patterson having desired a committee to assist him in settling a difficulty at Buffalo Prairie,

On motion of Brn. Stebbins and Lake, Resolved that Brn. J. Ells and B. F. Durfee be appointed to assist Br. Patterson in the matter referred to.

The following petition from Br. J. G. Bauer was read by the Secretary, and ordered to be spread upon the record, so that if any brethren are able, they may assist him to the means.

Dear Brothers and Sisters of the Church of Jesus Christ of Latter Day Saints.

I take the liberty to lay before you a fraternal petition. I, John G. Bauer, a priest of the Church of Jesus Christ of Latter Day Saints, am living in Burlington, Iowa, a place where many Germans are living, and where I preach the gospel in my house to a good many auditors, six of whom I baptized Saturday, March 23d. But my house is too small for this purpose, and therefore I would like to build a new one, to keep meetings in here, in the second story, and to preach the gospel of Jesus Christ. The place on my property is convenient for it, and for getting some rent to pay the expenses. I would like to put up below a drug store for my son-in-law. But being very short in money now, I cannot do this without the aid of some of the brothers or sisters of the church. The money I need is about \$2,000, and my property is worth enough to be responsible for it; but as I can not ask any rent for the meeting room from the auditors to whom I preach the gospel, it would be too hard for me to pay high interest for this money, as I have to get the only rent for the drug store from my son-in-law. Therefore, I would be very much obliged, if the members of the Church of Jesus Christ would assist me in this project, and perhaps twenty of them would go together and loan me \$100 each, at low interest, in the most easy manner I may be able to pay the money back, or in any other way that may be convenient. This petition I lay before this honorable society, and hope it will find some success.

Yours in the Lord Jesus Christ,

JOHANN GEORGE BAUER.

Box 262, Burlington, Iowa.

The written personal report of labors of Br. M. H. Forscutt, pursuant to appoint-

ment to labor under the direction of the First Presidency, was read, in which he reports having travelled during the past year upwards of 3,700 miles in advocacy and defence of the gospel, baptized 14, attended 119 meetings, preached 93 times, gave 10 lectures, attended 12 councils and 5 conferences, performed 4 marriage ceremonies, and held 3 debates. The senior editor, Br. Joseph, was present, and he would say nothing concerning his editorial labors but that he had tried to act according to his conception of duty.

The President endorsed the brother, and on motion, it was Resolved that Br. Forscutt still remain under the direction of the First Presidency.

On motion of Elders Forscutt and Patterson, Resolved that Br. Henry Love be requested to labor in the Eastern mission under the direction of the President of that mission.

A written petition from Br. Ezra Strong, and verbal requests from Brn. Cyrus Newkirk and John Lawson for acknowledgment as High Priests, they claiming legal ordination to the High Priest's office, were on motion of Brn. Blair and Ells, referred to the President of the High Priest's Quorum.

A request was also presented from Willard Fisher, of Dane Co., Wis., for admission into membership with the Reorganized church on his original baptism, and on motion, his application was referred to the Secretary of the church for inquiry.

On motion of Brn. Blair and Lake, Resolved that when this conference adjourns, it does so to meet at or near Council Bluffs, Iowa, at 10 A.M., on Sept. 12, 1872.

Benediction by the President.

2:30 P.M. Opening service. Prayer by Br. Wm. Hazzledine.

The committee in the case of the Hanley Branch made the following report, which was adopted unanimously:

ST. LOUIS, MO., April 10, 1872.

To the President and Brethren of Conference; Assembled:—

We, your committee in the case of the Hanley branches, respectfully submit the following:

1st. From the evidence presented, it appears that a branch of the church existed at Hanley, when Br. Taylor, acting President of the British Mission, called a meeting through other than the authorities of the then existing branch, and at a private residence instead of at the regular place of meeting; said private residence being to many of the members an objectionable place for such meeting.

2nd. That the branch, as a branch, had not made any application for a meeting to consider the propriety of either their disorganization or reorganization.

3rd. Therefore we conclude that the action in the disorganizing the Hanley Branch and the organizing of a new branch was irregular and unlawful.

4th. We further conclude that the act of disfellowshipping the members of the branch for not endorsing the newly organized branch, was also irregular and unlawful, and do therefore submit as our view of the case,

That the disorganizing of one branch, the organizing of another, and the disfellowshipping the members for not agreeing to such disorganization and reorganization being errors, are illegal and therefore null; and the consequences growing out therefrom to the members are deprecated. We therefore request the union of the two parties under one branch organization to be effected by the whole membership.

Nothing herein contained is to be construed into censure of the presiding officer of the mission in charge at the time such action was had.

W. W. BLAIR,
J. S. PATTERSON, } Committee.
J. H. LAKE.

Br. Bevins having stated that by resolution of North-Western Missouri District, he was elected to the office of Bishop, and instructed to present himself at General Conference for ordination, he was enquired of for certified copy of the resolution; but not having it with him, on motion of Brn. Blair and Ells, Resolved that the recommendation said to have been passed by the N.-W. Mo. District Conference for Br. F. M. Bevins to be ordained to the office of Bishop, be referred to the First Presidency.

On motion, it was Resolved that Brn. Mark H. Forscutt, John S. Patterson, and A. H. Smith be set apart for the missions assigned them, and be blessed under the hands of the First Presidency and Quorum of the Twelve.

The brethren were then blessed under the hands of President J. Smith, and Brn. Blair and Ells; president Smith being mouthpiece in blessing Br. Forscutt; Br. Blair in blessing Br. Patterson; Br. Ells in blessing Br. A. H. Smith.

Brn. Lake and Bevins desired also to be blest by these brethren, and they were so blest likewise.

The spirit of prophecy rested upon the brethren officiating, and many eyes were suffused with tears. The President himself, in blessing Br. Forscutt, enjoyed the

gift of prophecy in a marked degree, and was so overcome by the force of the Spirit within him, that he had to stop for a little while. The Lord was truly with us.

The Secretary presented a request from the General Church Recorder for a new Record, and on motion of Brn. Ells and Forscutt, Resolved that an appropriation of not more than \$16 be authorized for the purchase of a new Record for the General Church Recorder, the amount to be paid out of funds that may be in the hands of the Bishop.

The following report from the Visiting Committee was read, and on motion, a vote of thanks was tendered them for their kindness and efficient labors.

"The Committee appointed to provide for the comfort and convenience of the visiting saints attending this General Conference, in concluding their labors, ask all those who came from a distance to enjoy the society of the saints and assist in the business of the conference, to pardon any dereliction of duty that may have been observed, and cover with the mantle of charity any apparent harshness arising from lack of proper consideration on their part."

On motion, the following brethren were sustained separately:—Joseph Smith, as President of the Church, with Wm. Marks as his counsellor.

J. W. Briggs as President of the Quorum of the Twelve, with Wm. W. Blair, E. C. Briggs, Josiah Ells, and Samuel Powers as members thereof, with a request that the latter report to the next General Conference.

On presenting a motion to sustain Br. Reuben Newkirk, the following substitute was offered on motion of Brn. Forscutt and Jas. Anderson:—

Resolved that a committee of two be appointed; said committee to be members of the Quorum of the Twelve, designated by the President of the Church, and be instructed to ascertain from Br. Newkirk whether he is willing to magnify his office as an Apostle, and to notify him that the General Conferences of the Church are no longer willing to sustain him as an Apostle, unless he shall make an effort to magnify his calling.

The President appointed Brn. Jason W. Briggs and Wm. W. Blair as said committee.

Israel L. Rogers was sustained as Presiding Bishop; Henry Goodcell, Jun., as Church Secretary; Isaac Sheen, as President of High Priest's Quorum and Church Recorder; A. M. Wilsoy, as President of

Seventy's Quorum; Elijah Banta as President, and J. S. Patterson as Counsellor to 1st Elder's Quorum; David H. Smith as President, and P. Cadwell as Counsellor to 2nd Elder's Quorum.

On motion of Brn. Mark H. Forscutt and Alex. H. Smith, Resolved that this General Conference extend its sympathies to the family of our deceased brother, Zenos H. Gurley, Sen'r., by whose death the church lost a faithful and efficient minister, the Quorum of the Twelve an exemplary member, and by whose decease that quorum has been rendered incapable of acting as a quorum; and farther that we will earnestly pray for the Lord to raise up faithful and suitable men to supply the vacancies occurring in this and other important offices, men who will do honor to the cause of God and to themselves.

The President said that in answer to prayer, the names of two or three men had been given him; but that the time was not yet come to set them in the Quorum of the Twelve.

All the officers in the church, not members of organized quorums were sustained, as well as the organized quorums in working righteousness.

The President made some excellent remarks on the work, the pleasantness of the conference about to close, and urged all to continued faithfulness and increased diligence.

Minutes of the day's proceedings were read, hymn 229 sung, and conference closed with prayer by the President.

JOSEPH SMITH, PRESIDENT.

MARK H. FORSCUTT, SEC'Y.

ALEX. H. SMITH,

HENRY A. STEBBINS, } Clerks.

After the conference closed, several of the brethren remained over the following Sunday, and preaching meetings were held every evening, and on the Sunday, at which the word was ministered by Brn. J. Smith, W. W. Blair, J. Ells, Alex. H. Smith, J. S. Patterson, and M. H. Forscutt—the latter remaining in the District a few days by the President's direction, preaching the word.

Galland's Grove District.

The Conference of this District convened at the Meeting House in Galland's Grove, March 9, 1872. J. W. Chatburn, president pro tem; R. Jenkins, Clerk.

Elders Stephen Perry, J. W. Chatburn, Henry Halliday, Eli Clothier, John Hawley, and R. Jenkins, reported.

Resolved that all the elders in this district do all they can for the furthering of the cause, and report in person or by letter to the next Quarterly Conference; and that failing to do so, they will be considered as inactive.

March 10th.—Pres. T. Dobson having arrived, J. W. Chatburn resigned, and T. Dobson took the chair.

Minutes of yesterday read.

Resolved that all branches of this district are requested to give in their reports all the items pertaining to the baptisms, receptions, removals, deaths, blessings, and such items as are called for in the law.

Branch Reports.—Boyer Valley: elders 4, priest 1, teacher 1, deacon 1, members 41, total 48. Geo. Montague, pres.; A. F. Rudd, clerk.

Pilot Rock: priest 1, teacher 1, members 9, total 11. Seven children blessed. Priest elected president of branch. Branch in good condition. John M. Poyns, clerk.

Harlan: elders 3, priest 1, members 9, total 13. Members all in good standing. Elders endeavoring to live and preach down prejudice. J. W. Chatburn, president; T. W. Chatburn, clerk.

Salem: seventy 1, elders 9, priests 2, teachers 2, members 27, gain by letter 2, loss by death 3, total 40. Branch in good condition; prospects promising. Henry Halliday, pres.; Joseph Seddon, clerk.

North Coon: elder 1, priest 1, members 20, total 22. Increase by baptism 5. Benan Salesburg, pres.; Lizzie O. Cham-paugh, secretary.

Mason's Grove: 77 members. Added by baptism 3, children blessed 7. Branch in good condition. B. F. Weeks, pres.; T. C. Dobson, clerk.

Galland's Grove report not accepted.

T. Dobson and Br. Goff reported. T. Dobson had labored all he could; filled all the calls made to him.

Resolved that all the branches in this district be requested to contribute what they think proper for the relief of Br. Buttrick.

R. Jenkins offered his resignation as district clerk; accepted, and Geo. Greenwood chosen.

Resolved that J. A. McIntosh be associated with T. Dobson in his labors in the district.

Resolved that T. Dobson appoint two days' meetings in the district. The following appointments were made: North Coon, April 6 and 7; Crawford, April 26 and 27; Salem, May 4 and 5; Galland's Grove, May 25 and 26; Harlin, June 1 and 2.

Resolved that all the authorities of the church be sustained in righteousness.

Evening.—Preaching by Br. Derry; good liberty; congregation attentive.

Adjourned to meet at Mason's Grove, Monday, June 17th, 1872.

Officials Present.—High priests 3, seventy 1, elders 18, teachers 3, deacons 2.

String Prairie and Nauvoo District.

The Conference of this District was held at Montrose, Lee Co., Iowa, March 2, 3, and 4, 1872. A. H. Smith, president.

The president and secretary were in their respective stations. Exhortation to duty and unanimity of action by the president. Minutes of last conference accepted.

Reports of Branches.—Rock Creek: elders 5, priest 1, teacher 1, deacon 1, lay members 30, total 38. The branch in tolerable good standing, with the exception of some neglecting their duties. Henry T. Pitt, pres.; John Stevenson, clerk.

Keokuk: report rejected on account of a protest entered by Nathan Spicer, teacher of the branch.

Croton: elder 1, deacon 1, lay members 20, gain 4—2 by baptism, 2 on certificate of baptism, disfellowshipped 2. James McKiernan, pres.; P. McKiernan, clerk.

String Prairie: seventy 1, elders 5, priest 1, teacher 1, deacon 1, lay members 51, total 60, baptized 1, by vote on certificate of removal 4, disfellowshipped 1, died 2. John H. Lambert, pres.; J. Shupe, clerk.

Montrose: elders 3, priests 2, teachers 2, deacons 2, lay members 37, total 46, died 2, gain by certificate of baptism 1. The branch as far as known is in moderate standing. Samuel Alcott, pres.; William Anderson, clerk.

Nauvoo: high priest 1, elders 2, seventy 1, lay members 49, total 53. Condition of the branch not very flattering. Alex. H. Smith, (teacher and clerk.)

Farmington: seventy 1, elders 5, priest 1, teacher 1, lay members 29, total 37, died 1, added by certificates of baptism 3. F. Reynolds, pres. and clerk.

Reports of Officers.—High Priests—Alex. H. Smith had labored from Sabbath to Sabbath, some in S. Tripp's and B. F. Durfee's mission, and at Nauvoo. Had required a report at the hands of those (elders) who failed to report at last conference, and had received it from all of them except two, one of them was present. Some of the reports were favorable and

some otherwise. Had sent the names of those elders that reported at last conference to the secretary of the church for a renewal of their licenses, received one for O. P. Dunham, the others were notified to comply with notice given in the *Herald* to the second quorum of elders, and they would receive their licenses.

O. P. Dunham had visited McQueen's Mills.

Seventies.—W. D. Morton, T. Revel and F. Reynolds, reported.

Elders.—B. S. Shawg, Levi Lightfoot, S. Tripp, F. Borley, E. Benedict, D. Lambert, J. Lambert, B. F. Durfee, Jno. Lambert, S. Alcott, I. Parish, J. McKiernan, and R. Doty reported.

Priests.—J. Bowen, — Pierce, and N. Snively reported.

Teachers.—W. Lambert, A. Hills, and N. Spicer reported.

Resolutions.—That Henry Roberts and B. S. Shawg receive a mission to Bonapart and Primrose.

That E. benedict labor in connection with F. Reynolds, at Farmington and vicinity, the next three months.

That Thos. Revel and B. F. Durfee be associated, to labor at Nashville and Des Moines bottom.

That Jos. and Dan. Lambert be associated together to labor in the eastern part of the district, wherever opportunity offers.

That Wm. Anderson and F. Borley have a field of labor assigned them near Montrose.

That all persons who desire to attend the General Conference, 6th of April next, make it known by letter or otherwise to Wm. Anderson, Montrose, Iowa, that it may be known whether a sufficient number (25) can be obtained to go the round trip for \$6 from Keokuk.

That the elders having no appointment from this conference be subject to the call of the president of the district, to fill appointments and assist him as circumstances may demand.

That this conference send a committee to Keokuk of three elders to settle the trouble there if possible, the committee to be F. Reynolds, Eber Benedict, and Daniel Lambert.

That the nature and progress of the work demand two book agents in this district, one whose residence shall be in Illinois, the other in Iowa, and that the president appoint said agents.

That the president of each branch be requested to labor in preaching as far as he can, and that it be made his duty to see that each subordinate officer of his branch

act in the office of his calling. Should he fail to do this he shall be dealt with as other elders for the non-performance of duty, the president to report labor performed at the next conference.

That we delegate Alex. H. Smith to represent this district at the General Conference, April next, and that we defray his traveling expenses there and returning.

That Br. McClintock receive a teacher's license from this conference:

That we give Br. Pierce, of Bear Creek, a priest's license.

That we proceed to collect funds to defray the delegates expenses to St. Louis, by appointing F. Borley agent to collect, and receive now and hereafter until sufficient is obtained.

Alex. H. Smith then offered his resignation, his circumstances being such that he could not devote as much of his time to the work as the district required. His resignation was accepted, and after futile attempts to elect another president, he was re-elected president with the following resolution: That A. H. Smith labor as much as his circumstances will permit as president of the district.

That we sustain all the spiritual authorities in righteousness.

Officials Present.—High priests 2, sevens 2, elders 14, priests 3, teachers 6, deacons 3, total 31.

Missions.—Resolved that all missions granted at last conference be continued the following three months.

That Levi Lightfoot be associated with O. P. Dunham in his mission at Burlington.

That Priest John Bowers labor among the German people at Burlington, West Point, and Farmington.

Sabbath, 9 A.M.—Prayer and testimony meeting. Enjoyed a goodly portion of the Spirit in the gifts and manifestations of the Holy Ghost.

11 A.M.—Alex. H. Smith preached on the subject of the organization of the Kingdom of Heaven.

2 P.M.—Sacrament meeting.

7 P.M.—Daniel Lambert preached.

Monday.—Resolution continuing all missions given last conference, reconsidered and rescinded.

Report of committee to adjust difficulties existing in String Prairie branch read and received, and committee discharged.

Alex. H. Smith, committee to visit James Newberry reported, and committee discharged.

That we adjourn to meet at String Prairie the first Saturday and Sunday in June, 1872, at 10 o'clock A.M.

Miscellaneous.

Excommunicated.

SAN FRANCISCO, Cal.,

March 31st, 1872.

Bro. Joseph Smith: I enclose the decision of a Court of Elders, held in San Francisco, February 19th, 1872, which was laid before the branch in a public meeting of the saints on the 14th March following. The decision of the court was sustained, and the offenders were cut off from the church, and a resolution passed that the statement be published in the *Herald*.

In the case of Annie Cox it was proved that she absconded from here with a man by the name of F. Nortick, who is not her lawful husband, she being married by Bishop Wooley, in Salt Lake City, to Bro. John B. Cox, who is still a member of this branch; but from all accounts she had a husband living at the time she was married to Br. Cox, by the name of Clensey, to whom she was married in South Africa, and by whom she has two children, one of whom, Emily J. Clensey, is still a member of this branch. Brother Cox stated that he did not know till some time after he was married to her that her lawful husband, (Clensey), was living, at the time they were married in Salt Lake City by Bishop Wooley; but in case her first husband, Mr. Clensey, was not living at the time she was married to Br. Cox, her marriage to Br. Cox would be legal, and that would, I think, justify the court in its decision in her case, and the branch in expelling her from the Church, as we consider her guilty in either case. I have sent you this report, fearing that some might think that justice had not been done to Sister Cox, by cutting her off from the Church upon circumstantial evidence.

WILLIAM HART,

Clerk of San Francisco Branch.

We, the undersigned, organized a Court of Elders, assembled together at the residence of Thomas J. Andrews, San Francisco, February 19th, 1872, to hear evidence on the charge of unchristian-like conduct preferred against Sr. Annie Cox and Br. Frank Crane, submit that in the case of Sr. Annie Cox, who failed to appear in person, or report by letter in answer to citation, very strong circumstantial evidence was offered, which in the opinion of the court sufficiently established the charge of adultery, of which the court fully believes she is guilty; and in the case of Br.

Frank Crane, who also failed to respond to citation, ample evidence was offered to prove that he has no faith in the latter day work, that he denied its authenticity, and that he has long absented himself from the church, and we consider him guilty of the charge as preferred.

WILLIAM HART,
JOHN BONA,
THOS. J. ANDREWS.

Notice.

Two-Days' Meetings will be held in Western Iowa, as follows:—

Elm Creek, June 1st and 2nd.
Nephi, June 8th and 9th.
Hamburgh, June 22nd and 23rd.
Manti, June 29th and 30th.
Farm Creek, July 6th and 7th.
Mill Creek, July 13th and 14th.

WM. LEEKA, *Clerk.*

Two Dreams.

FIRST.—I dreamed that it was evening, and that I was standing alone, and facing the South. Turning slightly towards the Southwest, I saw what seemed to be a large fire; but still I knew it was not a fire, and while wondering what it could be, I saw a small flame rise slowly from the larger one, until it had reached higher up in the heavens, and the large flame passed away, and clouds came up, some black and some white. Finally, this bright flame shot forth sharp streaks, like forked lightning, and formed words in the sky; but passed so swiftly that I could not make them out. I prayed to know what it meant, for I knew it was a sign of something that would happen, and the following numbers were written in bright red, 8883; then it all flashed up and passed away.

SECOND.—A few nights after this, I had another dream, and in some way it appeared connected with the first one. I was with my mother and a few others, standing on the edge of a large gulf, when, on looking up, I saw a great storm coming from the East, and the air was full of dead weeds, dust and branches of trees whirling swiftly along, and I became very much frightened; for I thought it was to pass over all the world, and sweep every thing before it and many people were to be destroyed. I knelt to pray that it might not hurt me and those with me; but after praying awhile, I thought I was not good enough to pray, and God would not answer my prayers. So I asked my

mother to pray; but she seemed to be busy with a child she had in her arms, and did not heed me. I knelt and prayed again very hard for it to pass by, for I could now feel the wind blowing in my face, and when it had got close to us, it went to one side, and closed in behind us again; but did not touch us. I then thought of the saints in the branch I belong to, for I thought they would have to suffer terribly. Every place the storm had been over was just as clean and free from all dirt as a piece of pure white paper.
A LATTER DAY SAINT.

Eighteen Hundred and Seventy-One.

BY SISTER CAFFAL.

Another year has passed away,
Eighteen hundred seventy-one;
A year whose history will remain
For many, many years to come.

Truly has it been an eventful year. Famine, pestilence and earthquakes have been felt; thousands have been destroyed by water, blood and fire. Let us thank God that our lives have been preserved, and as in the year that has just entered, eighteen hundred and seventy-two, we know not what will befall us, or who may live to see it through, let us each be faithful. Destruction is to come upon the earth; for the prophets have so predicted. In the last days shall come tribulations that shall cause the nations of the earth to mourn; and we know that these are the latter days. The Savior declared that when these things begin to come, (such as transpired in the year seventy-one), then you may know that my coming is very near.

Let us all prepare to meet him,
When he comes on earth again;
Trim our lamps and have them burning,
Then we shall with Jesus reign.
Reign forever;
Crowned with glory on the earth.

Israel's Bondage in Egypt.

Dear Herald: In Editorial for February 1st, the following question was asked: "For what cause did Israel suffer bondage in Egypt?"

This seems to be rather a puzzle, considered in an abstract sense, for we do not remember seeing anything said about the cause, or the reason why Israel suffered bondage in Egypt, in either of the books

of Moses, Kings, or Chronicles; but the reason why the Lord suffered the children of Israel to be oppressed by other nations than Egypt is given in those books, generally, we believe. See Judges 2: 19, 20; 3: 7, 8, 9; 6: 1, &c., &c. But while perusing the Book of Isaiah, we find the following declaration, "For thus saith the Lord God, my people aforetime went down into Egypt, and the Assyrian oppressed with cause." But this may be objected to, because the word "Assyrian" is used by the prophet, but we think sufficient reason can be shown for the usage, when we consider that the "Assyrian" and the "Egyptain" were of the same parentage. And besides this, any one at all conversant with the Bible well knows that it is a fact that the prophets very often use two different words to denote the same object, and we do not read that the "Assyrians," as such, ever oppressed Israel but once, and the reasons are plainly stated in 2 Kings 17: 7, 8, 9. Therefore we are inclined to believe that the prophet referred to the bondage of Egypt, when he said, "And the Assyrian oppressed them without cause."

C. S.

MARRIED.

At the residence of the bride's parents, Pleasanton, Decatur Co., Iowa, April 2nd, 1872, by Elder Elijah Banta, Br. ZENOS H. GURLEY to Sr. GRACIE ROBINSON.

Who that knew Zenos would suspect
(Though th' graces were his soul's delight),
That from the rest he would select
One GRACE to love with all his might?

At the residence of Br. John T. Davies, near Mound Valley, Labette Co., Kansas, March 24th, 1872, by Elder James Hart, Mr. DAVID SHUCK RILEY to Sr. OPHELIA S. E. RHINE.

DIED.

At Plano, Kendall Co., Ill., of old age, WILLIAM MARKS, Sen., counselor to the First President of the Church, in the 80th year of his age.

Near Stoney Point, Sonoma County, Cal., April 9th, 1872, Sr. ELIZABETH SHELTON, aged 66 years, 2 months, and 28 days.

She was baptized by Dr. Wm. Litz, in McDonough Co., Ill., some four years previous to the martyrdom of our beloved prophet, and has remained a firm believer in the latter day work. She was rebaptized by Br. Alexander H. Smith when on his first mission to California. She died in full faith of a glorious resurrection. She had many things to draw her from the work, had she not known it was of God. Her exhortation on her death-bed was to all who have named the name of Christ to put on the armor, and be up and doing while the day lasts.

At Manti, Iowa, April 1st, 1872, of lung fever, ALLEN E. STEPHENSON, son of Jennie and Charles N. Stephenson, aged 3 months and 8 days.

Near Mound Valley, Labette Co., Kans., October 29th, 1871, PHINEAS D. FULKS, aged 38 years.

Brother Phineas was born in Wayne County, Ohio, joined the church June 27th, 1870, and ever remained faithful unto his death. He left a wife and a child to mourn his departure.

Near Mound Valley, Labette Co., Kans., March 27th, 1872, Br. WILLIAM FULKS, of old age, aged 65 years, 3 months, and 19 days.

The deceased was born in Columbiano Co., Ohio, baptized April 5th, 1871.

At his residence, Squirrel Hill, Allegheny Co., Penn., March 24th, 1872, Brother JOSEPH WINDERS, aged 82 years, 9 months, and 24 days.

"He has entered into rest." Services by Brother Josiah Ells.

At Brush Creek, Wayne Co., Illinois, on February 22nd, 1872, Sister HARRIET A. MOSS, in the 41st year of her age.

She bore her affliction with christian fortitude, and when informed that she must die by her physician, replied, "I know it, and am prepared to go." She exhorted her family and friends to prepare to meet her where parting will be no more. She fell asleep in Jesus without a struggle, according to the promise.

At Baxter Springs, Cherokee Co., Kans., October 30th, 1871, of typhoid fever, Bro. C. P. COLE.

Bro. Cole was born at Darien, McIntosh Co., Georgia, April 4th, 1832; baptized at Beaverton, Boone Co., Ill., April 9th, 1859, by W. W. Blair.

At Philadelphia, Pa., May 6th, 1872, Br. DAVID JOHNSON, teacher of the Philadelphia branch, aged 65 years.

He died in the faith of the gospel of Christ, in hopes of a glorious resurrection.

Dear Brother, thy spirit has left us,

Thy body we lay in the tomb,

And we hope in the great resurrection

To meet thee with Jesus at home.

Selections.

Terrible Convulsion of Nature.

About half-past two A. M., March 26th, the inhabitants of Lone Pine, Cal., were awakened by a loud explosion, followed by a terrible upheaval and shaking of the earth from south to north. In an instant the whole town was in ruins, not a building being left standing. Colonel Whipple, who was in the second story of an adobe house, states that he had just time to jump from his bed and get to the doorway, when the house appeared to crumble to pieces

beneath him, and he was buried among the ruins. He succeeded in extricating himself from the debris, suffering from several painful but not dangerous wounds. The scene which ensued beggars description. Screams and groans rent the air in all directions. Nearly the whole populace of the town was buried beneath the ruins. Cries for help and screams of pain from the wounded filled the air, while from the ruins those who escaped were calling for help to rescue fathers, brothers, wives, and children, which was really agonizing to hear. The first shock was followed in quick succession by three others. Over three hundred distinct shocks were felt between half-past two o'clock and sunrise; in fact the earth was in a constant shake and tremble for over three hours. A chasm was opened extending thirty-five miles down the valley, ranging from three inches to forty feet in width. Rocks were torn from their places and rolled down into the valley. Everywhere through the valley are seen evidences of the terrible convulsion of Nature.

Cerro Gordo was badly damaged. Many buildings cracked, and some few thrown down—no persons badly injured. Swansea was also totally destroyed; buildings all down to the ground, and furnaces all thrown down. The Superintendent of the Swansea Company sent twenty men to Lone Pine, and sixteen were sent from Cerro Gordo to assist in extricating the bodies from the ruins.

All accounts agree in placing Lone Pine over the center of commotion. Before each shock an explosion could be heard which sounded immediately beneath the feet. There is much destitution among the inhabitants of Lone Pine and vicinity, many having lost all but life. Colonel Whipple was selected to proceed to San Francisco for the purpose of procuring aid for the destitute.

Several distinct shocks were felt in Visalia, coming from the south-east. Persons anticipate finding of immense chasms in the mountains east of us soon as the snow disappears enough to admit of investigation. In the vicinity of Mount Whitney residents describe the explosion as of a heavy artillery fired immediately beneath their feet, which run along the mountain range, north and south, until lost in the distance. Rumors of a volcano in active operation being seen from the summit of Greenhood mountain sixty miles south-east of here, are in circulation, but their authenticity is considered at least dubious. The Indians in the vicinity have all left;

fearing the recurrence of a general convulsion of Nature, which, according to tradition, occurred there some hundred of years ago, and created what is now known as Owens River Valley, but what was before a chain of mountains.

At Independence, one man was killed, and many persons more or less injured. The buildings were all badly strained, and cracked, and chimneys and walls thrown down. Goods were pitched from the shelves in stores, and everything breakable dashed to pieces. Some few buildings were prostrated at Fort Independence. A child was killed, and several persons wounded. Walls and chimneys were thrown down.

The Exchange Hotel, Court House, Harris & Rhine's store and John Border's residence were among the larger buildings totally destroyed at Independence. It is estimated that over 200 buildings were thrown down in all. Not one adobe or brick building is supposed to have escaped destruction, throughout the whole County of Inyo.

Up to Wednesday morning fully one thousand distinct shocks were felt. At Tibet's Ranch, fifteen miles above Independence, about forty acres of ground sank about seven feet below the surface of the surrounding County. Big Owens Lake has risen four feet since the first shock. Owens River ran over its banks, depositing shoals of fish on shore; afterward it receded. For a distance of three or four miles, through Lone Pine, the earth is cracked. One side remained stationary, while the other sank seven or eight feet, leaving a wall of earth extending over three miles in length where formerly was a level plain. Innumerable cracks were made throughout the valley.

Kern and Owens River turned and ran up stream for several minutes, leaving their beds dry; finally they returned with largely increased volumes of water.

In the store of Cohen & Brother, at Lone Pine, one brother who succeeded in escaping from the building before it fell was badly injured, while the other was buried beneath the ruins, but was rescued uninjured.

A fire broke out in the wreck of the store of Mr. Loomis, under which was a large quantity of powder, but many persons worked manfully to subdue the flames, at the peril of their lives, and finally succeeded in extinguishing the fire and setting it to a place of safety.

Some of the shocks were preceded by a deafening report, as though the mountains were being rent in two, while others were

accompanied by a low, continuous rumble, as of a train of cars running under-ground. None of the sufferers ever experienced anything so frightful in all their earthquake experiences.

A gentleman from Independence asserts that the smoke and ashes from a volcano could be distinctly seen from that town, and that word has been brought there that lava was running down the sides of the mountain. This is considered unreliable here, but we give it for what it is worth.

The most correct estimates place the number killed at less than thirty, while the wounded will probably foot up a hundred.

The scene of the devastation at Lone Pine which has been the theatre of the severest one by the earthquake, is a small village in Inyo County, eighteen miles south of Independence. It is the trading-place of a mining district of the same name, otherwise known as the Cerro Gordo District, and could probably not number 500 in population, all told. It contained a hotel, three or four stores for general merchandise, two breweries, two livery stables, saloons, etc. The mining district is about fifty miles in length by six in width, and is said to contain a great number of gold and silver-bearing lodes, generally of great richness. Water is exceedingly scarce, and the only timber is scattered groves of pinon and juniper, on the adjacent foothills and mountains. The county should properly belong to Nevada, as it lies wholly on the eastern side of the Sierra Nevada mountains, being east of Tulare County between Mono and San Bernardino, and its territory is traversed by three ranges of mountains—the Inyo, the Paramit, and the Armogosa. There is but little land fit for tillage, except a narrow strip immediately along Owen's River, the valleys being generally dry and alkaline, and much of the water impregnated with chloride of soda, so as to be unfit for use. The celebrated region known as "death's valley," probably the most forlorn and desolate spot on the continent, is found in this County, and from all accounts, is well worthy its name. It is 400 feet below sea level, having without doubt once been the bed of a vast lake, the waters of which were heavily charged with salt and soda, which now incrusts a large portion of the surface to the depth of several inches. The valley is almost destitute of any traces of vegetation, and the only sign of animal life to be seen is swarms of countless myriads of small black gnats, which greatly annoy the traveler, "entering his eyes, ears and nose, their attacks being persistent and

their sting peculiarly irritating." The heat in the basin is intense and unendurable, ranging throughout the Summer from 110 to 140 degrees during the day.

The forbidding characteristics of the country, no less than its remoteness and difficulty of access, have prevented the settlement and development of Inyo County, despite the rich mineral treasures with which it abounds. The population, according to the last census, was 1956, of which over 300 were Indian and colored. Its area is 4,680 square miles, and the assessed value of its property was \$237,167 in 1869.

The late earthquake in California is now known to have affected an area of about 750 miles long by nearly 500 miles broad.

LOOK

AT THESE FIGURES!

15 June 72

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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.

TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.

Correspondence, communications, remittances, or orders for the HERALD, ZION'S HOPE, or other Church Publications advertised in the Herald, must be addressed to JOSEPH SMITH, Box 50, Plano Kendall Co., Ill.

THE TRUE LATTER DAY SAINTS' HERALD.

S. Burleigh
1872

"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. 19.

PLANO, ILL., JUNE 15, 1872.

No. 12.

METHODISM AND THE METAPHORICAL GATHERING, No. 2.

BY S. F. WALKER.

The curses denounced against Israel by Moses, are every where accompanied with the promise that when Israel remembers her part of the covenant, that the blessings of the covenant shall be restored. The principal curse, is removed from the land; the principal blessing, is restoration to it; as one, with its attendant evils has been literal, so shall the other, with its attendant blessings be literal.

It cannot be maintained that punishment for disobedience, however severe and "of long continuance," is equivalent to abrogation of the covenant; so it is in accordance with reason that a silver lining borders the dark cloud of wrath that spans the centuries that have passed.

Furthermore, a thousand years are with the Lord as one day. What to him are centuries? And again, "God is not a man that he should lie; neither the son of man that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" So said the Soothsayer, Balaam, when the king of the Moabites called on him to curse Israel. Taking up the thread of the promises he said, "He shall eat up the nations, his enemies, and shall pierce them through with his arrows." "Blessed is he that blesseth thee, and cursed is

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he that curseth thee." "Out of Jacob shall come he that shall have dominion."

The blessings upon Israel came first in order, as promised, so that Joshua when he had reached the period when the sunset of life gives

"Mystical lore,
And coming events cast their shadows before;"

could say, "And behold this day I am going the way of all the earth; and ye knew in all your hearts, and in all your souls, that not one good thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

Then he reasons with them much as I have been trying to reason,

"Therefore it shall come to pass that as all good things are come upon you, which the Lord your God promised you, so shall the Lord bring upon you all evil things, till he have destroyed you from off this good land," etc.

From the time of Joshua till inspiration ceased with Malachi, the affairs of Israel and Judah were directed by prophets, and events followed in accordance with prediction. As an instance of literal fulfillment of special prediction, I mention that a man of God, not named, prophesied of the whole career of Josiah, and called him by name four hundred years before his birth. Josiah's mission was to overthrow idolatry. His zeal was stimulated, doubtless, by such considerations as I have been dwelling upon. The

nation had become so corrupt that copies of the law were not had, and the law was forgotten, and the people turned to idolatry. A copy of the law was by chance found in the temple and read to Josiah, and when he heard the denunciations written by Moses, and saw that the nation had incurred them all, and they were likely to be fulfilled; he tore his hair in grief and amazement, and immediately undertook the work of reform. He did much to stay the judgments upon Judah. Already the full measure of the penalty had fallen on the other tribes; they had been sorely besieged and carried away, "they and their king to Media, and the lions and other wild beasts had become a terror to those who remained on the land; Josiah's son and grand son and brother who succeeded him on the throne, did evil in the sight of the Lord, and the king of Babylon besieged Jerusalem. Those who escaped from famine were put to the sword or carried away; and the city and temple were destroyed and the depopulation of the land made complete.

David was not only a sweet singer, but one of the greatest of prophets, as coming ages will more fully reveal. The fiftieth and sixty-fifth Psalms tell of the final gathering.

As Isaiah has made this subject the burden of his exalted strains, it is well to notice the plainness of his method. A hundred years before the birth of Cyrus, he called that monarch by name and prophesied of his exploits—that he should say to Jerusalem, "Thou shalt be built;" to the temple, "Thy foundations shall be laid." We know just what he meant by these words, and if his numerous other prophecies of a great gathering referred to this same event, he would have made them plain like this one.

In the 11th chapter he says:

"The Lord shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dis-

persed of Judah from the four quarters of the earth."

The prophecy concerning Cyrus was so explicit, that we ought to be ready to believe that he means that the ten tribes are not *dispersed*, as we will find that Judah shall be but *cast out*. Going back to 2nd Kings, we find that the Lord was very angry with Israel, and cast him out of his sight. We should believe, too, that he will gather the Jews from the four quarters of the earth, and not a part of them from one place only. If I were writing to the blind, about colors, I should insist that they ought to be able to feel this text with their fingers.

The last chapter of Isaiah is so grand that comment must seem insignificant. Mightiest among men was Isaiah.

The Lord wants a temple built—a place of rest, and says that he will have the poor and contrite to build it; and threatens those who will not obey, and complains of those who will not hear when he calls—that day is now—and that is why the sects are condemned.

Then there is a noise from the city, a rushing together of the people of God, so that the prophet exclaims, "Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day?" Some of the old saints of latter days grow weary of the slow progress of events. It is now forty-two years since the work began that the Lord said he would cut short, but events are quickening their pace perceptibly—"As soon as Zion travailed she brought forth her children"—and soon will begin the war that Isaiah heard. Surely there will be a shaking of the nations soon. They will bring the returning "brethren" on mules, horses, chariots, litters and swift beasts, to Jerusalem; and the nations—"all nations and tongues"—will be gathered to behold the glory of God. And by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many.

"But rejoice ye with Jerusalem and be glad with her all ye that love her, rejoice for joy with her all ye that mourn for her."

"For thus saith the Lord, I will extend peace to her as a river, and the glory of the Gentiles like a flowing stream."

Out of Mount Sinai God said to Moses, "Thus shalt thou say to the house of Jacob: If ye will obey my voice; * * * ye shall be unto me a kingdom of priests." Now has God given up the hope of having such a nation? Jacob says not. God remembers that promise. "I will take of them for priests and for Levites saith the Lord."

"For, as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

Father Abraham has no cause yet to complain that the covenant made with him was a trick.

The words of Jeremiah should follow in this connection:

"I will perform that good thing which I have promised unto the house of *Israel* and the house of *Judah*." The house of Israel has never been gathered. "In those days, and at that time, I will cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land."—Evidently never yet fulfilled. "In those days Judah shall be saved and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our Righteousness. * * * Thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there shall not be day nor night in their season. Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers."—Jer. 33: 14-16, 20, 21.

I am aware that belief in this passage, as it reads, makes the grand issue between us and our Methodist brethren, and I do not claim that it can be reconciled with the teaching of Peter and Paul about priesthood. God in time will justify the words of both prophets and apostles; and certainly his solemn covenants will stand the test of all results. Jeremiah writes

for all time, Peter and Paul wrote to the Gentiles in and for a temporary dispensation; till "the times of refreshing shall come," and till the "dispensation of the fullness of times." Christ cannot come back till the "times of the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." When all shall be restored may not be known, but it is conformable to scripture that the Jews will restore their ancient worship in Jerusalem, and will be looking for a *first* advent of the Messiah, and will not know it is a *second* advent till they see the great wounds in his hands. What ceremonies will be perpetuated does not pertain to my subject. The conditions of life will be so changed—so glorious, that what are difficulties now will have disappeared then.

Jeremiah said of the Babylonish captivity, "These nations shall serve the King of Babylon seventy years;" and "after seventy years be accomplished at Babylon, I will visit you and perform my good words towards you in causing you to return to this place."

There is no room for misunderstanding here, and why should he be misunderstood when he speaks just as plainly about a distinct and much greater event.

He says that after event will be so great that it shall no longer be said the Lord liveth that brought the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the north, and from all the lands whither he has driven them.

The Lord says, by him, that he will send hunters after the Israelites to hunt them out of every hill. And, "as I have brought all this great evil upon this people, so will I bring upon them *all the good that I have promised them*."

"I will bring Israel to his habitation," etc. "In these days and in that time, saith the Lord, the iniquity of

Israel shall be sought for and there shall be none." Surely this refers to the future.

"Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee."

Ezekiel, like Isaiah and Jeremiah, prophesied much and minutely concerning the overthrow of Israel; and like them, dwelt delightedly and at length upon the final restoration. "I will gather you out from the people, and will gather you out from the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out." The restoration from Babylon was too mild to meet these conditions.

In the thirty-seventh chapter he teaches by metaphor, but as he interprets the meaning himself, certainly his interpretation does not need to be interpreted. He says that the two sticks he holds in his hand represent the records of Judah and of Joseph which shall be united; and in like manner the children of Israel shall be gathered on every side and become one nation in their own land. They have never been one nation since the time of Rehoboam, and the records must be joined before they can be.

"Hear the word of the Lord, O ye nations, and declare it in the Isles afar off; and say, he that scattereth Israel shall gather him, and keep him as a shepherd doth his flock."

In the thirty-eighth and thirty-ninth chapters is foretold the prophecy of the greatest battle of time. So many shall be slain of the army of Gog that the Israelites will be seven months burying them: and it is distinctly said of Gog,

"In the *latter years* thou shalt come into the land that is brought back from the sword and is gathered out of many people."

"It shall be in the *latter days* and I will bring thee against my land."

The learned admit that Gog represents Russia.

In the fifth chapter he says the Jews shall be scattered as in the winds,

and a sword drawn out after them.

"Moreover, I will make thee a waste and reproach among the nations that are round about thee, in the sight of all that pass by."—14 v.

I repeat with emphasis that this is a very different fate from that put upon Israel. He removed them out of his sight, that is out of the sight of the nations. Jeremiah, in the 30th chapter says:

"I will bring again the captivity of my people, Israel and Judah, saith the Lord, and cause them to return to the land that I gave to their fathers."

If either is left out Ezekiel will have proved to be inaccurate.

Ezekiel in his captivity, longing for the restoration and sorrowing doubtless for the fate of his nation, was shown a vision of a magnificent temple; and the "glory of the Lord filled the house."

"And he said unto me, Son of Man, the place of my throne and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever."

Dr. Cumming says:

"A very distinguished architect, at my request, took the points that I gave him from the closing chapter of Ezekiel, and sketched the whole plan; and the result of the sketch was, that Ezekiel's temple can be built in a certain part of Palestine, and only in one part, and that part specified in the prophecy; and when finished, this eminent architect said it would be the most magnificent and splendid edifice that sun ever rose or set upon."

Having a knowledge of the great promises to Israel it is not a wonder that the apostles said to Christ after his resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel?" He did not charge them with sensuous ideas, but told them that it was not for them to know the times and seasons, which the Father hath put in his own power.

Hosea says, "afterward shall the children of Israel return."

Joel says:

"For, behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will

also gather all nations into the valley of Jehoshaphat, and will plead with them there for my people."

In Amos we find that God says he will sift the children of Israel among all nations as corn is sifted in a sieve: but at the last he says he will bring again their captivity, and "plant them upon their own land, and they shall no more be pulled up out of their own land, which I have given them, saith the Lord thy God."

"I will make her that halted a remnant, and her that was cast far off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth, even forever."—Micah 4: 7.

"Behold at that time I will undo all that afflict thee; and I will save her that halted, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame."—Zephaniah 3: 19.

Zechariah plainly prophesies that after the Jews are gathered Christ will appear, and they will see that their long expected Messiah is he whom they pierced; and that they will be besieged by a great army and he will go forth to fight for them.

The Lord Jesus, taking up the thread of prophecy, said, "Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Of course after that time a change will occur.

St. Paul discourses very satisfactorily on the subject. He compares Gentiles to wild olive branches grafted into a tame tree, but that it is more natural that the tame branches that had been cut off would some day be grafted in again.

"For I would not brethren that you should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

"For God hath included them all in unbelief that he might have mercy upon all."

"God hath not cast away his people which he foreknew."

Peter countenances the views here

presented by saying, that the heavens must receive Jesus Christ "until the time of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." They have spoken more of the restitution of the Jewish nationality than any thing else, and it is always connected with the idea of their dwelling in their own lands.

Christ promised his apostles that they should sit upon twelve thrones governing the twelve tribes of Israel, which proves that the tribal relation of the Jews will be restored at some time, and supports the theory of the gathering as presented in these pages.

St. John says that after the thousand years are finished, that still Jerusalem will be the theatre of the great events of times' pages; for armies shall compass about the beloved city. How can this be if the nationality of the Jews be not restored?

TO BE CONTINUED.

PRESIDENCY AND PRIESTHOOD.

BY ELDER W. H. KELLEY.

[Continued from page 326.]

In the Savior's time they were made kings and priests who obeyed the gospel. Rev. 1: 6, "And hath made us kings and priests unto God, his father." This must have been the way that God purposed to make Israel a kingdom of priests when he brought them out of Egypt. For, that they had the gospel is shown from Heb. 4: "For unto us was the gospel preached as well as to them, [the Israelites], but the word preached did not profit them, not being mixed with faith in them that heard it." There was also a church established among them. See Acts 7: 38: "This is he that was in the church in the wilderness, with the angel that spake to him in the Mount Sinai."

They believed in the Lord Jesus.

For Moses esteemed "the reproach of Christ greater riches than the treasures of Egypt;" and they were also baptized. "And they were all baptized unto Moses in the cloud and in the sea, and did all partake of that Spiritual Rock which did follow, which Rock was Christ."—1 Cor. 10 : 2.

From this the committing of the priesthood in Moses' time is accounted for. For in Numbers sixteenth chapter, we read of the existence of both the Melchisedec and Aaronic priesthoods in the camp of Israel.

Korah, Dathan and Abiram were Levites, and had been selected for the service of the tabernacle and to administer to the congregation; which duty was done by the authority of the Aaronic priesthood. And in verse 10, Moses said, "And he hath brought thee near to him, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also?"

Although Korah and Dathan were permitted to take upon them the Aaronic priesthood, they were still jealous of the power that God had honored Moses with, and sought to turn the congregation from him. Said they, to Moses and Aaron, "Why lift ye yourselves up above the congregation, seeing the congregation is holy? Ye take too much upon yourselves."

Now, as those men were permitted to partake of the honors of the Aaronic priesthood, how was it that Moses could be over them, unless he held a higher power than they? Moses would not allow Aaron to be included with himself, for he said, "Aaron, who is he?" which language is equivalent to saying that Aaron held no higher power than the others, save perhaps, that of presiding high priest over that power that bore his name.

Further evidence upon this point may be found in Deut. 18 : 15, which is as follows: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren,

like unto me; unto him ye shall hearken." The phrase, "like unto me," evidently has reference to a similarity in official standing. Jesus, as a law-giver, was clothed with the authority of the Melchisedec priesthood,—was a high priest. Moses to "be like him," must have held the same power; occupied a like official standing,—that of high priest also.

By the above is proven, that previous to the advent of the Savior, that there were committed to men two priesthoods,—the Melchisedec and that of Aaron; and that the "gospel" was administered by the authority of the Melchisedec, but the "law" by the Aaronic priesthood.

It is also in proof that previous to the giving of the law, the Aaronic priesthood was known as "the priest's office," an appendage to the high priesthood; and that before Melchisedec's day, the high priesthood was known as the priesthood after the order of the Son of God. And priests of that order were known as "priests of the Most High God," as was Melchisedec himself.

Also, that when Abraham was blessed of Melchisedec, Abraham was a priest, and accustomed to officiate at the altar; without which authority he could not have administered acceptably; and Melchisedec holding the power to bless him, shows him greater than Abraham; which proves the existence of two classes of priests, one holding a higher authority than the other.

Again, it is proven that God is unchangeable, and his law immutable; hence as he thus committed these two powers in ancient times, for the purpose of authorizing men to administer his government on earth, it is but just to conclude, that his laws could not be legally administered without them; and as we look to this same unchangeable God, by obeying his laws for "life," it is plain that these priesthoods should be given in our day.

Men, in no age that we read of, could assume these powers and prerogatives with impunity. These were powers that God would honor whomsoever he pleased with; and blessings followed upon the head of the obedient, the called; and chastisement and anathemas upon the haughty assumer. See 1 Samuel 13: 9, and 2 Chronicles 26: 18; where it is shown that the haughty ambitious Saul lost his kingdom, and proud Uzziah was smitten with leprosy, for arrogating to themselves the powers of the sacred office of the priesthood.

Paul writing with reference to this says, "No man taketh this honor unto himself, save he that is called of God, as was Aaron;" and he uses this language in the vindication of the manner in which the "Savior was called" to the priesthood; proving thereby, that he was not an *usurper*—did not glorify himself to be made a high priest, but him that said unto him, "Thou art my Son, to-day have I begotten thee. As it is written in another place, Thou art a priest forever after the order of Melchisedec."—Heb. 5: 5, 6. Paul used this language to put to silence those who were disposed to question the divine call of the Master. This letter was being addressed to the Jews, who acknowledged that a divine call was necessary to the occupation of the priest's office; hence Paul affirms in the tenth verse that he (Christ) was "called of God a high priest after the order of Melchisedec."

It will hardly be questioned, we think, but that the priesthoods were recognized authorities among the people of God, previous to what is termed the gospel age; so we come now to inquire as to the existence of either, or both, "as essential," in the opening of the Christian Dispensation.

During the long time that passed in which the several events mentioned above occurred, we read of no ecclesiastical precedent, establishing the

fact that any man, or body of men, could assume the prerogative of administering God's government from a sense of their own worthiness; but every case of usurpation cited, met with "reprimand" and positive rejection. Shall we expect therefore that God will depart from his usual course of establishing his law for four thousand years, in the recommitting of the gospel in the christian age?

It has been already shown that Jesus was made a high priest at the very dawn of the christian dispensation; not only so, but a High Priest of the order of Melchisedec; which "proves" the necessity of the existence of this authority in the proclamation of the gospel; for Jesus did not administer the "law of carnal commandments," but "preached the gospel of the kingdom."—Mark 1: 4.

If he could have preached the gospel acceptably without the priesthood, why was it conferred upon him? Would God impose a non-essential? And if Christ could not preach and administer the gospel without this authority, can any one else? And if they can, who are they? "To the law and the testimony."—Isaiah.

Jesus and John claimed authority for their work. Said Jesus, "I came not to do mine own will, but the will of him that sent me." "The Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John 12: 49.

John, the Baptist, said, "He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining upon him, the same is he that baptizeth with the Holy Ghost."—John 1: 33. The pioneers of the gospel, John and Jesus, were far from "assuming" authority; for they both affirm that they were sent. Paul says, Jesus was called to the high priest's office, Heb. 7: 10, which is irrefutable proof that the priesthood

was given to the christian church of that age. In this priesthood there is a distinction of offices established; of which mention is made that Jesus filled that of high priest, and acted as an apostle.—Heb. 3 : 1. Thus in the opening of the gospel age it was necessary that the great master himself, the founder of the gospel system, should be clothed upon with the same authority given to former high priests of the order of Melchisedec, ere he entered upon the duties of preaching “the gospel of the kingdom.”

If it be argued, that the Savior was made priest, that he might offer the last sacrifice, of which all others had been a type, we answer that this could have been done by the authority of the Aaronic priesthood; and there be no necessity for the conferring of the Melchisedec.

A high priest of the order of Melchisedec has a right to officiate in all the lower orders of priesthood. This is shown from the fact that Moses, who was a priest of the order of Melchisedec, officiated at the altar, and consecrated Aaron to the priests office.—See Numbers 16th ch. and Ex. 40 : 13.

The “chief shepherd” having been clothed with the Melchisedec priesthood, at the committing of the gospel, during his ministry, called to his assistance a number of men on whom he conferred authority, and sent them forth to preach.

In Luke 6 : 12, it is recorded, “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named Apostles.” In Mark 3 : 14, it reads, “He ordained twelve * * * that he might send them forth to preach.”

They were thus chosen, named, and ordained apostles. Why ordained? That he might send them forth to preach. Why not send them without

an ordination? Ordination is the conferring of power upon an individual that he may be able to execute the duties of the mission upon which he is sent. Could they accomplish the errand that they were sent upon, or could they even be sent without an “ordination?” If so, why ordain them at all? Why go through a dead form? To argue that they could, is to make Jesus to have performed that in which there was no validity,—a sham.

Before the chosen twelve could be sent forth to preach the gospel, it was necessary that they should be empowered with some authority. What was that authority, the Aaronic priesthood? No; perfection came not by that, and these men were sent out to preach “the perfect law of liberty,” the “royal law” by which “life” was secured to believers.

What was that power, then, to which these twelve disciples were “chosen” and “ordained?” An individual conferring authority upon another, is not apt to give that which he does not himself possess. Paul says, Heb. 7 : 24. “But this man, because he continueth ever, has an unchangeable priesthood,” that of Melchisedec. It was he who conferred authority upon the twelve, hence they must have been ordained to the Melchisedec priesthood, or priesthood after the order of the Son of God. Jesus held this power, and he *ordained* the twelve apostles.

But some one will say, “I admit that Jesus held the priesthood, and by its power finished the work for which he was sent into the world; but I do not believe that the twelve apostles held it.” Query.—What was that which Jesus conferred on them when he ordained them, if it was not the Melchisedec priesthood? If they could heal the sick, cast out devils, preach the gospel and administer the Spirit without the priesthood, why could not Jesus? Jesus was the senior of the

whole thirteen. Was the priesthood any benefit to him? Yes; it must have been, or God never would have conferred it upon him. It evidently was thus conferred as a power by which he was to preach, bless and build up his kingdom; and as the apostles were his authorized agents in the performance of a like glorious work, they too, must of necessity have held the same power.

In John 17: 18, the Savior says, "As thou hast sent me into the world, even so also have I sent them;" also, "As my Father hath sent me, even so send I you."—Jno. 20: 21. His Father sent him into the world with the authority of the Melchisedec priesthood; and the Savior sent the apostles in like manner; hence they must have held the same kind of power. This is why he "ordained them,"—*gave them power*—"that he might send them forth to preach."

In Luke's gospel, it is written, "After these things the Lord appointed other seventy also, and sent them two and two before his face." Luke is the only writer who mentions the sending forth of the seventy; and he does not say that they were ordained; but there is every reason to believe that they were. First; the apostles could not be sent until they were ordained; and it is but fair to suppose that the seventy were also; and that to the Melchisedec priesthood, as there was no such office belonging to the Levitical priesthood. Second; the seventy seemed to possess about as much power as the apostles. They went forth, two and two, and preached, healed the sick, could tread on serpents and scorpions; and were given "authority over all the power of the enemy."—Luke 10: 1-17. And the Savior gave them their authority. And as neither he nor the apostles "could engage" in the great work of reform, until they were raised to positions in the priesthood, it must be admitted that none others could; hence

the seventy must have been ordained to positions in the same priesthood.

But to more clearly prove that the christian ministry were endowed with the priesthood, reference may be made to 1 Peter 2: 5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Here are mentioned *lively stones, a spiritual house, A HOLY PRIESTHOOD, to offer up spiritual sacrifices*. Peter told a falsehood, or the priesthood, was given to the christian ministry; for it would be folly to talk of a priesthood, without a priesthood. In verse 9, he called it a royal priesthood. Why royal? Evidently because it is the highest power known; and when Jesus was made high priest of the order of Melchisedec, he had attained the very highest power that was ever given to God's ministry; hence, the term royal, or kingly authority. Thus it is written, the saints shall reign as kings and priests.—Rev. 1: 6; 5: 10; 20: 6; 20: 5.

About the same language is used in Ex. 19: 5, 6. The Lord said unto Moses, "If ye will obey my voice indeed, * * * ye shall be unto me a kingdom of priests." To accomplish this, Israel was to obey his voice, verse 5; but they did not obey, but rebelled in the wilderness, and God gave them a law of "curse," because they would not live by faith.—Heb. 4: 3. And instead of becoming a kingdom of saints; they were a kingdom of sinners.

The prophets have long foretold that the priesthood would be extant during the great preparatory work to precede the coming of the Savior, or end of the world; which would prove the necessity of its existence in the gospel dispensation.

Joel, in the second chapter of his book, says: "Let the priests, the ministers of the Lord, weep between the porch and the altar; and let them

say, Spare thy people." Verse 17.—"I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen." Isaiah says, "And I will also take of them for priests and for Levites, saith the Lord."—Chapter 66: 21. But ye shall be named the Priests of the Lord; men shall call you the Ministers of our God."—Isaiah 61: 6. See also Jer. 31: 8; 12: 13, 14, with many others. All these texts have reference to the time when God shall "redeem the land of Israel, and bring back the captivity of his people." When abundance of wine, corn, and oil, shall be given; and the Israelitish name be no more defamed among the heathen. At this time there are to be priests, "*the ministers of God*;" and if priests, then of necessity priesthood, and a priest's office. Thus "holy men of God, who spake as they were moved by the Holy Ghost," have declared that the priesthood would exist in the christian dispensation. If a priesthood should be conferred, there would be a distinction in the offices of the same; and thus far, there has been shown to be as many as three; that of high priest, apostle and seventy; also that men were called and ordained to fill them.

As further evidence upon this subject, we have the testimony of the fathers; those who were contemporary with the apostles.

THE COVENANT THAT GOD MADE WITH ABRAHAM YET IN THE FUTURE.

BY ELDER ISAAC F. SCOTT.

Dear Herald:

In perusing your valuable pages, I have often read articles in which reference was made to the covenant that God made with Abraham, found in Genesis 17: 7, 8; and have also read articles treating on the restoration of the children of Abraham to the land

so dear to the hearts of all his posterity; the land of Canaan, and around which so many great events cluster, some of which make our hearts rejoice to read the history thereof; while others make us to feel sad and to mourn for the folly and hardness of the hearts of the children of men. I have greatly desired that some abler pen than mine would take this matter in hand of presenting to the saints a clear and scriptural view of this glorious covenant, and the promises made to Abraham's seed long before the covenant was established.

It appears from the history given of Abraham, in Genesis eleventh and twelfth chapters, that he was the son of Terah, who dwelt in Ur of the Chaldees, on the river Euphrates; and that Terah was a descendant of Shem, the eldest son of Noah. Noah lived after the flood three hundred and fifty years. Abraham was born two hundred and ninety-two years after the flood; which, if correct, would make him co-temporary with Noah about fifty-eight years; and if Abraham was fifty-eight years old when Noah died, is it not reasonable to suppose that they were well acquainted with each other, as the earth was not very densely populated at this period of time. Abraham lived one hundred and seventy-five years and was gathered to his people; (Gen. 15: 8, 9); having passed away one thousand eight hundred and twenty-one years before Christ. The opinion appears to be quite general, that the leading of the children of Israel out of Egypt, by the command of God to Moses, and their being brought, (after forty years journeying in the wilderness), into the land of Canaan, was, in part the fulfillment of the covenant made with Abraham, in Gen. 17: 7, 8. And that what was not fulfilled during their inheriting the land under the prophets, judges and kings, is all forfeited by their transgressions; and that the twelve tribes of Israel will never

be gathered to the land of Canaan again; that the house of Judah is cast off forever, and the ten tribes or house of Israel as they were always called after their separation under Rehoboam and Jeroboam; and that after Shalmaneser, king of Assyria, carried the ten tribes away to Assyria, that they were mixed up with the Assyrians and Medes by intermarriage, and have thereby entirely lost their identity; thus they claim that the whole house of Israel are abolished, and God's covenant, that was confirmed by an oath, is gone by the board. We claim that the children of Abraham inhabiting the land, as above referred to, was not the fulfillment of the covenant, nor any part of it; but was the fulfillment of the promise of God to Abraham made twenty years before the covenant was established, and Abraham was not included in this promise; it was given to his seed according to the flesh and to them only.

Before we proceed further let us ask, what is a covenant? It is a mutual agreement between two or more parties to perform some act stipulated.

God said to Abraham, that he would establish his covenant with him forever; that is fixed, ordained, ratified, confirmed. Well when a covenant is confirmed with an oath, and that by two immutable things, (his covenant and his oath), can it be broken, forfeited, or disannulled? We say it can not; for immutable things are not subject to change; they are unchangeable and eternal, and the covenant is declared to be an everlasting covenant, enduring forever, continuing without end.

If the reader wishes further proof in relation to God's covenant with man, examine the covenant he made with Noah. Genesis 9: 8-13:

"And God spake unto Noah, and to his sons with him, saying, 'and I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of

the cattle, and of every beast of the earth. * * * And I will establish my covenant with you; * * * neither shall there any more be a flood to destroy the earth. And God said, this is the token of the covenant which I make between me and you, and every living creature that is with you, for *perpetual generations*. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.'"

This covenant was not confirmed as was the covenant made with Abraham, yet it is for perpetual generations; it is everlasting, and God has kept it inviolate, we believe, about three thousand and nine hundred and seventy years; and the token of the covenant, (the bow in the cloud), is still seen as bright as ever, and the token will be seen and the covenant kept till the end of time; for the God of Abraham is a covenant keeping God.

Now as we have said that the inheriting of the land of Canaan in the past was not in fulfillment of the covenant recorded in Genesis seventeenth chapter; nor any part of the same; but was the *literal* fulfillment of the promise made to Abraham's seed twenty-four years prior to the making of the covenant with Abraham and his seed, we will examine a few verses of the twelfth chapter of Genesis, and see if our position is correct, commencing with the first verse. The Lord had said unto Abram:

"Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him, and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. * * * * And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, *unto thy seed will I give this land*: and there builded he an

altar unto the Lord, who appeared unto him."

It would seem by the reading of the first verse of the above quotation, that Abram received the command to leave his country and his father's house in Ur of the Chaldees from the move they all made, in leaving Ur, for we read, Genesis 11: 31, 32:

"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran."

From the circumstance of their starting for Canaan and going to Haran in Padan Aram so near to the place where the Lord wanted Abram to go, it would seem that they all understood what God required of Abram. And they all remained in Haran until Terah died, then Abram and Lot started with their substance that they had gathered and went into Canaan as the Lord had commanded; and they passed through the land until they came to Sichem on the plains of Moreh; and here the Lord appeared to Abram and gave him this promise, "*Unto thy seed will I give this land.*"

The reader will observe that Abram is not included in this promise, it is to his seed only. Why was Abram not included in it? Because the Lord knew that he would go to his fathers in peace hundreds of years before his seed would inherit the land, and the Lord afterwards explained the whole matter clearly to him; for we find in Genesis 15: 12-18:

"And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years."

But did not the Lord tell Abram eight years before, that he would give them the land of Canaan? Yes; but he did not tell him when they would

come into the possession of the land. Let us read on:

"And also that nation whom they shall serve will I judge; and afterward shall they come out with great substance. *And thou shalt go to thy fathers in peace. Thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.*"

Now we understand how the matter stood between Abram and the Lord; he must go to his fathers in peace, and be buried in a good old age; and his seed must go into a land that was not theirs, and serve strangers four hundred years, and then be brought out with great substance to inherit the land; and they were brought out in exact fulfillment of the word of the Lord, and the nation that they served God did judge. Read the history of God's judgments in the land of Egypt, and the destruction of Pharaoh's whole army by being swallowed up in the Red Sea; and the nation was utterly spoiled.

The eighteenth verse of our last quotation makes our position still more clear, it reads thus:

"In that same day the Lord made a covenant with Abram, saying, unto thy seed *have I given this land* from the river of Egypt unto the great river, the river Euphrates."

Here the promise made in the 12th chapter as previously quoted, "*To thy seed will I give this land,*" is fulfilled. Now the Lord says, "*This day, I have given thy seed this land.*" It belongs to your seed from this day onward, but they must wait the Lord's time to be put in possession of it. But mark you, reader, Abram is not personally included in either the promise or the covenant, but it was made with him *for his seed*; and having these promises established he could go to his fathers in peace; he could rest in hope, knowing that in him and his seed all the families of the earth would be blessed. The reader may now be ready to ask the question; did all these things

transpire without Abram having received any knowledge that he should himself inherit the land? They did not. We read in the 12th and 13th chapters of Genesis, that they passed through the land of Canaan, and because of the famine then in the land, they went down into Egypt; remained there until the famine had passed, then returned to Canaan. Abram and Lot soon separated to accommodate their flocks and herds, and to prevent strife among their herdsmen; and after their separation Abram received the word of the Lord as follows:

“And the Lord said unto Abram after that Lot was separated from him, lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward; for all the land that thou seest, to thee will I give it, and to thy seed FOREVER. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee; then Abram removed his tent and came and dwelt in the plain of Mamre which is in Hebron, and built there an altar unto the Lord.”—Genesis 13: 14-18.

Here we see that Abram was not left in the dark in relation to the will of God concerning himself, as well as his seed; and the reader will also notice that this is not a covenant, it is only a promise to give all the land designated to him, at some future time; the Lord does not say, “to thee have I given it, and to thy seed forever;” but “I will give it,” referring to the future; and when given it will be forever; for perpetual generations; continuing forever in future time.

This promise is in the same situation as the promise to Abram's seed in Gen. 12: 7, “To thy seed will I give this land;” but not forever or perpetual generations; for the Lord knew that they would not keep his statutes and his judgments that he would give them through Moses, and that when they would rebel against his command-

ments which are holy just and good, that then the land would spue them out; therefore the Lord our God ordained all these things in wisdom and for the best good of the human family.

In relation to the times and places of Abram's receiving these different revelations from the Lord; the first, found in Gen. 12: 1-10, it would seem, was received in Ur of the Chaldees, or in Haran. The second, in Shechem, or Shechem.—Genesis 12: 7. Shechem was a delightful city in central Palestine, situated on the plain of Moreh, with Mount Gerazim on the south, and Mount Ebal on the north, and was the place where many great events have taken place, since the revelation given to Abram and the building of the altar unto the Lord; and when the posterity of Abram came in possession of the land under the promises, Shechem fell to Ephraim, but was afterwards given to the Levites and established as a city of refuge. Here Joshua gathered all the tribes of Israel to give them his last charge and make his last covenants with the children of Abraham; after which he died.”—Josh. 24. Rehoboam, Solomon's son, went to Shechem to be inaugurated king over Israel, and the tribes assembled there on that occasion. And in Shechem, Jeroboam, the son of Nebat, was made king over the ten tribes, after their revolt from Rehoboam, and for a time was their capitol; but at present it is a stronghold of the Mahommedans. Abram was seventy-five years old at the time he renewed the promise to his seed. And the promise that the land should be given to him and his seed forever, was given some four years after, or when Abram was seventy-nine years old; and the covenant in Gen. 17: 7, 8, when Abraham was ninety-nine years old, twenty-four years at least after the first promise to his seed; and was given to him on the plains of Mamre.

TO BE CONTINUED.

True Latter Day Saints' Herald.

PLANO, ILL., JUNE 15TH, 1872.

JOSEPH SMITH, EDITOR.

M. H. FORSCUTT, ASSISTANT EDITOR.

V A L E D I C T O R Y .

With this issue, my official connection with the TRUE LATTER DAY SAINTS' HERALD will cease.

For every courtesy extended by the Editor-in-Chief, President Joseph Smith, and by all the employees of the HERALD office and its patrons, I offer my earnest and sincere thanks; for any and every error, I crave pardon.

The influence my connection with the office has given me, I have sought to use for the glory of God, and for the advancement of the work in the interest of which I still hope to be actively engaged, as a foreign missionary.

Should Providence favor the effort to establish the work in Europe; and bless the church with a Publishing House there, I shall hope to receive such a list of subscribers from among the patrons of the HERALD as shall justify the confidence I now feel that the acquaintance formed through its pages, has been mutually beneficial to its readers and the writer.

Trusting that my brethren and I, appointed to foreign missions, with all the missionaries to different parts of our own more favored land, may be sustained in our respective missions by the confidence and prayers of all who love the Lord in sincerity and truth, I bid the saints and friends of the cause a respectful but regretful *farewell*. Yours for Christ.

MARK H. FORSCUTT.

QUOTATIONS IN ARTICLES.

The attention of contributors is called to the importance of making correct quotations.

Do not omit, do not add a single word, or punctuation mark. Do not use capital letters where the original has small letters; nor small letters where the original has capitals. Be sure and give the correct book, chapter and verse. If the quotation is broken by omitting any part that you may not wish to use, insert * * * where the omission occurs. Do not trust to memory in making a quotation; but copy it from the original exactly as it stands there, if the original is obtainable; if not, state that you quote from memory, lest you

inadvertently hereby request the author what he would object to. If you quote from the old edition or the Book of Covenants, use the initials O. E. in giving your reference.

In reading the proof of one article published in this issue, no less than fifty-eight mistakes were found which the author needed not to have made, and which he will not hereafter make, if he observe carefully the instructions here given.

Misquotations, additions, omissions, and even the wrong use of capitals and marks of punctuation, often change the meaning of a passage quoted, and subject the writer and the periodical in which his writings appear to charges of intentional deceit; and, to even the most charitably disposed, convey an impression of carelessness on the part of the author that we would be pleased to say no contributor to any of our publications deserves. We may not all be equally talented; but we can be equally careful.

HOW SHALL I VOTE?

We are sometimes asked, "How shall I vote?"

We cannot answer this question; for the reason that politics is a trade, and not being in the trade we do not keep sufficiently informed to give proper council as to which side should claim prominence over the other.

There is teaching in the Doctrine and Covenants giving the saints to understand that the saints are under obligation to sustain the laws of the countries in which we may sojourn and dwell. Further than this, it is made a duty to seek diligently for good and wise men to fill and act in the various offices in the gift of the people.

Those principles of government that we conceive to be best calculated to perpetuate our political freedom we should foster, avow, and maintain. Those men whom we think the most capable and honest we should sustain in the various necessary offices in the government.

There has hitherto been a sufficient amount of weakness and venality in the administration of the law of the land to prevent, to some extent, the full execution of the law for the protection of the innocent and the punishment of the guilty, and this has resulted in discouraging many of the anxious ones from making any further effort to secure a fair and impartial hearing. These not only do not take part in politics, but they do not even vote. It may be that they are justified; but of this we do not judge.

We think that our best policy is to ascertain, if it be possible to do so, who will best represent the community in the position to which it is proposed he or they shall be chosen, and who will most honestly serve the

best interests of the people, and vote for them if voted for without regard to party lines or party spirit; and make this a rule in all cases.

We have no ambition for political distinction, have no "axes" to grind, and no desire for political spoils; but we are anxious to see good men and competent men in the discharge of the necessary duties attendant upon a condition of freedom compatible with the principles of our national existence. Hence we feel that there must come a time that, as a people, we shall have a sufficient knowledge of the laws of nations, the principles of true government, the local and extended interest of our country, to be able to assist in making the choice necessary.

A correct understanding of the condition of national affairs should not lessen our hope or faithfulness in the church; and an entire indifference may subject us to the assertion that we are not true to the commandment making it necessary for us to sustain the constitutional law of the land.

QUESTIONS AND ANSWERS.

Q.—Is it necessary when administering to the sick, to request neighbors who are not members of the church to go out of the room, when there is but one room?

A.—No. Nor if there be many rooms; unless it should be so directed.

Q.—Why is it that the sick do not always recover, or receive any change for the better, when many promises are made by the elders in the name of Christ; and seemingly with great power?

A.—Because that promises are too often *made* and blessings *commanded*, as a matter of right belonging to the priesthood, rather than as the gift of the divine clemency of God to the believer.

ATTENTION IS CALLED to the SPECIAL NOTICE in this number. Please consider it.

From and after June 17th, of the present month, all the business connected with the HERALD office, and the office of publication, will be conducted under the management of the "*Board of Publication.*" All debts due the office must be paid to them, or their accredited agents, and all debts due from the office will be assumed and paid by them.

All agents of the office heretofore acting by virtue of appointment of Joseph Smith, Editor in charge of HERALD office, will be continued until ratified or dismissed by the executive committee of the Board.

All contracts for labor, in any and all departments of the Office of Publication, heretofore existing with Joseph Smith, Editor in charge, will, by notice hereby given, terminate on the 15th day of June, 1872.

It is hereby requested that all persons indebted to the HERALD office will make immediate payment; as it is desired to settle the outstanding affairs of the present management, before the new comes into possession of the office, books, books of account, and accounts pertaining to the business.

Communications upon general church matters, should be directed to Joseph Smith, box 50, Plano, Kendall Co., Illinois. Those concerning the Church Recorder's business should be directed to Isaac Sheen, Plano, Kendall County, Illinois. Those concerning business connected with the Church Secretary's office, should be addressed in care of Joseph Smith, box 50, Plano, Illinois, until further notice.

Correspondence.

MOUND CITY, Kansas,
March 31, 1872.

Br. Joseph.

Since my last letter, more have joined us, and the work is progressing here with prospects of more soon. Bro. Crawley was up from Missouri and preached with me one week, and the power of God was made manifest in our night meeting. The sick were healed immediately, devils were cast out, and the meeting was nearly equal to the Day of Pentecost. The power of God was made manifest through his servants, confirming the word with signs following. The saints bear a true testimony. May the God of heaven bless his servants every where. I have been true to my God, and he has blessed me in my labor to a great extent.

There is a good opening around where I live to buy land cheap, good land and well watered, both in Linn and Bourbon counties. Improved farms can be bought here cheaper than to go on railroad land and improve them.

More elders are needed here. I have put in all my time faithfully since the branch was organized, and am not tired yet. May God give me strength to preach the gospel while I live. Pray for me that I may prove faithful, and that I may never be a stumbling block in the road. Sister Cox sends her best love to all the saints,

desiring them to pray for her that she may receive her sight. I have put in all my money and time to start and carry this work on. I do not care for time or money, so that the will of God is accomplished. I feel that I am an instrument in his hands. I am willing to yield to the dictation of the true and living God. Many things have been shown to me about this work, so that I have no doubt about it. The time is near at hand when God will accomplish his work upon the earth. I would like if there were any elders passing through, to call and see us. Br. Z. Martin stopped with me awhile, and did good. He helped to strengthen the saints. Direct the saints this way to stop and see the country here. I live five miles west of Pleasanton, two miles east of Mound City.

Your brother in Christ,
GILBERT L. COX.

—♦—♦—♦—
TROEDYRHIEW, Wales,
April 2, 1872.

Br. Joseph:

As Br. John Rees is leaving the Welsh mission, and returning home to America, the matter now is, who shall we have to preside in his place? Will you send one from America, or shall we appoint one here? I have been to the most parts of this Welsh country, and I know the circumstances of the brethren nearly throughout the Welsh mission. I am sorry to say, although there are good men to be found in the church in Wales, the mission

is not able to support any elder to travel without some assistance from elsewhere. If the *Herald* money was allowed to go to help the presiding elder of the Welsh mission, in my opinion, it would be much better than at present. I hope you will try to arrange matters for the benefit of this mission, for there is a good prospect here at present for an ingathering to the church this summer, and I hope and trust that we shall not be without an elder for the want of means to support him. I beg an answer to this as soon as possible.

Your brother in the gospel of Jesus Christ,
 THOMAS MORGAN.

JONESPORT, Maine,
 May 16, 1872.

Br. Joseph:

The work of the Lord is onward. Since I wrote you last I have baptized six persons. I arrived here yesterday from Addison, and on Monday next I shall take the boat for Brooksville, to stay one week; then back to my field of labor.

JOHN C. FOSS.

BOSTON, Massachusetts,
 May 10, 1872.

Br. Joseph Smith:

We, the undersigned, feeling desirous of assisting in the publishing department of the Church, do cheerfully give the sums affixed to our names, to be used as the President and Council may deem fit.

NAMES OF SUBSCRIBERS.

Albert Nickerson.....	\$.25	E. N. Webster.....	\$.50
Wm. Pond.....	.50	Joseph Woodward..	1.00
Geo. Woodward.....	.25	Wm. Alder.....	.50
Mary Alder.....	.25	Mary M. Pond.....	.50
Margaret Woodward..	.25	Ann Woodward.....	.25
Jas. Woodward.....	.25	Josie N. Woodward..	.50
Edgar Woodward.....	1.00		
			\$6.00

We have a hall at 280 Washington street, where we hold Sunday services. There seems to be quite an interest manifested in the latter day work, more than there has been for some time previous. Hoping that the honest in heart may be gathered into the fold, and Zion be speedily redeemed, I remain your brother in the truth.

EDGAR WOODWARD.

BOSTON HIGHLANDS, Mass.,
 April 21, 1872.

Br. Joseph:

The cause here is beginning to look brighter. The saints are hopeful.

The Lord was with us in our last conference at Fall River. Signs of progress are appearing. Next conference is to be held at Boston, June 29th and 30th.

Your brother in Christ,
 E. N. WEBSTER.

16 John st., Limehouse,
 LONDON, England,
 March 27, 1872.

Br. Joseph:

After a long silence, I once more write to you. I should have written before, but I have had no good news to tell of the work in London for the last year, but I have a little for this, as far as it has gone. We baptized a man on Feb. 4th; and his wife on Feb. 25th, and another man on March 17th, whom we baptized in the Victoria Park at 7 o'clock in the morning, when we were blest by a light from heaven coming down on us, and making our hearts to rejoice in the God of our salvation. We labored hard all last year, both out doors and in, but without success. I preached four or five times a week to large congregations in the open air; but when they heard that we were Latter Day Saints, we got assailed with abuse on account of Brigham Young; for he was in everybody's mouth, even the children in the streets were singing lewd songs about him; but thanks be to the Almighty God, the people begin to know the difference between the Brighamites and us, now. I, with some of my brethren, have begun out-door preaching this year. For over two years, I kept my own house open for a preaching place; but as I saw that the Wesleyans had made a new hall, and also the Free Gospel Mission had a new hall in the Mile End Road; I felt that we were in the back ground, and the Spirit said, "God wants his standard raised in this road again." And as the Temperance

Hall was to let, which we had when Bro. Ells was here, I spoke to the brethren about taking it. I got their sanction, and promise to help to pay for it. I went and took it, and we opened it on Sunday, Feb. 25th, when the Lord blessed us mightily with his Spirit, and made us glad. We are giving lectures every Sunday evening, and a few are coming to hear. We have had ten thousand more hand bills printed for distribution in London. My daughter has been canvassing for the *Hope*, and has got four subscribers who will take seven copies between them. Love to all in the office. Your brother in Christ,

THOMAS BRADSHAW.

MILTON, Santa Rosa Co., Florida,

April 23, 1872.

Br. Joseph:

I have been trying to open up several new points or fields of labor lately, as have also several other of the brethren.

In company with Father Kennedy, I went to a place called the Ferry Pass, on Escambia River, or rather at the head of Escambia Bay. On the 13th inst., by invitation of Mr. E. Whitmire, who had built a meeting house near his place, and wished to hear the doctrine of the saints expounded in it. Having so many calls for labor, I could not go there till the time mentioned. As there was no ferry in operation, we had to make the twenty-five miles on foot, in Florida sand. Arriving at Mr. Whitmire's office, (for he is a timber inspector), we learned that two other "Parsons" had appointments for the Sunday, a Rev. Mr. Miller at eleven A.M., and Mr. Turner at 4 P.M. Friend Whitmire seemed to regret this being the case, but through ignorance on my part of these gentlemen's appointments, and by Mr. W. not receiving my note till a few days before my arrival, it could not be helped.

However, we concluded that we could get in an appointment somewhere between eleven and four o'clock. There had not as yet been any preaching in the house, and

I felt somewhat desirous that *the gospel* should be preached first, and last, and all the time there. Of course we desired this strongly enough to hope that the opportunity might be afforded, and to *ask* that it might be so. Saturday night came, and also Sunday morning; but no Mr. Miller, of the Baptist persuasion. After waiting about twenty minutes beyond the time of Mr. M's. appointment, upon invitation of Mr. W. and a Methodist class leader, or local preacher, I entered the stand, and discoursed with much freedom on the rise and fall of the the Church of Christ of Former Day Saints.

During the discourse I *hinted*, for the benefit of our Baptist friends, that John the Baptist did not "constitute" a church of the Church of Christ; nor was in it himself; neither ordained at any time any "elder or deacon" in or out of that church, and therefore if John was the founder of their church it could not be the Church of Christ, but another organization entirely.

Of course, as Christ and the apostles never were personal in their remarks to Pharisees, Sadducees, Lawyers, Scribes, etc., it is wise for us to always refrain. Our Methodist friends were particularly interested and delighted in learning that John Wesley occupied similar ground as the Saints did on a number of points, and that we were on these points nearer "original Methodism" than themselves. Is it not amusing and yet saddening to observe how animated the countenance, and how attentive the eye and ear become at the mention of the name of Wesley, Knox, Calvin, Luther, Campbell, or others, and how indifferent the same parties are to the name and teachings of Isaiah, Joel, Paul, Peter, or even Jesus Christ?

After meeting, different parties were heard to express themselves as having no objections to find, and were quite pleased. I have found in my brief experience that it is not so much the plainness or the boldness of the speech of the preacher that offends the honest among the sects, as the

manner in which the truth is spoken, and the spirit that appears to animate the speaker. The people are not offended at the truth when they see that love for their soul's welfare, and a desire to do them good are the motives actuating the teacher.

I left another appointment for the first Sunday in May, conditionally however, as Mr. Whitmire seems disposed to let some denomination dedicate and control the house; his good lady being a Baptist, that people may obtain control of it. If we had a branch there, we could probably get a claim in; but as it is, we may through this movement not get much chance to preach there again. Yet Mr. W. may require this right for us. It requires a good deal of "grit" and independence of mind for men of the world to face the frowns and slurs of the sectarian kingdoms, in standing up for that "least honorable" member of the "body."

On our return from the head of the Bay, I spoke in Br. Pressley's house, where Brn. J. J. Cooper and W. W. Squires have been keeping up appointments lately. There is a fair prospect of several uniting here.

Last Sunday, I preached about eight miles from Br. Kennedy's, where Brn. L. F. West and Isaac Beebe, in connection with James Calhoun, have preached several times. Some here may obey at the next appointment. An invitation came at that meeting from a point eight miles below, for meetings. I gave liberty for an appointment to be made, expecting Brn. I. Beebe and Aaron J. Odom to fill it. I am endeavoring to arrange a circuit system here, and trust soon to have every elder in this part of the district especially occupying some point every Sunday. I find that those elders who are willing to listen to the counsel of conferences and their presiding officers, are doing and will do more good, and keep out of more trouble and vexatious broils, than those who desire to be independent of the authority of Conferences or superior officers, and to preach

simply as the "Spirit may direct;" for I observe they either do not get any directions from this source, or else do not heed what they do receive. Br. W. J. Booker, in the upper part of the district, writes that he is doing all he can under the circumstances. It is a pity that the hands of good and able young men like Br. B. cannot be, or are not loosed, so that they can go out into the field. There is at present quite an earnest spirit observed among the elders, and a determination to be more active in the work. I have good reason to believe that if the present spirit of unity and zeal continues throughout the year, that the Southern mission, or at least this part of it, will show a goodly increase in numbers, and in spirituality among the members of the church. The church has been favored lately by the calling of Br. A. J. Odom to the eldership; if he continue humble and faithful, the church will hear often a good report from him. I find two things, at least, to have worked quite successfully here; one is to get all the elders but one away from their branch meetings; *i. e.*, on Sunday, and let that one conduct the meeting. The other is to sometimes get them all away, and the priests too, and let the teachers and deacons get a little experience in the matter. Too many elders in a branch idling their time away, and feeling envious of those who may be called to preach or administer in the ordinances in preference to themselves, always produce evil fruit. There are many obstacles in the way of successful labor here that are not found in other places, and without alluding to them, I would earnestly request the prayers of the saints universally in our behalf. The climate at this season of the year affects my physical system quite visibly. As last spring, so this, I find myself so exhausted after two efforts at preaching on the Sabbath, that I do not recover from the effects for a couple of days. The brethren warn me against too much mental exercise, or bodily either. One elder from abroad paid the penalty of

over exertion, and the church lost an earnest and successful laborer, Br. T. H. Wad-
del. Pray for us.

Yours in love and truth,
T. W. SMITH.

NEW TREDEGAR, Wales,
March 24, 1872.

Br. Joseph Smith:

Br. J. E. Rees is a very good man, and a very faithful missionary in the cause of truth. He has done much good in Wales, both among the saints and the people of the world, besides that, he is a man that is very much beloved by the saints. I am sorry to think that he is about to leave, or to emigrate back to America. Br. T. Morgan, President of the Southern District, is talking about emigrating to America, too. If Br. Rees and Br. Morgan emigrate, it will be a great loss to the saints in Wales to lose two of their best men, except two of your good elders will please to come over the Atlantic Ocean to take their places, by your permission.

Yours in Christ,
E. MORGAN.

MEDOC, Jasper Co., Mo.,
March 27, 1872.

Br. Joseph:

Thinking that my brethren and sisters whom I have not seen for some time might feel interested to know whether I am dead or alive, I take this opportunity of informing them that I am not dead, neither have I ceased my efforts to spread the gospel of the kingdom wherever I can go; but having found the bottom of my purse, and having six campfollowers to provide for, I can not labor as much for my Master as I could wish. However, I preach near home from one to four times a week, and have baptized one lately near home. I started three weeks since to visit the Pleasanton branch, some seventy miles distant; went to the Willow branch on foot, when Brn. John Miriam and Jasper Richards kindly furnished me with a

horse. I went to Fort Scott, where I was kindly entertained by Brn. Charles and Henry Wagner, who are wholly devoted, body, spirit and purse to the cause of truth. On Sunday I went to Br. McIntire's, where I met Br. Gilbert Cox, President of Pleasanton branch; preached Sunday and Sunday evening in that settlement in the school house. Monday I baptized three, reaping the fruits of other's labors. I preached Monday evening two miles from there, when a very prominent gentleman of the place politely inquired if I would swallow a dose of strychnine to convince them that I was a true believer, as it is written in Mark 16th chapter, etc., when I as politely informed him that it was also written, "Thou shalt not tempt the Lord thy God," and referred to sign-seekers from his Satanic majesty down to the wicked Jews, and to the spirits of devils working miracles to deceive in the last days. He admitted his error, and I think the people were edified. After preaching, went fifteen miles to the home of Br. Cox. Sent a note to an Adventist preacher saying that I was on hand as per written agreement; subjects: soul-sleeping, spiritual gifts, and divine authority of Joseph the martyr; but he was so busy that he could not leave home. Tuesday evening preached in Spiritualists' hall, Pleasanton, audience principally Spiritualists, when I was impressed by the Spirit to take up the history of pre-existence from the time when the morning stars sang together, tracing the history of the great war in heaven to the time when it was transferred to the earth, on down to the great battle of Armageddon. Some who were very near being Spiritualists, admitted that they were the spirits of devils working miracles. Wednesday eve all the saints, by request, went to the United Brethren prayer meeting, near Br. Cox's; took part in meeting, preached to them Tuesday evening, when many admitted the truth, and wanted to hear more. I was also requested to go to other places. Preached

Friday eve in my brother George Crawley's house, with good effect. Saturday and Sunday at Br. Cox's. Sunday evening, saints' meeting, when we were richly blessed with our Father's Spirit. Monday returned to Fort Scott, where Bro's. Wagner had a school house, and I was to preach on the Second Advent; house full. Read Matt. 24th chapter, and preached the gospel of the kingdom; referred to days of Noah, gathering of Israel, stick of Joseph, sealed book, etc., to come forth before second advent. Advent preacher took exceptions to sealed book. At the request of many, staid and preached Tuesday evening; invited remarks, especially invited Advent preacher. He had nothing to say; but was very friendly. He invited me to visit him. The good people of Fort Scott said, "Be sure and come again, and come and stay with us." One man in bidding me good by, dropped a small bill in my hand.

D. S. CRAWLEY.

WAYNESBURG, Stark Co., Ohio,
April 19, 1872.

Br. Joseph:

I was ordained to the office of a priest one year ago last March, and I have been preaching off and on, through the summer and winter, to assist my father, who is old and infirm. The churches here lately held their meetings,—yearly revival meetings, and I was invited to come to the Methodist meetings several times; so I went, and they had a noisy time. The last night I went, they gave in their experience, and I was forced to my feet. I gave my testimony, and told them what they must do to be saved. After I sat down, the old preacher got up and went on at a terrible rate, with "Delusion, false prophets, a thing got up by Joe Smith, it is Judaism, Church of Jesus Christ of Latter Day Saints, I despise such a church, it is a religion almost from hell." God forgive such a man. After this their revival stopped; they did not do any good after that night, for the Lord gave me

great liberty, and they heard things that troubled them spiritually. I commenced to hold meetings in a private house about the first of February, and continued until about the middle of March, during which time two gave in their names for baptism, and others are believing. I preached twice a week on evenings, and twice on Sunday, and had a crowded house. Some came to hear a boy preach; but thanks be to God, they were satisfied that there was truth in what they heard. One who was baptized had been a "Campbellite," and his old friends do not seem to like it very well. Your brother in Christ,

JOSEPH F. McDOWELL.

LEWISTON, Illinois,
May 21, 1872.

Br. Joseph:

I am just home from preaching the funeral of an old gentleman 77 years old. Although not a member of the church, he requested that I should preach his funeral discourse. I was called upon to officiate at the death of his wife in January last, and now the old gentleman has passed away. They were once considerably prejudiced against us as a people; but had come to a different conclusion lately. I was invited out to preach in their school house to-day, and shall go in three weeks, if I live. I had a large audience to-day. I understand that Br. Blair is at Bryant; if so, I shall see him soon. I go to Bryant next Sunday to fill my regular appointment. They have opened their large school house, the like never was known before. I feel to rejoice at the change that is taking place in the minds of the people, for the better, I trust. May God assist to speed the work. I am working wherever an opportunity offers, and gaining fast upon the minds of some, so much so that they are investigating thoroughly, and have avowed their belief in the cause in strong terms. I hope the time may soon come that I shall be able to remit something for the benefit of the needy ones. I have lost

over \$500 in six months in the mill; but I wont cry. Give my love to all my friends and brethren, and accept the same from your unworthy brother,

T. F. STAFFORD.

WATSONVILLE, Cal.,
May 15, 1872.

Br. Joseph:

We, the undersigned, members of the Watsonville Branch, being desirous of casting in our mites to assist in bearing the loss of the Hymn Books, destroyed in the Chicago fire, send the amounts set opposite our respective names:

Daniel Brown, \$2.50; Mary Ann Brown, \$1.00; Richard Smith, 50 c.; Sarah Smith, 50 c.; Sarah Eliza Smith, 50 c.; Mary Jane Smith, 25 c. From the Alameda Creek Branch: Martha Young, \$1.00. Total, \$6.25.

Your brother in Christ,
DANIEL BROWN.

KEEL RIDGE COAL BANK, Penn.,
April 26, 1872.

Dear Herald:

God has blessed us with the gifts of the gospel. The gift of healing has been with us, and some of the world has acknowledged that the hand or power of God is with us, though at first they were very sceptical. They were at our saints' meeting, and we had the gift of tongues. Some of them said it was Gallic, others said it was Welsh; and the brother who spoke in tongues was an Englishman, and knew no language but English. We cited them to the fourteenth chapter of 1st Corinthians, and thank God, they have acknowledged Paul to be right in this matter. Six of them were inducted into the kingdom of God by baptism on the 6th day of April, the 42nd birthday of the church. Brn. Brown and Lloyd officiated on the occasion. While Br. Brown was speaking on the organization of the church in 1880, the sun was shining on the water at the time, and the Holy Spirit came to bear witness of the truth.

The priest of our branch was taken with a fever, and was nigh unto death. The elder lived four miles from him, but he was sent for, and when he came he found him in a raging fever, with inflammation in his side, and almost delirious. Some of those who have since been baptized were in at the time, and thank the Lord they saw the brother recover from that hour. His partner declared when she saw the elder come in at the door of the house, that her husband would be healed. Faith was in that house. O, that we had more faith. If we had the faith of Abraham, we could do the works of Abraham.

One of our new members had a dream some time before he joined the church. He thought he was at a large railroad station, and saw the ministers of all sects of religion there. They were discussing which of all the religions was the right one. All at once, when confusion was at its height, the train came in, and very quick the conductor opened the door, and announced to them that the Latter Day Saints was the right one. The brother has now his ticket for eternal life. May God help him to hold it fast to the end of his journey. Yours in Christ,

JOHN McMILLEN.

Box 39, Tabor, Fremont Co., Iowa,
April 1, 1872.

Elder Mark H. Forscutt, Sec'y.,—Dear Bro.

The above date reminds me of my duty to "report to Secretary every three months." During the quarter, January 1st to March 31st., I have preached in Hamburgh 6 times, in Plumb Creek 5, Glenwood, Hillsdale, Nebraska City, and Council Bluffs, three times each, at Red Oak Junction 4 times, at Wheeler's Grove, Camp Creek, and Dutch Hollow, twice each, at Emerson, Sun Rise, College Hill, Shanendoah, and Mill Creek, once each, making 38 public discourses; but have only baptized five, three in Plumb Creek, one at Hamburgh, and one at Red Oak Junction. I have attended three Confer-

ences, Manti, Nebraska City, and Council Bluffs. At all the above places there is a call for more preaching, and meetings have been well attended.

Your fellow laborer,
E. C. BRAND.

SPANISH TOWN, San Mateo Co., Cal.,
April 27th, 1872.

Dear Br. Joseph Smith:

Though advanced in age, (in my 66th year), yet the Lord still blesses me with perfect health, (or as near perfect as can be), so that I have been enabled to travel some with horse and buggy, though the unfavorable season has hindered me, and in my weakness preach the gospel. My labors have been confined chiefly to the cities of San Francisco, Stockton, and Sacramento, and occasionally, when the weather would admit, I have visited and preached in the country. From our October conference, to the Annual Conference in April, I traveled constantly in the counties of Sonoma, Contra Costa, Alameda, San Joaquin, and Sacramento, until the rainy season set in, and found in all my journeying a better feeling towards the latter day work, than ever before, in every place where I have been. The people were anxious to hear and investigate our principles, and though I have done but little, yet I trust that the seed sown, will, ere long, spring up, and bear precious fruit. I have baptized eighteen precious souls the past winter, and others are waiting for the moving of the waters, and some one to put them in. California stands in need of more laborers, at least, it seems to me so; for quite a number of good and efficient workers have left, such as F. C. Warnkey, M. B. Oliver, D. S. Crawley, and N. Stamm, and but few are left; and some of them are going to leave soon, and unless the Lord raises up more laborers soon, I fear that some of the wheat will fail to be gathered by the few old, worn-out laborers that yet remain. Well I feel sometimes as though I would like to retire to that land from

whence I was once driven by mob violence, and assist to build up the waste places, as the Lord has said, that they who are alive and remain, and are pure in heart, shall return, and then I say, "O Lord, let me be pure in heart, ere I return, for I have learned that the children of the kingdom cannot pollute that holy land with impunity."

We had an interesting Conference on the 6th, the largest assembly ever had on the Pacific Slope. Union characterized all our deliberations, and all seemed desirous to do all they could to advance the latter day work. Only three Elders, however, volunteered to go into the field and spend their entire time, although there were twenty one Elders present. Some however thought they could spare a part of their time in the field. I suppose *all* intend to do what they can. I feel encouraged, and believe that the work is going to take a new start in California, and though the actual workers are few in number, yet if *they* are energetic and persevering, the Lord will crown their labors with success, and ere long raise up more laborers, to carry on the work to his glory; and that this may be the case, I feel ever to pray. Your Brother in the gospel.

HERVEY GREEN.

BINGHAMPTON, Outagamie Co., Wis.,
May 12th, 1872.

Br. Joseph:

The work is still onward here. Three precious souls were born into the Kingdom to-day. They were Germans, and were the fruits of the labors of Br. Matthias Lampert in the ministry. Last year nine new members were added by baptism, to this Church. One, an aged man some seventy two years old, whose hospitality has long been known to the saints here. Two were members of the Roman Catholic Church; but when they heard the fullness of the everlasting gospel preached by the servants of God, they received the truth and obeyed it. Some of the others were

members of protestant churches, and some were the children of the saints. May all endure to the end and be saved. Last week Br. Wait went out to Flintville in Brown County. The Branch there had become disorganized through some local difficulties; but he induced the saints to reorganize themselves into a branch again. Br. William Franklin was elected president.

Br. Wait has preached in Waupaeca Co. several times during the winter, and also in other places as his circumstances would permit.

Br. Lampert has been preaching once in two weeks for some time to the Germans in the towns of Center and Freedom in this County.

My own labors have chiefly been confined to the church here. Still I have preached at Flintville and other places several times with good liberty, and found some enquiring the way to Zion with their faces thither-ward, and who, I trust will yet become subjects of our Father's kingdom.

We would be pleased to have elders come here and instruct us more perfectly in the ways of righteousness.

Yours in Christ. G. WATSON.

JOHNSONVILLE, Illinois,
April 7, 1872.

Dear Herald:

I have long had a testimony to bear in favor of Br. Joseph's claim; but seeing so many, I thought my little one would not make it any stronger; so I have never given it. Two things have decided me now to write.

Some time ago, a Brighamite stated here while preaching, that there never had been any evidence given that young Joseph would take his father's place. Again, a brother, speaking of Sr. Cline, said it was the first he ever heard on the subject. I will give him another one. In the year 1844, not long after Br. Joseph was killed, I asked Br. John E. Page who would lead the church now that our prophet was taken

away? He said to me, "Sister Reed, the time will come when little Joseph will take his father's place." I was a member of the Pittsburgh branch at the time, and Br. Page was presiding elder. I looked for that to be fulfilled for twenty-five years, and then behold the news goes forth, "Young Joseph has taken his father's place." Brethren and sisters, if ever I felt like shouting, it was then. I did rejoice; for the news was to my soul like pure water to one famishing with thirst. This is true and faithful, God bearing me witness.

M. CLEMENTS.

INDIAN RIVER, Maine,
April 20, 1872.

Br. Joseph:

The work is rolling on here. I am preaching and baptizing; pray for me Brn. Joseph and Mark. I have baptized nine here, and there were others came forward last evening as candidates for baptism. Yours ever, in the gospel,

J. C. FOSS.

Conferences.

London District, England.

Conference held at 16 John-st., London, Eng., Jan. 7, 1872; C. D. Norton presiding, T. Bradshaw clerk.

Officials present: 5 elders, 1 priest.

Minutes of last conference read and confirmed.

Elder T. Bradshaw reported, stating that he did about six weeks' out-door preaching after last conference. The saints were very backward, and very few came to the meetings, some because it was so far from their homes, and some from other causes. They had not increased any in number this quarter, they still remain 6 elders, 2 priests, 2 deacons and 17 members.

Elder Owen had not done much out-door preaching since last conference, owing to bad weather. He had preached the gospel to the Christadelphians, and was in hopes of seeing the fruit of his labors among them before long.

Elder J. Rooke had not done much to

bring souls into the kingdom of late; but he felt like doing better this year. If we had the printed word he could go from house to house with it on the Lord's day morning, and speak to the people, and try to get them to come to our meetings and hear for themselves. He felt to pray to God to send some one here to help roll on the work with us, such a one as Br. David Smith, one that was filled with the fire of the Holy Ghost.

Elder Norton was sorry that the saints were so backward. He knew that some would be here, but could not come on account of the distance from their homes, and some from circumstances they had no control over. If Br. Owen was requested to take a hall by himself, he would do so; he was glad we had such a man in our midst. He was glad to hear the resolution Br. Rooke had come to, but as to the printed word, he was sorry to say we were too poor at present to be able to get any. He would pray to God for some one to come to this country, and would write to Br. Joseph Smith, and mention the subject to him.

Elder T. Bradshaw wished to resign his office as clerk to the conference, as he felt bound by it.

Resolved that Br. Bradshaw's resignation be accepted.

Resolved that Priest Joseph Howarth be clerk to the conference.

Resolved that we sustain Br. Joseph Smith and all the authorities of the church in righteousness; Br. C. D. Norton as president of the London Conference; Br. T. Bradshaw as president of the London branch, and each other in righteousness.

North-West Missouri District.

Conference held at Br. Bevins', Starfield, Feb. 24 and 25, 1872. L. W. Babbitt, president; W. T. Bozarth, clerk.

Official members present, 34.

The St. Joseph, DeKalb, Starfield, Far West, Waconda, and Bevier branches reported.

Resolved that St. Joseph branch does not endorse any local council in said branch, and will not acknowledge any council in said branch, except the council of said branch, which consists of the President, Priest, Teacher, and Deacon.

On motion the resolution was adopted by the conference.

It was decided by conference that it was the right of a Priest to preside in the absence of the presiding elder of a branch.

The following elders were present and reported: W. Litz, F. M. Bevins, W. Sumnerfield, A. J. Blodgett, J. S. Lee, L. L. Babbitt, J. Steel, T. J. Franklin, C. Miller, W. T. Bozarth, W. Kinyon, J. D. Cravens, D. J. Penel, J. Wood, W. R. Huscroft, A. Bishop, E. E. Binstead, A. N. Caudell, B. Watson, and L. W. Babbitt. All seemed to be in good spirits.

Elder A. J. Cato was expelled for unchristian-like conduct and contempt of conference.

The word was preached on Sunday by Elders T. J. Franklin, F. M. Bevins, and Wm. Litz. Sunday evening, sacrament and saints' meeting.

Br. F. M. Bevins was elected Bishop for this District, and recommended to General Conference, at St. Louis, April 6, 1872, for ordination. The district appears to be in good condition at present.

The authorities of the church were sustained in righteousness.

Conference adjourned to meet at Far West branch, May 25th, 1872.

South-Eastern Illinois District.

Conference held at Caudle School House, near Xenia, Wayne Co., Ills., March 1st, 1872. T. P. Green, president; I. A. Morris, clerk.

Branch Reports.—Dry Fork: 25 members, including 2 elders, 2 priests, 1 deacon; 1 child blessed. B. F. Kerr, president; John Simms, clerk.

Brush Creek: 61 members, including 3 elders, 1 priest, 2 teachers, 1 deacon; 2 baptized, 1 marriage, 1 died, since last report. I. A. Morris, president; J. B. Henson, clerk.

Elm River: 12 members, including 1 priest, 2 teachers. Thomas P. Green, president; George Darr, teacher.

Mills Shoals: 12 members, including 1 elder, 1 teacher, 1 deacon; 1 child blessed. James B. Prettyman, president; Charles W. Prettyman, clerk.

Deer Creek: 25 members, including 5 elders, 1 priest, 1 teacher, 1 deacon. Preston Asa, teacher; Wm. Thatcher, president.

Little Wabash and Odin branches not reported.

Money in treasury 50c.; Wm. Rawson, treasurer.

Elders B. F. Kerr, G. H. Hilliard, B. S. Jones, James B. Prettyman, Joshua B. Prettyman had baptized 1, a descendant of the Cherokee Indians, B. H. Ballowe, and I. A. Morris, reported.

Resolved that all branches who have not recommended their elders for a renewal of license be requested to do so as soon as possible, and forward the same to the District Clerk.

Priest T. P. Green reported.

Resolved that at next conference we agree to pay for all books on hand.

Elder Benjamin S. Jones offered his resignation as Bishop, *pro. tem.*, which was accepted.

Resolved that the Elders mission themselves during the next quarter.

Resolved that Elders B. S. Jones and G. H. Hilliard be appointed a committee to visit the Odin branch to arrange matters there.

Resolved that T. P. Green be appointed to General Conference, to be held in St. Louis, April 6th, 1872.

Father Green offered his resignation as president of the district, which was unanimously accepted by the conference.

Elders B. S. Jones, G. H. Hilliard, and I. A. Morris were each voted for in their turn for president of district. B. S. Jones received 5 votes, G. H. Hilliard 11, and I. A. Morris 2. Br. Hilliard being elected accepted of the position, and requested the co-operation of all the brethren to assist him in the district.

Officials present: elders 8, priests 3, teachers 2, deacons 1.

Resolved that we sustain all the authorities of the church in righteousness.

Brn. Hicklin; Hilliard, Jones, and Green preached.

Adjourned to meet in Deer Creek branch, June 1st, 1872.

Southern District, Wales.

Conference held at British School Room, Tanyrstrad, Glamorganshire, Wales, Feb. 29, 1872. T. Morgan, president; E. Morgan, secretary.

E. Morgan, D. Griffith, and T. E. Jenkins, preached.

Branch Reports.—Merthyr Tydfil: Sev-enties 1, elders 5, received by vote 2, lay members 3, total 9. John Watkins, pres.

Aberamman: 10 elders, 2 priests, 2 teachers, 1 deacon, 1 received by letter, total 26. D. Griffiths, pres't.; D. Davies, clerk.

Tanyrstrad: 2 elders, 5 lay members. T. Smith, president.

New Tredegar: 4 elders, 1 priest, 1 teacher, 21 lay members, total 27; 8 out off since last conference, others on the back ground. E. Morgan, pres. and sec.

Elders Wm. Morris, T. Morgan, and J. E. Reese, preached.

Resolved that we sustain Br. Joseph Smith as president, and the authorities of the Church of Jesus Christ of true Latter Day Saints.

Evening service, Elders D. Griffiths and J. E. Reese preached.

Adjourned to meet at Aberamman, Glamorganshire, May 25th, 1872.

Pittsburgh District.

Conference held at Pittsburgh, Penn., March 16 and 17, 1872. James Brown, president; Wm. H. Garrett, secretary.

Minutes of last conference read and accepted.

The following branches reported, and reports were accepted: Pittsburgh, (one added by baptism), Banksville, Bethel Star, Belmont, Brookfield, Church Hill, and Fairview; Waynesburgh not reported.

The following officials reported, and reports accepted: apostle Josiah Ellis; high priests Joseph Parsons and Jesse Price; elders Archibald Falconer, Jacob Reese, Thos. E. Lloyd, Jas. Brown, John McMullen (by letter), Jas. McDowell (by letter), Wm. Lewis (by letter). Priests Samuel McBurnie, Wm. H. Garrett; by letter Robt. H. Davis, Thos. A. Lathrope. Teacher Wm. Lawrenson, Hosea H. Bacon, David Strachan. Deacons John G. Gillespie, Robert McBurnie (by letter).

Br. Jos. Parsons, as district book agent, reported. Had received \$45 for subscription to *Herald*, and \$3.25 for tracts, which was sent to *Herald* Office. Report accepted. He then offered his resignation of the office, on account of removal, which was also accepted.

The Secretary reported having received the license of elder H. M. Wilbraham, having requested it by instruction of Conference for negligence in reporting to conference his labors, according to resolution thereof.

Br. Jesse Price, treasurer of the fund to aid in the erection of a meeting house at Fairview, W. Va., reported had received \$7.25 altogether; report accepted.

Resolutions.—That elder Thos. E. Lloyd labor in the vicinity of Bethel Shaft, Pa., the next three months.

That Wm. H. Garrett be district book agent.

That the Secretary draw upon the district for the sum of \$10 to be used in the purchase of a book for a record of names, and stationery, etc., proportioning the

amount according to the number of members in each branch, and by this resolution is authorized to make requisition upon the presidents of branches for their proportion of said amount, and when money is obtained, is authorized to purchase the book.

That this conference recommend to the Secretary of the Church W. H. Garrett for a license as district clerk.

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

That we sustain Br. James Brown as district president.

Josiah Ells preached upon priesthood.

Officials present: 1 apostle, 2 high priests, 3 elders, 3 priests, 3 teachers, 1 deacon.

Adjourned to meet in Pittsburgh June 8th, 1872.

St. Louis Sub-District, No. 1.

Conference held at Gravois, March 3rd, 1872. A. Reese, president; W. T. Kyte and S. Blackie, clerks.

Brethren Reese and Hazzledine gave addresses.

Minutes of last conference read and accepted.

Resolved that the minutes be read at the close of each conference before adjournment, and if necessary, corrected.

Branch Reports.—St. Louis: high priests 1, elders 17, priests 5, teachers 5, deacons 2 received by letter 2, by vote 2, removed 2, expelled 14, lay members 224, aggregate 254, ordinations 1, children blessed 4. Wm. Anderson, president; W. T. Kyte, recorder.

Treasury.—Balance on hand last report \$53.31, received since \$4.50, total \$57.81; To Br. J. Clark for hall committee \$53.30, balance on hand \$4.51. W. T. Kyte, treas.

Dry Hill: 33 members, including 6 elders; removed by letter 4. Wm. Gettings, president; Joseph Knowles, clerk.

Gravois: members 56, including high priest 1, elders 4, teacher 1, deacon 1, scattered 3, children blessed 1. Wm. Hazzledine, president; W. Ridler, clerk.

Ebenezer S. School: scholars 12, teachers 2. John Sutton, superintendent.

Elders J. X. Allen, W. Smith, James Anderson, and Wm. Thomas, reported.

The president appointed J. X. Allen to draw up a plan for volunteers to go out and preach at the different branches.

Officials present.—2 high priests, 13 elders, 2 priests, 2 teachers, 2 deacons.

Brn. A. Reese and J. X. Allen preached. Adjourned to meet at Dry Hill, June 1st, 1872.

Western Maine District.

Conference held at the house of Thomas Ames, March 22, 1872. G. W. Eaton, president; M. R. Cousins, clerk; Thos. Ames, assistant clerk.

Minutes of last conference read and accepted.

Branch Reports.—Green's Landing: 2 elders, 2 priests, 32 lay members, 1 baptized, 2 cut off, total 36.

Brooksville: 3 elders, 1 priest, 1 teacher, 1 deacon, 19 lay members, 1 died, total 25.

Deer Isle and Bear Isle not reported.

Officials present: elders 6, priest 1, teacher 1. The inclemency of the weather doubtless prevented many from attending conference.

Resolved that we sustain all the spiritual authorities of the church by our faith and prayers, and do all in our power to sustain the *Herald* and *Hope*, and like publications.

Resolved that we aid our president in his labors of love, as much as in our power.

Preaching by Elders G. W. Eaton, Thos. Ames, and others.

Adjourned to meet with the Bear Isle branch, June 21, 1872.

Central Nebraska District.

Conference held at Saints' Meeting House, Omaha, Neb., May 4, 1872. Geo. Hatt, president; S. Butler, clerk.

Minutes of last conference read and approved.

Branch Reports.—Omaha: 1 seventy, 10 elders, 2 priests, 3 teachers, 4 deacons, total 80, disfellowshipped 3, children blessed 2, marriage 1. Wm. Ballinger, pres.; Geo. Sylvester, secretary.

Omaha Scandinavian: 2 added by baptism, 1 death, 30 members including 5 elders, 1 teacher, 2 deacons. John Christensen, pres.; Hans Nelson, clerk.

Columbus: 1 high priest, 11 elders, 2 priests, 1 teacher, 1 deacon, total 61, children blessed 2. H. J. Hudson, president; Chas. Brindley, clerk.

Desoto: 28 members, 4 elders, 1 teacher, 1 removed by letter. S. Butler, president and clerk.

Elders' Reports.—Elders Ballinger, S. Butler, J. Avondet, Waterman, Broadbent, Medlock, and M. Fyrando reported.

Elders Broadbent, Waterman, and Medlock, volunteered to labor for the next three months.

Preaching by M. Fyrando and the president.

Ole Mattson and Andrew Johnson were ordained to the office of elders.

Officers Present.—1 seventy, 13 elders, 1 priest, 4 teachers, 2 deacons.

One child blessed.

All the spiritual authorities of the church were sustained in righteousness.

Adjourned to meet at Columbus, Neb., at 2 P.M., Aug. 3, 1872.

Northern Illinois District.

Conference convened in All Souls' Church, Janesville, Wis., at 10 A.M., May 18, 1872. Elder Henry A. Stebbins, pres.; Elder Samuel H. Gurley, clerk, *pro tem.*

Janesville was reported by president N. Dutton as in good condition, but numerically unchanged from last report. Plano, 139 members, 4 baptized since last report, 2 removed by letter, 1 child blessed. Mission, 64 members, 5 removed by letter, 1 expelled. Fox River, 48 members, 1 removed by letter. Boone Co., 14 members, same as last report, 1 child blessed.

The Burlington, Marengo, Batavia, Amboy, Sandwich, Leland and Wilton Centre branches were recorded as remaining the same as when last reported.

Reports of Delegates.—Pres. N. Dutton feels quite encouraged, and prospects are brighter in Janesville. Pres. A. B. Alderman stated that the Boone County saints were enjoying the Spirit, and were holding meetings regularly since reorganized. Pres. J. C. Gaylord reported Burlington saints strong in the faith, and though there is some difficulty, yet he hoped it would soon be overcome.

Afternoon Session—Officials Present:—1 of first presidency, 1 high priest, 2 of the seventy, 6 elders.

Reports of Elders.—O. N. Dutton, D. H. Smith, N. Dutton, A. B. Alderman, and Frank Leonard reported.

The clerk of the Marengo Branch was instructed to issue letters to Br. Charles and Sr. Mary Alderman, that their names appear upon the record of said branch as of members in good standing, upon which they may unite with the Boone Co. branch.

Resolved that Br. Samuel H. Gurley be requested to inquire of the saints living near him to find if they have had their names placed upon the General Church Record, and that he report the same to Br. V. White, (clerk of district), Sandwich, Ill.

Resolved that Br. I. L. Rogers, William Aldrich and Thos. Hougas be appointed a committee to raise funds to purchase a horse and buggy to be used for the benefit

of the district, by its presiding officer.

Br. H. A. Stebbins was sustained as president, and Br. V. White as clerk of the district.

Brn. Archer and Rasmussen were baptized during intermission, on Sunday, by Br. D. H. Smith, and were confirmed by Brn. H. A. Stebbins and N. Dutton.

Though few saints were present at conference, a good degree of the spirit of peace and fellowship in Christ, prevailed.

Adjourned to meet at Amboy, Ill., at 10 A.M., Aug. 17, 1872.

Oregon and Washington District.

Conference held at Sweet Home, April 6, 7, 1872. John F. Adams, president *pro tem.*; Clark Rogers, clerk, *pro tem.*

Officials Present.—3 elders, 1 priest, 1 teacher.

Discourse by Elder W. Z. Ames.

Branch Reports.—Sweet Home: 21 lay members, 3 elders, 1 priest, 1 teacher. W. Z. Ames, pres.; Alonzo Ames, clerk.

Salem: 5 lay members, 1 elder. John F. Adams, president.

No choice of a president was made for Oregon and Washington district.

Resolved that we sustain all the church authorities in righteousness.

Adjourned to meet at Sweet Home, Oct. 5, 6, 1872.

Fremont District.

Conference held at the Gaylord school house, May 11th and 12th, 1872. Wm. Redfield, president; Wm. Leeka, clerk. Branch reports.

Hamburg: 34 members, including 1 elder, 1 priest, 2 teachers, 1 deacon, 5 added by baptism, 5 children blessed, 2 disfellowshipped. S. P. Beckstead, pres; J. C. Moore, clerk.

Farm Creek: 2 elders, 2 priests, 1 teacher, 1 deacon, total 32. Daniel Hougas, President; A. Badham, clerk.

Plum Creek: 1 high priest, 1 seventy, 8 elders, 2 priests, 1 teacher, 1 deacon, 3 added since last report, total 65. John Leeka, president; E. B. Gaylord, clerk.

Fremont: 3 high priests, 10 elders, 2 priests, 2 teachers, total 77, 3 added by certificate, 5 removed since last report. J. R. Badham, president; J. M. Fuller, clerk.

Mill Creek: 2 elders, 1 priest, 2 teachers, total 21, 4 added by vote. James W. Calkins, president; Wm. Calkins, clerk.

Glenwood: 4 elders, 1 deacon, total 25. E. F. Hyde, president; E. R. Walker, clerk.

Elm Creek: 1 elder, 1 priest, 1 teacher, 1 deacon, total 14. S. Thomas, president; W. W. Thornton, clerk.

Nephi: not reported.

Elders' reports. — E. C. Brand had preached 31 times, and baptized 5. David Jones had preached several times, and baptized one. Daniel Hougas had preached several times in his branch and had baptized one. Elders J. Leeka, E. B. Gaylord, G. Kemp, J. R. Badham, S. S. Wilcox, and Wm. Redfield, reported. Elders G. Kemp, H. Kemp, S. S. Wilcox, and J. R. Badham gave in their names to labor for the next three months, and were appointed missions.

In the case of J. J. Kaster on an appeal from the Fremont branch, the decision was reversed, and the said J. J. Kaster was released from all charges preferred against him.

Resolved that as Elder Gordon E. Deuel has neglected to make reconciliation in the Des Moines district, and is now preaching in this district, although forbidden by the president, that his quorum be notified of the same through the *Herald*.

A funeral sermon was preached by Elder R. W. Briggs on the death of Br. Noah Green. Elder Weeks preached also. Adjourned to meet at the Gaylord school house, August 10th, 1872, at 11 o'clock.

Malad Sub-District.

Conference held at Malad City, March 30th and 31st. Anthony Metcalf, president; H. Bake, clerk. Minutes of last conference read and accepted.

Branch reports.—Malad: 63 members, including 10 elders, 2 priests, 1 teacher, 2 deacons, children blest 1. John Lewis, president; J. Vanderwood, clerk.

Providence: 21 members, including 3 elders, 2 priests, 1 teacher, 2 baptized, 2 children blessed. H. Bake, president; A. Neeser, clerk.

Soda Springs: not reported.

Resolutions passed. That a committee of elders be appointed by the president to investigate the charges preferred against Elder Lars Edler, and report to this conference.

That we sustain Joseph Smith as president of the church by our faith and prayers and all the spiritual authorities in righteousness.

That we sustain the president of the

Malad sub-district by our faith and prayers.

That the elders labor in the conference as circumstances permit.

That we hold a two-days' meeting in Providence, Cache Valley, on the last Saturday and Sunday in May next.

Officials present, elders 8, priests 2, teachers 1.

Elders Bake, Lewis, Metcalf, Jones, Neeser, Richards, Evans, and Williams, and priest Hurth reported.

The word was preached by Elders Bake, Metcalf, Lewis, Nicholas, Evans, Neeser, and Williams.

Adjourned to meet at Malad City, June 29th and 30th, 1872.

Miscellaneous.

SPECIAL NOTICE.

It is hereby ordered by the Board of Publication, that from and after June 17, 1872, all remittances, orders, and business communications intended for the office of publication, must be directed to

Joseph Smith,
Box 50, Plano,
Kendall Co., Ill.

All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Chicago, registered letter, or by express.

Remittances sent in any other manner will be at the risk of the sender.

E. BANTA, *President,*

R. WARROCK, *Secretary.*

Plano, Illinois, June 5, 1872.

Notified to Appear.

Emma Nash, a member of the Batavia branch of the Northern Illinois District of the church of Jesus Christ of Latter Day Saints, being accused of immoral proceedings affecting her standing in the church, is hereby notified to appear before said branch and a court of elders therein convened, at 2 p. m., July 20th, 1872, to answer to charges preferred against her, and she is also notified that failing to appear, she

will be dealt with according to the evidence and as the law of God directs.

HENRY A. STEBBINS,
President of District.

May 10, 1872.

We hereby notify Br. William Crail to appear before the authorities of the Farmington, Iowa, branch of the Reorganized Church of Jesus Christ of Latter Day Saints, on or before the 1st day of August, 1872, or give good reason for not doing so, and make restitution for wrongs done by him, or receive the just penalty of the law. By order of F. Reynolds, presiding elder of Farmington branch.

J. WARNOCK, *Sec'y.*

May 23, 1872.

Stephen Bull, having left Buffalo Prairie branch in a way unbecoming a Latter Day Saint, leaving just debts which he refused to pay, he is hereby notified to appear before proper officers of the branch on August 15th, 1872, to answer to the charges that shall there and then be preferred against him; and the churches are hereby notified to take notice of this publication. By order of

JOHN F. ADAMS,
President of said Branch.

DIED.

At his home in Neponset, Ills., at 12 P. M., February 28th, 1872, Br. THOMAS S. EDWARDS. The deceased was born in Rutherford Co., North Carolina, August 4th, 1796.

In the early days of the history of the church, Br. Edwards was in good circumstances, and used freely of his means for the support of the work. Before he joined the church, his home was an asylum for the persecuted saints. He was faithful in the ministry to which he was called till the death of Joseph and Hyrum; then becoming hardened in his feelings, he lost the Spirit of the work, and drank into spiritualism. After the Reorganized Church extended its influence into the region where he lived, the Lord again felt after him; he heeded the voice of the true Spirit, united with the church, and remained faithful to the hour of his death. His urbanity won for him many friends outside the church, and from them obtained the familiar sobriquet of "Uncle Tommy," by which name he was known only to be honored and respected. His funeral services were very acceptably conducted by President Joseph Smith in the Methodist Episcopal Church at Neponset, kindly loaned for the occasion.

We go to the grave of a friend, saying "A man is dead;" but angels throng about him, saying "A man is born."

The celebrated French soldier, General Trochu, has renounced Roman Catholicism and joined the Anglican Church.

Original Poetry.

ZION'S REDEMPTION.

How oft the heart with sadness swells;
Here scenes of grief abound;
And plaintive woe its sorrow tells,
While snares our path surround.
Say truth, and calm my anxious breast,
Where are those peaceful shores,
Where wearied pilgrims find a rest,
And heaven true bliss restores?
Methinks the shepherd's warning voice
Resounds through hill and dale
To sinners, while the saints rejoice,
In hope of Zion's vale.
How beautiful the feet of those,
Who Zion's hope have made;
The tidings good they would disclose,
And proffer loving aid.
Who say, "Thy God forever reigns;
Thy watchman shall arise"
And sing, while truth the victory gains
Before their 'lightened eyes.
Such glorious prospects are revealed
When Zion shall return;
Each mystery then so long concealed,
The wise will quickly learn.
"Depart!" the sacred mandate 's come,
Touch nought that will defile,
Go quickly out from Babylon,
Beneath th' Eternal's smile.

M. A. W.

Heaven.

Were there a country on earth uniting all that is beautiful in nature, all that is great in virtue, genius, and the liberal arts, and numbering among the citizens the philanthropists of our age, how eagerly should we cross the ocean to visit it. And how immeasurably greater is the attraction of Heaven? There live the elder brethren of the creation, the sons of the morning, who sang for joy at the creation of our race; there the great and good of all ages and climes—the friends, benefactors, deliverers ornaments of their race—the patriarch, prophet, apostle, and martyr—the true heroes of public, and still more of private life—father, mother, husband, wife, child, who, unrecorded by man, have walked before God in the beauty of love and self-sacrificing virtue. There are all who have built up in our hearts the power of goodness and truth: the writers from whose pages we have received the inspiration of pure and lofty sentiments; the friends whose countenances have shed light

through our dwellings, and peace and strength through our hearts. They are gathered together, safe from every storm, triumphant through every evil. And they say to us "come and join us in our everlasting blessedness. Come and bear part in our song of praise. Come share our adoration, friendship, progress and works of love."

Earthquake in the Caucasus.

New York, March 28.—European mail advices state that the town of Schromakher, in the Caucasus, was almost entirely destroyed by a recent earthquake. The number of persons killed was 137, and the destruction of property very large. A considerable portion of the country was converted into a desert, and the inhabitants reduced to great misery by the destruction of the crops.

News from Antioch.

New York, May 23.—Letters from Aleppo give a distressing picture of the state of affairs at Antioch. The town is now a mere heap of ruins. Shocks of earthquakes still continue, and the soil is quivering with volcanic movements all around. The people are afraid to approach the site to remove the large number of unburied dead.

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.

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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.

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TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.

THE TRUE LATTER DAY SAINTS' HERALD

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"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEAR 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, ILL., JULY 1, 1872.

No. 13.

BEGOTTEN SPIRITS.

BY ELDER H. BAKE.

This doctrine, which is included in the polygamic theory as taught by Brigham Young and his followers cannot be sustained by analogy, reason or scripture, and is one of those heresies which have crept into the latter day church through transgression.

The Lord says (D. & C. 105: 9, 10.)

"Behold, vengeance cometh speedily upon the inhabitants of the earth. * * * And upon my house shall it begin, and from my house shall it go forth, saith the Lord. First among those among you saith the Lord, who have professed to know my name, and have not known me, and have blasphemed against me in the midst of my house, saith the Lord."

A similar warning was given to the former day saints, by Peter:

"But there were false prophets also among the people even as there shall be false teachers among you, who *privily* shall bring in abominable 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. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not and their destruction slumbereth not."—2 Peter 2d c.

It is very evident from the word of God contained in the Book of Covenants, and also from the abundance of living testimony, that previous to and after the martyr's death, many began to work in secret, teaching "abomina-

ble heresies," thereby causing many to "follow their pernicious ways." God does not work in secret.

"For behold the Lord saw that his people began to work in darkness, yea, work secret murders and abominations, therefore the Lord said, if they did not repent, they should be destroyed from off the face of the earth."—Alma 17 c.

It will be well to examine some of the teachings of those who profess to be the servants of God, and who believe in the doctrine of begotten spirits, and test their teachings by the word of God. Brigham Young says,

"What shall we say then, to make Moses', Jesus', and Peter's words true? We will say that *Jesus Christ had a father and mother of his spirit*, and a father and mother of his flesh; and so have all his brethren and sisters; and this is one reason why he said, 'Ye are Gods.'—Times and Seasons, vol. 6, page 808, Feb. 15th, 1845.

We could make many more quotations from discourses which have been delivered, but this is sufficient to show that this doctrine was taught about eight months after Joseph's death, and after the twelve had unlawfully assumed to lead the church.

The Lord says through his servant King Benjamin:

"For behold the time cometh, and is not far distant, that with power, the Lord omnipotent who reigneth, *who was and is from all eternity to all eternity*, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, * * * and he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things from the beginning."—Mosiah 1.

Whole No. 253.

Brigham Young says Jesus Christ had a father and mother of his spirit. The Lord says through his servant that "*he is from all eternity to all eternity.*" We ask how he could be from all eternity, if his spirit was begotten by a father and mother? But, says one, does not the scripture say that he is the only begotten of the Father?

Yes, but those words have reference to his fleshly tabernacle, as you will find recorded in John 1: "*And the word was made flesh, and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth.*" And also (Matt. 1: 20) "*For that which is conceived in her is of the Holy Ghost.*" Again, in Mosiah 8: "*And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh he shall be called the Son of God: and having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son because of the flesh.*"

Another proof that spirits are eternal: "*And now verily I say unto you, I was in the beginning with the Father, and am the first born; and all those who are begotten through me, are partakers of the glory of the same, and are the church of the first born. Ye were also in the beginning with the Father, that which is spirit, even the spirit of truth, * * * Man was also in the beginning with God.*"—B. C. 90.

What do we infer from the words, "begotten through me"? That we are born of the water and the spirit, and redeemed by the blood of Christ; then we become adopted, or in other words begotten sons and daughters of God. As God was made manifest by his Spirit in the Son, so will the Spirit be made manifest in all of his adopted sons and daughters.

In the translation of what purports to be the Book of Abraham, by Joseph Smith, we find these words, "If there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding one is more intelligent than the other, have no beginning, they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal."

It is believed and taught by those who advocate the doctrine of polygamy, that after the first resurrection they will have power to beget spirits.

We cannot by analogy reconcile this doctrine, neither can we prove it by scripture. We find in all the creations of God as far as our knowledge extends, that what is produced partakes of, or is in the nature and likeness of that which produces; hence, we conclude that the same order exists throughout the boundless creations of God. Jesus says, Luke 24th c., "For a spirit hath not flesh and bones, as you see me have," then, if those who obtain the first resurrection have flesh and bones like Jesus, and have power to beget their species, how could they, by analogous reasoning beget spirits that have no flesh and bones. Some contend, in order to establish this doctrine, that spirits like any known substance have existed in an elementary state, and the elements of which they consist are eternal and were brought into being through the agency of a father and mother.

It is very evident that any thing that is composed can not be eternal; or in other words, it is impossible that a compound can have been eternally a compound. Composition and eternity are as incompatible as to be and not to be. The elements of spirit may or may not be eternal, but never the compound. The word of God tells us that spirits are eternal, consequently they could not have been begotten by a father and mother. In Heb. 12th c. Paul says: "Shall we not much rather be in sub-

jection to the Father of spirits and live." In James 1st c. God is called the "Father of lights;" and in Mosiah 1st c. he is called, "the Father of heaven and earth, the Creator of all things."

If we believe from the words of Peter that our spirits were begotten by a father and mother, we may with equal propriety believe that "the lights," and "the heavens and the earth" were begotten through the same agency. If Jesus Christ is "the Father of heaven and earth, the Creator of all things from the beginning," I ask, how could his spirit be begotten; he certainly could not beget himself. More testimony could be adduced to prove the absurdity of this doctrine.

In the lectures on faith, Book of D. & C., Joseph the martyr says, "that the Son is filled with the fullness of the mind of the Father, or in other words, the spirit of the Father." If the Son is filled with the fullness of the spirit of the Father, there can not be room for any other spirit, and surely it can not be argued that the spirit of the Father was begotten. Moses in his prayer, Psalm 90 says, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, *even from everlasting to everlasting thou art God.*"

God has invariably revealed the mysteries of eternity through his servants the prophets, but we have failed to find in the revelations that he has given this great mystery of begetting spirits through the agency of a father and mother. Therefore, we conclude that if any doctrines conflict with the Bible, Book of Mormon, and Doctrine and Covenants, they can not be of God; and those who teach them can not hold the priesthood in righteousness. "For the priesthood can not continue when the gospel is perverted."—*Times and Seasons*, vol. 4, Nov. 15, 1842.

Again, "If any man writes to you, or preaches to you doctrines contrary

to the Bible, Book of Mormon or Doctrine and Covenants, set him down as an imposter."—*Times and Seasons*, vol. 5, p. 499.

The law being superior to priesthood must of necessity govern all those who possess it; consequently, we are always safe in rejecting any doctrines that conflict with the law of God contained in those books. When men exalt themselves, and unlawfully strive for pre-eminence, they are very apt to become darkened in mind, and advance or teach doctrines that are not in accordance with revealed truth; hence, all the apostate churches which have sprung out of "Mormonism," so called, since the death of Joseph the martyr, have taught heresies, and many of those who have had the light of the gospel "have denied the Lord that bought them, by reason of whom the way of truth has been evil spoken of."

The experience of the past ought to teach all those who profess to be saints of God, to be humble and prayerful, and study the law of God, and "do according to that which is written," that they may not be deceived by the heretical teachings of those "who through covetousness and feigned words would make merchandise of us."

PRESIDENCY AND PRIESTHOOD.

BY ELDER W. H. KELLEY.

[Continued from page 362.]

Clement, who was a companion of Paul, and whose name is declared to be in the book of life, Phil. 4 : 3, wrote to the church at Corinth, as follows :

"It will behoove us [christians] looking into the depth of divine knowledge, to do all things in order, whatsoever our Lord has commanded us to do. He has ordained, by his supreme will and authority, both where and by what persons they [the sacred services] are to be performed. For the CHIEF PRIEST has his proper office, and the *priests*, their proper place is appointed,

and the layman is confined within the bounds of that which is commanded to laymen."

The Hon. and Rev. A. P. Perciville, B. C. S. Chaplain in ordinary to the Queen, in his apology for Apostolical Succession, says:

"St. Clement of Rome, and St. Jerome, (whom especially I cite because appealed to by our opponents), *both concur* in speaking of the orders of the christian ministry under the very term of high priests, priests and Levites, which obtained under the Mosaic dispensation."

St. Jerome says, "What Aaron and his sons were among the Jews, the bishop and his presbyters were among the christians."

Here we learn that not only was the Melchisedec priesthood given to the christian ministry, but that of Aaron also. And that as the high priest, under the law, was at the head of the latter, so the bishop was under the head of the same, under the christian rule; and they were frequently called by the title obtained under the law, "The very name of *high priest* and *Levites*."

Paul writing of the priesthood of Melchisedec, calls it an "unchangeable priesthood."—Heb. 7 : 24. And it would be supererogation to talk of an unchangeable priesthood, if there was not a changeable one. This changeable one must have been that of Aaron. This change could not consist in a transition from the Aaronic into that of the Melchisedec; for this would show a change in the Melchisedec; neither would it do to say that the change consisted in the abrogation and creation of one at will. This would be one superseding the other without the least change. Wherein, then, could a change exist, so as to give the priesthood such an appellation? To change a thing, is to change its use from one thing to that of another; and such a convertible thing may, with the strictest propriety, be said to be changeable. Hence the Aaronic priesthood was changed from the performance of its

duties under the law, to the administering of duties in the church of Christ. The Melchisedec is not so convertible. It always administers in spiritual things; and is a power belonging to the kingdom itself.

Because of the saying of Paul, "The priesthood being changed, there is made of necessity a change also of the law," some have speculated that he meant to convey the idea that the Aaronic priesthood was dropped—ceased to exist—and the Melchisedec established in its stead. Others suppose that it was converted into that of the Melchisedec. And still another class think that he meant the changing of the Aaronic from its duties under the law to other duties in the gospel; neither of which views we believe to be a correct one of what Paul wished to convey.

Paul was reasoning with the Jews, with reference to the propriety of believing the gospel-law, they holding strenuously to the Jewish law, were ready to revolt at the idea of the gospel supplanting their long cherished system. And as Paul could readily command prophetic evidence from the mouths of their own honored prophets in support of another class of priests arising, different from those made under the law; but could not so easily produce scriptural evidence in support of the giving of another law, he quoted from David to show that another class of priests *must* arise, holding an entirely different priesthood from that claimed by the Jews, and from that fact, argues the necessary revealing of another law. For why give another priesthood to administer the already existing law?

In Heb. 7 : 15 & 16, Paul says :

"It is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life."

It was thus easier for Paul to prove that a Melchisedec priest would arise,

than to prove the giving of another law, as he says, "It is far more evident." Hence he makes the arising of another priest the basis of his argument, and argues from it the necessity of the giving of another law, and thus with his profound logic he could force the Jews to accept the giving of another law, then, or at some future time.

He wished to prove as there would arise another type of priests, there would also be another law given; hence the Jews would be necessitated to let go their old schoolmaster, and he could have had no reference to the abrogation of the Aaronic priesthood; neither to its being changed in any wise. But its transmission to a use under the gospel, may easily be shown from its being the changeable priesthood; from the testimony of the prophets; the evidence of the fathers, and the distinction of power given to the christian ministry.

This may also be seen by reading Acts 8, with Paul's conversion, wherein is shown that Peter, John and Ananias had authority to lay on hands for the reception of the Spirit. Philip could not, or did not, do this; but preached and baptized. If Philip could have laid on hands, why were Peter and John required to follow up his preaching, and confirm the converts by the laying on of hands? If Philip had held the same kind of power that they held, he could have performed a like work. This of itself shows a distinction of power in the church; and as it has been proven that Peter and John held the Melchisedec priesthood; it follows that Philip must have held some other,—that of Aaron.

In the priesthood as given to the christian ministry, there were set, established, created by God's own wisdom and power, the offices of high priest, apostle, seventy, elder, bishop, evangelist, priest, teacher, and deacon. These offices were established to receive

occupants, who bore the general name of ministers of Christ.

Every individual was not eligible to occupy these positions; neither could *any one assume* their functions. Having been created by God, it devolved upon him to fill them by appointing whomsoever he would. This privilege being His, it is written, "As God hath *distributed* to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."—1 Cor. 7 : 17. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers."—Acts 20 : 28. "No man taketh this honor unto himself, but he that is called of God as was Aaron."—Heb. 5 : 5.

Men did not place themselves in those positions, but as the Lord called them,—called them as Aaron was called, as the Holy Ghost appointed, so were men fitted for those positions; and when thus called, they would enter upon the duties of their respective offices.

How unlike the nominal christian world to-day; where every man sends himself, and climbs into the seat that his fancy pictures as the most honorable and lucrative; if, happily, by a little wire-pulling, he may succeed in commanding sufficient friends to *vote him in*. How changed! how changed!

It was with reference to the appointment of men to the positions above mentioned that Paul wrote concerning Christ's appointment:

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."—Eph. 4 : 11-13.

All these officers were given to the church for the administration of its laws; for its edification, upbuilding, growth, nurture and admonition in the Lord. Hence, Paul wrote to Timothy,

"Preach the word; * * * reprove, rebuke, exhort with all long-suffering and doctrine." Hence he told him to rebuke others, that they might be sound in the faith; and declared himself an ambassador of Christ, a preacher and teacher of the gentiles.

If, centuries ago, God placed the above mentioned officers in the church, ought they not to be in his church now? If not, why not? If a part was to be taken out, what part? and who was to take such part out?

Some one answers, "the high priests, apostles and prophets were to be taken out." We ask such an one, who said so? If no writer in the New Testament has said any such thing, why are you so presumptuous as to say so? How came you by your great knowledge? You have just as good reason to say by the same authority, that the elder, teacher and deacon should be removed, as that the others should be. God put them in, and none but He can lawfully take them out. They were placed in the church as *His ministers*; and to argue that they have ceased, is to argue that God's ministry has ceased. As it has been proven that the several officers mentioned were placed in the church as established by Jesus and the apostles, for the administering the laws of the kingdom, will any organization not having these be the church of Jesus Christ?

There having been created in the priesthood several offices,—that of high priest, apostle, elder &c., said to have been filled by individuals of the Lord's own choosing, it is obvious that the office was made abiding; though the occupant was appointed for the time being only. The office could exist with or without an occupant. The removing of the occupant did not destroy the office, any more than the death of the president of the United States destroys the office he held. When the president dies, or is removed, or the term of his office expires, by the

authority inherent in the republic, or by provision of law, another may be appointed to fill the same office. The office remains, though the president be dead; and to have a government proper there must be another appointed in his stead; and so with all the offices in the general government.

Thus it is in the kingdom of God. God has created by his own will and power the several offices in the "priesthood," and appointed men to fill them, who take the name of the office to which they may be called. And when any of them are removed by death or otherwise, others of his own choosing may be appointed to the same positions.

We read in the book of the Acts, that when Judas hanged himself, Matthias was appointed to fill his place. When Herod stretched forth his hand and beheaded James, he did not behead the office held by James, but simply removed its occupant, and another was selected to fill it. Barnabas and Paul were called to be apostles; the vacancies were supplied.

It is however still argued that high priests and apostles were placed in the church to continue for a season, during the first century perhaps; but then to cease because no longer needed. But notwithstanding this broad assertion is frequently made, there is no evidence produced from the Bible to warrant it.

Some tell us that when the New Testament was written the world had it to read, and therefore there was no more need of apostles and prophets. What then became of the offices in the priesthood mentioned above? Were they destroyed, or were they always to remain vacant?

They were anciently filled that the Lord might have a living, active ministry to go forth and preach the laws of his kingdom, and to edify the great body of christians. To argue that because we have the Bible, these officers are therefore no longer needed, is to say that the Bible superseded the

apostles. Is it anywhere written that God set *Bibles* in the church for the work of the ministry; or that he sent *Bibles* into all the world to preach the gospel, or to convert the heathen?

By the adoption of such a principle of reasoning as this would be, I might affirm that after the law of Moses was written, the priests and Levites "could have been dispensed with as no longer needed." Or that when the constitution of the United States was written, defining the powers and duties of the government officials, the officers of the government, such as president, vice president, senators, &c., could have been dispensed with; that there was nothing for them to do; that the constitution and the constable was all the government the people needed.

The constitution only defines the manner of the formation of the government; the powers delegated to its officers, the manner of their appointment, and the duties, privileges, and responsibilities of citizens. So long as we have a government organized according to this pattern, we will have our grand old republic; but should it be changed from this pattern, it would cease to be "The Republic," and become something else.

We have given to us in the New Testament a history of the formation and establishment of the church of Christ in the apostles' time. This history positively informs us that the officers of the government then established were apostles, prophets, evangelists, pastors, teachers, elders, priests, bishops and deacons; and so long as there is an organization extant, established according to this pattern, it will be the church of Jesus Christ; when changed from this pattern it will cease to be his church, and become something else.

To avoid imposition in finance, there is in circulation a money tester; by which the holder of money is enabled to determine whether there is tendered to him in exchange, true or false coin.

When every mark and figure on a coin tendered in exchange harmonizes with the detector, it is pronounced good; but if there is something found on the coin not known in the detector, or if there is something left out of the coin found in the detector, it is rejected as bogus or spurious.

The New Testament contains a history of the formation of the primitive church, and the honest seeker after the kingdom of God, with the New Testament in his hand, must find an organization harmonizing with the history therein given, or he fails to find "the kingdom;" and should he receive an organization not in harmony therewith, he suffers himself to be imposed upon by that which is bogus.

Then, friend seeker, with the New Testament in your hand as the tester to try systems by, start out in search through christendom, and see how many organizations are the church of Jesus Christ. Be sure and never lose sight of your detector, or you will be imposed upon by something spurious; the counterfeiter is abroad in the land.

In all earthly governments, there is a grand supreme and presiding head. In a republic, a president; in a kingdom, a king; in an empire, an emperor; and in a dukedom, a duke.

So in ecclesiastical governments. Among the Catholics, this presiding head is a pope; with the Episcopalians, it is a bishop; Presbyterians have a presbytery, &c.; but in the church of Jesus Christ, there is a presiding High Priest.

How is the high priest's office the highest, when it is written, the first officer placed in the church was that of an Apostle? An apostle truly is the first officer in the kingdom of God. For an apostle is one sent to transact business in the name of the great King; one who stands with the "net to cast into the sea," holding authority to translate men and women from the "kingdom of darkness into that of

God's dear Son." The church may thus exist with only an apostle and members, for before an organization can be effected, there must be something to organize it out of, the Lord sends an individual, "with power to preach and baptize believers," that a proper element may be prepared for organization.

John and Jesus were both sent of God, as has been already shown, and were in the strictest sense apostles, and the first officers in the church. But it does not follow from this, that there were no higher or lower "offices to be filled," when material was forthcoming to effect a full organization.

The church became fully organized by taking lay members and making officers of such as God appointed. Thus Jesus "called unto him his disciples: and of them he chose twelve, whom also he named Apostles."—Luke 6 : 13. He afterwards "appointed other seventy also."—Luke 10 : 1. The organization was a gradual work, and was not completed until long after the resurrection of the Savior.

While the possible existence of the several officers mentioned, from that of an apostle to that of a deacon is recognized, we still enquire, is there an office in the church of Christ, in a distinguishable sense, higher than that of an apostle? Jesus did not belong to the quorum of the twelve; yet he was the grand presiding head of the church and ministry. He is called, by Paul, our great High Priest. Did he become High Priest by virtue of filling the office of High Priest in the priesthood, or by some other way? It must be apparent to every thinking mind, that before any being can become a priest, he must take upon him the priesthood,—fill the priest's office. Jesus was not High Priest by virtue of his being the Son of God, but was made so by a call and an appointment. Paul says that he was "called of God an high priest after the order of Melchisedec."

Jesus belonged to the priesthood the same as Peter, John and the seventy did, and was called to the position. Yet he held a distinct and higher office than they: viz, that of High Priest.

It has been shown that Melchisedec and Moses each filled this office. The Savior "superseded them in the same." After the death of the Savior, was this office always to be vacant, or was another to be appointed to fill it?

Some aver that whereas it is written by Paul, in Heb. 7 : 24, concerning Christ, "Because he continueth ever, hath an unchangeable priesthood," that therefore no other priest could arise of the same order. But if it is argued that because a priest continueth ever, that therefore he cannot be superseded, the falsity of such a position is shown, from the fact that every priest of the Melchisedec order continueth ever. In Heb. 7 : 3, Paul in writing of Melchisedec, says he was "made like unto the Son of God; abideth a priest continually." If because one was "made to abide a priest continually," there could arise "no more priests" of that order, then as Melchisedec was before Christ in the flesh, Jesus was not a high priest in the Melchisedec priesthood, for Paul says, Melchisedec "abideth a priest continually." He held that power which hath neither beginning nor end, abiding always. Long before the earth was, this power was in the heavens. If not, where was it? It again enters heaven, for it is without end, and will continue as long as the great throne.

Melchisedec and Moses were high priests of this unchangeable order, hence are high priests still, in heaven. As priests on earth their office was vacated by reason of death. Jesus superseded them in the high priest's office, and continues now a priest in the heavens, by virtue (according to Paul) of the never ending character, and unchangeableness of his priesthood. Melchisedec and Moses being

high priests of this same unchangeable order, by the same law of reasoning, still abide priests.

As there have been priests of this order, who although continued ever, were superseded or succeeded by other priests who held the same office, the precedent is established for the continuation of an uninterrupted line of High Priests; thus the supposition that Jesus could not be succeeded in the office of high priest, which he held on earth, is proven false.

Still we interrogate, was the apostleship the highest office known in the church, in the Savior's time, to which men might aspire? We answer most emphatically—No.

In Luke 22 : 22 & 24, the Savior is made to say to his twelve apostles,

"And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed. * * * And there was also a strife among them, which of them should be accounted the greatest."

"There arose a reasoning among them, which of them should be greatest."—Luke 9 : 46.

"But they held their peace: for by the way they had disputed among themselves, who should be the greatest."—Mark 9 : 34.

METHODISM AND THE METAPHORICAL GATHERING, No. 3.

BY S. F. WALKER.

From Genesis to Malachi and Revelation runs a thread of predictions concerning Israel all to the one effect—their suffering and dispersion because of sin, and their restoration to their own land when they have repented and turned to God.

We have seen what the covenant made with Abraham included, have seen it repeated solemnly to Isaac and Jacob. Jacob amplified it in the blessings of the tribes. Moses proclaimed the same to the poor down-trodden brick-makers who had served four hundred years in Egypt. God had made

a covenant with the fathers, and God could not forget; and though a sea lay before them, and a desert in which there was no bread, and a land filled with fierce and powerful nations; yet, for that oath's sake, that sea must be sent back and angels' food sent down to that barren land and the walled cities disappear.

Amid these achievements the people murmured, and Moses plead with God not to destroy them, and plead with the people as a father with erring children. He drilled them in the law as a schoolmaster his pupils, and rehearsed before them the promises and penalties time and again. His discourses had one burden, obey and be exalted; disobey and be scattered; remember the Lord even at the last extreme and he will have mercy, and he will restore you. Though scattered to the farthest verge; though hemmed in by the walls of ice that no man can pass, yet and yet the Lord will remember. "Though a mother may forget her sucking child, yet will I not forget thee, O house of Israel."

The covenant with Abraham is the foundation of history, and runs through all history as the central truth into which all other facts intertwine. Part of the covenant was that in him should all the nations of the earth be blessed. This made the coming of Christ a part of the programme foreshadowed in the covenant, and consequently the preparation of the world for the reception of the gospel by the conquests of Alexander and the consuls of Rome; and as part of the covenant was that the descendants of Abraham should possess the land of Canaan, and as this covenant was extended in the blessing of Joseph to the utmost bounds of the everlasting hills, the settlement of America by his descendants becomes part of the history of the covenant; and the discoveries of Columbus are necessary links in the chain. And as a part of the promise was that Abra-

Ham's descendants should possess the land of Canaan forever, and they are absent from it, all the movements among the nations, necessary to cause their return, are included in this forecast of events implied in the covenant. Yet again, as some of the tribes went to the north country, the latest movements among the nations for the discovery of that country are connected directly with the covenant. So it is plain that every event of time is connected nearly or remotely with this central truth, "In thee shall all the the nations of the earth be blessed."

ARGUMENT FROM THE PRESENT CONDITION OF ISRAEL.

The christian world in general know nothing of Israel except the Jews; and that is the principle cause of their unbelief of the gathering. If only the Jews were to be gathered the prophecies would not be much better fulfilled than they have been by the return from Babylon; and the event would not be of sufficient importance to correspond with the joyful prophecies so abundant in the Bible, of which I have not produced a hundredth part. We have seen that there are promises not only to Judah, but to Israel as distinct from Judah; also to Joseph, and to Ephraim as distinct from Joseph; and to David and to Levi separately; so if the prophets are correct, the world is in great ignorance of the fate and condition of the houses and tribes, as well as of their future.

One hundred and ninety-four years before the destruction of Jerusalem by the Babylonians, the Israelites of Gillead and Galilee were carried into Assyria.

One hundred and thirty-three years before that event, the ten tribes were taken by Shalmanezar to Halah and Habor by the river Gozan, and to Hara and other cities of Media. Ten years before that Nebuchadnezzar had banished some of the inhabitants of

Jerusalem to the river of Chebar. All these names, except the river Chebar, (says Kitto), are referred to ancient Media which is now the northwestern part of Persia; colonies of Medes planted in their stead. Some few of the Israelites that remained joined with the Medes in worshiping idols. The land was so thinly inhabited that the lions caused great disturbance, thus strangely fulfilling a prediction of Moses.

All that is known of the subsequent history of the ten tribes is learned from Tobit and Esdras. That they did not return to their own land is admitted; and Esdras, who is also called Ezra, says positively, that they left the heathen lands and went into a land that had never been inhabited; so that they might live according to the law of Moses; that they journeyed a year and a half and were miraculously led of God. This narrative in connection with the covenants and prophecies quoted makes it appear that the ten tribes still exist. They are called by christian writers the *lost tribes*. It is generally supposed that they mingled with the nations among whom they first settled; so thought because traces of the Hebrew faith are found in those regions. The reasoning is not correct, for such would naturally be the result of their temporary sojourn. We have the direct testimony of Ezekiel that God would not let them nor the Jews mingle with other nations and adopt their worship.

"And that which cometh into your mind shall not be at all, that ye say, we will be as the heathen, as the families of the countries, to serve wood and stone. As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out will I rule over you."—Ezekiel 20: 32, 33.

This same prophet in speaking of their return says it will be out of the north country and by great miracles.

It is clear that they have been preserved according to the covenant, and kept separate from other nations ac-

ording to prophecy. There is now no unexplored region on the earth but at the north, and consequently no other place where they can be on the earth. We know that they are there because the Lord has revealed the place to which he led them. It was nearly forty years ago that the revelation concerning them was given; and at that time there were other unexplored regions, and the Arctic lands were supposed to be uninhabitable. Philosophical minds must regard it an interesting and a remarkable coincidence that that land, only, now remains unexplored; and that it has been proved to be warm and habitable, and that all the leading nations are making efforts for its exploration; and the eyes of the whole world directed to it with interest, and that any news from those engaged in exploring it, thrills all hearts as it is flashed from one continent to another, on the lightning's wing. Surely God's providences are strangely interlocked with Joseph Smith's prophecies.

Moses predicted of Israel that the heavens should be iron above them, and from the time of their dispersion, none of them have had access to God in prayer. He will not answer them in dream or vision, by prophet, or by Urim and Thummim. This is illustrated by the prayer they make on the day of atonement:

"On account of our many sins have we been driven out of our land and we cannot do our duties, we are sinners and transgressors; by what means shall our sins be forgiven? The glory is taken away, the excellency is lost. Since that time there is no forgiveness, no atonement. The burnt offering has ceased, broken are the sacrifices, and with prayer we cannot avert thy wrath, and now, if there be no forgiveness, where shall come salvation for them who fall daily into sin and transgression?"

If the unjust judge listened to the woman's importunities because she wearied him, shall not God, who made this illustration, sometime remember his covenant with his people, for the fathers' sakes?

A remaining stone of the temple is worn smooth and hollow by the kisses of the "waiting worshipers"—waiting and wailing all through the night of years. Every Saturday they meet near the Mosque of Omar and cry, "El bene—bene bethka bekarob—bemheira be ya mena, be karob."—"Lord build, build thy house—speedily in haste—even in our day build thy house speedily," (Cumming.)

The origin of races is one of the most interesting themes of the day to speculative minds. The most prevalent opinion is that the races had a common origin, and that the various colors, cranial peculiarities, &c., are the effect of climate, soil, and other natural surroundings. The chief supporters of this solution are those who hold to the Mosaic account of man's origin.

The scientists scout this theory because based in part on revelation, and hold to one based upon observation or induction. It is that the races had different origins; that each was created, or rather came into being, with peculiarities of constitution adapted to the physical conditions of the part of the earth where each originally dwelt. Thus, Africa is hot—and I don't know what else—and a race came up there with black skins, which radiates heat more than white ones. This part of the theory is not much insisted on; but it is insisted that every part of the earth has its distinct flora and fauna including man; that certain types of men are found associated with certain types of animals; and that they were originally brought into life in their present *habitat* or place of abode. M. Agassiz is the chief teacher of this theory. He has mapped off the world into small divisions, and put his men and their associates into lists—the Laplander with his seal and reindeer; the European with the common deer, sheep, &c.; the negro with the elephant and rhinoceros; and the Indian with the bear and buffalo. Now it is evident

that the Indian forms an exception to this assumed law; for he ranges in all latitudes, and has the animals of all latitudes for associates. The natives of Central America and of the island of Magellan are identical in type; while the animals are not.

But the Indians offer a still greater contradiction to the first theory noticed; while Africans of the Torrid Zone are black and the races of northern Europe all fair; the indians in these latitudes are of the same color. Paul remarked of science in his day that it was falsely so called, but it was not so daring and blasphemous then. The fact is that the Indian race is anomalous. They sprang from a common ancestry within the historical period; but that is not a sufficient explanation of the mystery; the only full explanation is that God put a mark on them. Their conditions, color, depravity, &c., are miraculous.

It has been proven in the *Herald* that they are Israelites of the house of Joseph; that their ancestors left Jerusalem just before the destruction of it by Nebuchadnezzar. They left it as Lot left Sodom to escape judgment. They were led to this continent as the ten tribes were led to their land.

They went to the narrow central land,
Where ghosts of ruin hover;
Where ancient cities vast and grand
With trees are now grown over.

They built the cities of Arizona that were destroyed "by the flame of devouring fire." They built the great forts in the Mississippi Valley. They built the mounds at Newark, Ohio; where inscriptions, in the most ancient Hebrew dialect, have been found. They wrote the record which Ezekiel calls the "stick of Joseph," that was found at last and read by the unlearned man of Isaiah. They are still a multitude of nations in the midst of the earth and prove Jacob a true prophet; and that Joseph was a fruitful bough. There is no other land where the pre-

dictions could ever have been fulfilled, and we must not doubt that they had to be fulfilled somewhere, at some time.

It was always charged as a weakness that the christian system related only to one half the world; but we now find that of one blood God created all the nations of the earth, and fixed "the bounds of their habitation," and "determined the times before appointed." (I must say to scientific readers, parenthetically, that a more ancient race perished from off the land.)

I have read that the Bible is still extant in which Columbus marked passages that gave support to his theory of the earth. Amid his trials he was always sustained by a lofty religious enthusiasm; and his first act on the new shore was to set up the symbol of the christian faith. Who shall say that he was not inspired?

TO BE CONTINUED.

PRAYER, TESTIMONY AND SACRAMENT MEETINGS.

BY E. N. WEBSTER.

Christ has, in all ages of his church, made it obligatory upon his children to meet together oft, to partake of the emblems of his broken body and spilt blood; to pray and bear testimony of his goodness and love; to encourage and comfort each other by kind words, cheering on to duty and holiness, enjoying the presence of the Holy Spirit in the glorious gifts of the everlasting gospel, giving joy and peace, such as the world cannot enjoy, enlightening the mind with intelligence from on high, and thus preparing us for the inheritance that is undefiled, and that fadeth not away.

Can it be that any who have from the heart obeyed the gospel in all its fullness and power, and have tasted of the good word of life, and the joys of the world to come, will voluntarily ab-

sent themselves from the house of prayer where God loves to meet with his people, debarring themselves of these golden opportunities of spiritual growth and christian attainments?

"Ah!" says one, "our meetings are not what they ought to be, and I know of some who are no better than they should be. Besides, the gifts are none too reliable, as I have heard them speak of things as near at hand or at the door, that have not come to pass yet. I can serve God just as well by staying at home, reading the Bible or some good book, or walking in the fields and studying the works of nature, as in attending meetings. I believe the work; but I don't like to go to prayer meetings, and hear the same old story all the time."

My good brother or sister, (for no doubt you think you are good), the saints are not yet perfect. Has not God ordained these very meetings you refuse to attend as a means to make, or help to make his people perfect? Besides, do you not know that things manifested by the Spirit seem near at hand, though the time of their fulfillment be in the distance, as men measure time? The Spirit manifested to the christians in the days of the apostles, that Jesus would come again, and they spake as if his coming would be in their day, and they looked for him with joyful anticipations, keeping their lamps trimmed and burning, with oil in their vessels, ready to go forth and meet the Bridegroom. And the saints of latter days believed in the early days of the church, that in their day, the Lord would come and redeem his people. Many years have passed away, and they say he tarries. Zion is a captive still. Her sons and daughters go softly and mournfully. Her faithful ones are waiting for the promises, knowing he who has promised will surely fulfill. The time is the the Lord's. Patiently wait, and we shall be rewarded. Fear not; but be

faithful. Attend the meetings of the church. Let us mingle our songs of praise and prayer, looking for him who will come; and blessed are they who are found watching and waiting with their bridal garments on.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."—Mal. 3: 16, 17, 18.

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15 July 72

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True Latter Day Saints' Herald.

PLANO, KENDALL Co., ILL., JULY 1, 1872.

JOSEPH SMITH,

EDITOR.

THE BOARD OF PUBLICATION.

A motion was made at the April Conference for 1870, by which a committee was appointed to draft resolutions on Finance, and the Publication Department.

In compliance with said resolution, Brn. John S. Patterson, Thomas W. Smith, Henry J. Hudson, Isaac Sheen, Elijah Banta, and Jairus M. Putney, the committee appointed, reported the following:

“Resolved, That the officers of the board be composed of a president, (who shall be the President of the Church), a Secretary; and a Treasurer, who shall give suitable bonds for the faithful performance of his duties, such as shall be agreed upon by the board.

“Resolved, That said board have the management of the publication interests of the church, and shall publish quarterly a statement of the financial condition of said board.

“Resolved, That the board be incorporated according to the laws of the State of Illinois as the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

“Resolved, That the Board of Publication issue certificates of indebtedness in amounts of from five to fifty dollars each, said certificates to be redeemable within five years from date of issue, and none to be payable in less than one year, after which time said certificates to draw legal rate of interest of the state in which said certificate may be issued; and be it further

“Resolved, That all holders of said certificates as issued by the Board of Publication may at their option after the term of one year from date, take up publications issued by said board to the amount in full of their certificates.

“Resolved, That an immediate contribution of one dollar per head be asked by the board, of such as can possibly give it, and that all presidents, whether of districts or branches, bring this before their respective charges as early as possible.”

It was further ordered that a committee of five be appointed, which committee should constitute a Board of Publication to have charge of the publishing interests of the church; and by resolution Brn. I. L. Rogers, Isaac Sheen, Jason W. Briggs, E. Banta, and Joseph Smith were appointed said committee.

This committee failed to organize and become incorporated, for the reason, that there was a change in the forms provided by law for incorporating such bodies; and they so reported at the April session for 1871. Said committee further reported, that there was an objection against such part of the resolutions as provided who shall be president of the board; and their chairman asked that the committee be discharged, adding a suggestion that if it should be thought wisdom to perfect the incorporation of the Board of Publication,

that the resolution be modified, leaving the choice of that officer to the choice of the committee upon their organization.

The committee was discharged; and subsequently it was resolved that the conference proceed to appoint another committee of five, as such Board of Publication.

The resolutions adopted in 1870 respecting the board were reconsidered, and that clause providing that the president of the board should be the president of the church, was stricken out, leaving the choice of that officer to the board itself. The resolutions were then readopted as thus amended.

Brn. Israel L. Rogers, Joseph Smith, David Dancer, John Scott, and Elijah Banta, were appointed by this conference as such committee; and were reappointed April, 1872.

The legislature, at their late session, passed the following acts, under the provisions of which it has been deemed advisable to attempt an incorporation.

"Sec. 35. The foregoing provisions shall not apply to any religious corporations; but any church, congregation, or society formed for the purpose of religious worship, may become incorporated in the manner following, to-wit: by electing or appointing, according to its usages or customs, at any meeting held for that purpose, two or more of its members as Trustees, Wardens and Vestrymen, (or such other officers, whose power and duties are similar to those of Trustees, as shall be agreeable to the usages and customs, rules or regulations, of such congregation, church, or society), and may adopt a corporate name; and upon the affidavit, as hereinafter provided, it shall be and remain a body politic and corporate, by the name so adopted.

"Sec. 36. The chairman of such meeting shall, as soon as may be after such meeting, make and file in the office of the Recorder of Deeds in the county in which such congregation, church, or society is organized, (which shall be recorded by such Recorder), an affidavit substantially in the following form:

"*State of Illinois, _____ County, ss.*
 "I, _____, do solemnly swear or affirm, as the case may be, that at a meeting of the members of the [here insert the name of the church, society, or congregation as known before incorporation], held at, [here insert place of meeting], in the County of _____, and the State of Illinois on the _____ day of _____, A. D. 18— for that purpose, the following persons were elected (or appointed), [here insert their names], Trustees, (or Wardens, or Vestrymen, or officers by whatever name they chose to adopt, with powers and duties similar to Trustees), according to the rules and usages of such (church, society or congregation.) And said (church, society, or congregation), adopted as its corporate name, [here insert the name.] And at said meeting this affiant acted as (Chairman or Secretary, as the case may be.) (Name of affiant.)
 "Subscribed and sworn to before me, this _____ day of _____, A. D. 18—.

"Such affidavit, or a copy thereof, duly certified by the Recorder, shall be received as evidence of the due incorporation of such congregation, church, or society.

"Sec. 46. The trustees, or any other persons designated by any such congregation, church, or society incorporated under this act, shall have power to publish, print, circulate, sell, or give away, such religious, Sabbath School, and missionary tracts, periodicals, or books as they may deem necessary to the promotion of religion and morality."

Agreeably to the resolution of conference, the committee appointed thereby came together on June 4th and 5th, and proceeded to perfect their organization. The following synopsis of the minutes will show what was done.

A temporary organization was effected by choosing Joseph Smith to preside and John Scott to act as clerk of the meeting. Prayer was then offered; after which the laws of incorporation were read, when the Board adjourned for recess.

The Board met again at 2:30 P. M., when prayer was offered by Brother Rogers.

A motion was then made to proceed to the permanent organization of the Board, whereupon Elijah Banta was chosen President of the Board; Israel L. Rogers was chosen Treasurer; and Robert Warnock was appointed Secretary.

The Constitution and By-Laws were then read, examined, corrected, amended and approved, resulting in the adoption of the following.

Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

CONSTITUTION.

SEC. 1. It is hereby agreed that Israel L. Rogers, Joseph Smith, David Dancer, John Scott and Elijah Banta, and their successors in office, duly appointed, shall be a corporate body known as The Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and shall have perpetual succession under that name, having a right to use a corporate seal, which may be altered at pleasure; with power to sue and be sued; to appoint all necessary officers and assistants; and may have, enjoy and exercise all the powers necessary to carry out the objects provided for by a resolution of the General Church Authorities, in Conference assembled, at Plano, Kendall County, and State of Illinois, April 6th to 13th, 1870, and readopted by the April Session of said Conference for 1871.

“SEC. 2. The private property of the members composing this Board of Publication shall not be held liable for the debts of the Board; provided: that in cases where officers of the Board shall transcend the rules and regulations of the Board, the officer or officers so offending shall be personally liable for pecuniary loss incurred by such offence.

“SEC. 3. The Board of Publication shall at their first meeting, choose their President and Treasurer, who shall be members of the Board; and appoint a Secretary, who may or may not be a member of the Board, as the Board may agree.

“SEC. 4. The aggregate indebtedness which the Board shall be authorized to contract shall at no time exceed one-half the estimated cash value of the whole amount of assets in their possession.

“SEC. 5. This Board of Publication shall consist of a committee of five, to be appointed or sustained annually at the General Conference of the Church of Jesus Christ of Latter Day Saints, to be held in April of each year.

“SEC. 6. The principal place of business of the Board of Publication, herein created, shall be at Plano, Kendall County, and State of Illinois; provided, however, that such place of business may be changed at the option of said Board as provided by law.

“SEC. 7. There shall be a meeting of the Board held at the end of each and every three months, at which meeting there shall be made a report of all the affairs of the office of Publication, and such report shall be published; the published report preceeding each annual session of the conference shall be the report of the Board to that conference session.

“SEC. 8. The president shall have the power to call the Board together at any time he may deem wise, or emergency require.

“SEC. 9. The duration of this incorporation shall be for the full term for which such incorporations may exist according to the provisions of the law under which it is effected.

"SEC. 10. Amendments to this Constitution and to the By-Laws of the Board of Publication, may be made at any regular session thereof, after the one of which notice shall be given of such amendment."

In connection with the foregoing Constitution the following items of the By-laws, adopted for the government of the Board, will be found of interest.

Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints.

BY-LAWS.

"SEC. 1. The President of the Board shall have general supervision of all the affairs connected with the carrying into effect the resolution authorizing its organization; and with the Treasurer and a Business Manager hereinafter provided for, shall form an executive committee, to act when the Board is not in session, subject at all times to the direction of the Board.

"SEC. 3. The Treasurer shall have the charge of, and be responsible for, all moneys, and vouchers therefor, which may belong to the Board of Publication.

"SEC. 4. The Secretary shall be the recording and accounting officer of the Board; and as such, shall have the custody and care, and be responsible for the Books of Account, Bills, Receipts, and other papers connected with the finances of the Board; shall audit all accounts receivable or payable: and upon his statement, with the signature of the President, or in his absence the Business Manager provided for in section one, the Treasurer shall pay all sums found to be due from said Board.

"SEC. 5. There shall be appointed by the Board, in addition to the officers provided for by the resolution of Conference, an Editor, who shall be Business Manager in charge of the Office of Publication, in the absence of the President of the Board; and an Assistant Editor, should the Board deem one necessary; and there shall also be a sufficient number of competent men employed to carry on the business now being done by the Office of Publication and the natural increase thereof.

"SEC. 6. In addition to the officers already designated, there shall be appointed by the Board, a Superintendent, who shall be a practical printer, who shall have charge of the Mechanical Department of the Office of Publication. It shall be the duty of the Superintendent, herein provided for, to keep in proper working order all the machinery, type and other fixtures, belonging to the Printer's Department of the office; and he shall have charge of compositors, pressmen, and office boys, and shall be responsible for their good behavior; he shall keep and render an account of work and labor done, time lost, material required and used, and shall certify to the Secretary for all amounts due for labor in his department."

After the adoption of the By-Laws, Joseph Smith was appointed Editor; and John Scott, Superintendent.

The President and Secretary were appointed a committee to compile Constitution and By-Laws, and to attend to the filing of the papers of incorporation.

The Treasurer was ordered not to pay money on vouchers for labor done, or money expended for other than publication purposes. Notice was ordered served upon those in charge of HERALD office that the Board would take possession on the 17th of June, 1872. An order was passed authorizing the procuring of a seal.

The quarterly meetings of the Board are to be held on the first Tuesday in the months of June, September, December and March.

Bonds in the sum of ten thousand dollars were required of the Treasurer.

It was ordered that so much of the articles of incorporation and the minutes of organization as are of general public interest be published in the HERALD.

The Board of Publication took possession of the HERALD Office and the property therein, belonging to the Church, and assumed control of the publishing interests of the Church, on Monday, the 17th ultimo, according to notice already given.

WE LEARN, incidentally, that some elders in administering to the sick insist upon an internal as well as an external application in all cases. We think this too rigid, and not dictated by wisdom. Circumstances, and the condition of persons administered to should govern the action in each case, and the terms "anointing them with oil," does not warrant the supposition that it is to be given internally.

There may be cases, and we believe that there are such, where the taking of the oil is of benefit; but there are by far more cases where the anointing is sufficient.

There have been cases where it was necessary to disguise the oil with sugar and by dilution, before the sick would take it. And sometimes it occurs that persons of delicate organisms cannot bear the taste nor the smell of the oil commonly used. In such cases the faith of the person is disturbed by the offering it to them. Wisdom should certainly be used in all administrations.

The purest olive oil should be obtained and used.

We have heard of one case of administration where force was employed to procure the swallowing of the oil given. We think it wrong.

BR. JAMES C. CRABBE, in a late letter to us, suggests, that in the choosing of a presiding elder for a district comprizing two or more branches, the following method of ascertaining who should be appointed be observed. Let the presiding officer of each branch notify the saints over whom he has the watch-care that there is a presiding elder to be chosen, and let them come together at a given time, all of them, and decide by ballot. After they have cast their votes, and it has been ascertained who has the highest number of votes, let the clerk of the meeting or of the branch certify, in a sealed communication, to the president of the conference of the district, their sealed communication to be opened in the presence of the assembled delegates, by the clerks of conference and canvassed, and the person receiving the highest number of votes so cast

shall be declared unanimously chosen. Should there be a tie, or should no one receive a majority of the votes so cast, let the clerks of the conference certify to the respective branches the names of the ones receiving the highest number of votes, and let the votes again be taken in the branches to be certified to the conference at its next session, until a choice is made.

BR. WM. O. CLARK and his wife and boy, from California in FIVE DAYS, called upon us on the 13th ult., on their way to attend the National Temperance Convention to be held in Chicago. He is the delegate of the Grand Division of the State of California. He is what all saints ought to be, a champion of temperance.

No BOOKS of Mormon on hand. The Board of Publication propose obtaining some. Until they do, apply to Russel Huntley, Jersey, Licking Co., Ohio, who has some of the same kind we have hitherto sold.

BR. PAINE STILLWELL writes that the South Valley Branch, of Wisconsin, is strong in the faith once delivered to the saints, and that they are strong to do battle for the cause of truth.

BR. A. D. BOREN, one of those appointed at the Spring Conference to labor in Utah, is at Salt Lake City, waiting for the elders from the East.

BR. D. H. SMITH started on the 24th for Utah.

QUESTIONS AND ANSWERS.

Q.—Is it possible for an unbeliever who may be in the room with five or six elders, and more or less members, to prevent the sick from receiving the blessing of health and strength promised in the administration and sealed in the name of Christ?

A.—We think not. Yet we have known instances where elders have administered without faith, their minds being occupied more with thoughts as to what these doubtful persons would think, than with the exercises of prayer for the sick. We believe that elders sometimes promise health because of their supposed power in the priesthood; forgetting that it is the Lord working through them, for which they should ask in prayer, rather than *demand* by virtue of their authority. Elders continuing in the habit of promising health and commanding the promises, sometimes grow very haughty in spirit; then, the Lord rebukes them and they suffer shame.

Q.—Where do the spirits of the good and evil who have lived rest until the resurrection day?

A.—We understand that the spirits of the good rest in the paradise of

God, and the evil in a place of confinement; with the one is torment and unrest, with the other there is rest, happiness and peace.

Q.—Is it proper to think that in the end of the world, when the wicked are cast into outer darkness, that they will serve their time out, and then, being released, they will dwell with God's people?

A.—It has so been held, for all but those whose sins are of that kind that they will not be forgiven, "neither in this world nor in the world to come." That there will be some who do not enjoy the thousand years' rest, who will be redeemed from their punishment at the end of that rest and enjoy the bliss of that redemption, seems clear from John's revelation in the scripture, and from the vision in the Book of Covenants; but how far this redemption will go is of doubtful decision. Whoever attains unto the resurrection of the just is safe, therefore strive for that. It will be soon enough to taste the terrors of the damned when consigned to their punishment.

Q.—Is it right for a priest to object to a motion made by an elder at an elders' conference?

A.—Yes; if he is permitted to act in an elder's conference, and his objections are good.

Q.—Is it right that there should be trustees in a branch?

A.—Property should be held by the bishop in trust for the church. He is made the trustee of the church, by the Doctrine and Covenants. Wherever local law of the land does not intervene and prevent, all landed property should be held by the bishopric. Personal property of a branch should be held by the deacons. Where it is deemed wiser or better, or circumstances make it necessary, other trustees may be appointed than those spoken of above; but the right way is always best when it can be had.

Q.—Is it right for the council of a branch to discharge trustees; when there has been no charge brought against them?

A.—Yes; if it be considered wise so to do. If trustees have proven unworthy of trust, charges should be preferred, not otherwise.

Q.—Do these passages mean receiving into the church, or into some order of the church? 1 Tim. 5:9, New Translation. Book of Doctrine and Covenants, sec. 13, par. 20, old edition.

A.—The passage cited in Doctrine and Covenants refers to the receiving into the church. The one in Timothy refers to a society then existing, whose labor was one suitable to women of the church who were sober and steady; but does not refer to reception into the church, as Paul surely does not mean that those spoken of to be refused are not to be received into the church; on the contrary it is plain that they are already in the church, but are not proper persons for the labors to be exacted of them.

Q.—Is it correct that a priest make a motion at an elders' conference?

A.—Yes; if he is permitted a voice in such elders' conference.

Correspondence.

TABOR, Fremont Co., Iowa,
April 27th, 1872.

Br. Joseph:

I have been preaching in the Campbellite Church in Wright's settlement, two discourses last Sunday, and one on Monday. I go there again 5th of next month.

Yours in Christ. E. C. BRAND.

PORT SANILAC, Mich.,
May 30th, 1872.

Editor Herald:

The past twenty days I have been striving to make known the "glad tidings" in this village and vicinity, holding fifteen meetings, the Lord manifesting acceptance of the work, making me strong in Spirit. Some are anxiously enquiring, others say "no fault can be found."

How glorious is the true gospel, not an objection by the bible believer can be made. Surely a more just rule of action for rewarding of men in the last day could not have been decreed.

Some good was done at East Tawas; Br. C. W. Conat is at work there—heart and hand.

There are no saints here to favor the preaching of the word; but kind friends have borne cheerfully the trouble occasioned thereby; for which may the Savior reward them. Many are carefully investigating the work, and tearing down the veil of prejudice, which has been so stoutly hung up by the "refuge of lies."

Attending an outside meeting one evening, I was greatly amused by the attempts of a noted one of the Adventist faith to build up pet theories. Here are one or two arguments, verbatim. He said: "In our present translation of the bible the word 'sheol' is sometimes translated *grave*, and at others *hell*, which of course is not right; but why is this? I will tell you—the meaning of the word hell has greatly changed within the last few centuries; hell is derived from the Anglo Saxon *heel*,

and this word means *grave*, and was so understood by the translators, and so the word hell is sometimes used instead of grave."

By permission I asked this question,— "If the word hell is truly from *heel* as stated, and hence can mean but *grave*, why did the translators use a word from *heel*, since they were of the Church of England, and understood the word *sheol* to signify a place of departed spirits?"

The gentleman arose, talked much to divert the minds of the people,—with the phrase "I'll come to the gentleman's question soon," but instead of coming to the question, sat down.

I put the same question again, asking him to answer, or admit before the audience his discourse was based upon false premises.

He again arose, but *boiled over* with the beautiful language of, "Ghosts!" "Mormonism!" "Joe Smith!" etc., etc.,

Of course he had come to my question, but the audience had come fully to the conclusion that the "noted gun" had bursted. One evening afterwards I attended his meeting, he thought to pay me back, and selected Deut. 18: 10-12, speaking of wizards and familiar spirits; and with much importance said to his audience, "This includes all visions and revelations." He did not commit the blunder of the former evening, however; for instead of permitting questions, singing was omitted, and the words came,— "Audience will arise and be dismissed." I have made note of these, because such blunders from a Chicago Editor are unpardonable.

To-morrow, I shall take my leave of the people here for two months, to fill mission so much spoken of at Vernon, Shiawassee County, when, with an elder, I hope to return here to see the work placed on firmer footing. That the Lord will stir up the minds of his saints to work more faithfully in the Master's cause is ever my prayer.

June 1st.—On arriving in Shiawassee, I found no one to entertain a gospel minister. Br. Pemberton and all known to be

interested, having moved to Nebraska. Had I known of this sooner, it would have been a saving of means, and also enabled me to attend the District Conference.

E. L. KELLEY.

PLEASANT PLAIN, Iowa,

April 17th, 1871.

Br. M. H. Forscutt :

There has been seven more baptized in this district since you left, and more are awaiting a favorable opportunity. Many are investigating the doctrine. There is also a steady increase by immigration. More calls for preaching than we can fill. The Rev. Mr. Wray is still blasting away at us, to the amusement of outsiders, and the disgust of his own church members. He reported in Lineville that he had cleaned the Mormons out on all points.

A. W. MOFFET.

FALL RIVER, Mass.,

May 20th, 1872.

Br. Joseph :

The brothers of Fall River are alive, and their souls are absorbed in the great work of the blessed gospel. The saints in Fall River intend to spread truth abroad, and God be praised they are doing a good work in various places.

Yours in the gospel,

DEXTER F. COOMBS.

SCOTTSVILLE, Ind.,

April 20th, 1872.

Br. Joseph :

I write you an account of one of the wonder-working powers of the mighty God of Israel, whose arm rules for himself. I now write of the event as she states it to me, as I was opposed to the latter day work, not believing it to be the work of the Lord. "I was taken very ill with dropsy, so that my feet and legs were swollen, seemingly ready to burst. I had a severe pain in my head, and at sundown I became blind, so that I could not see until the rise of the sun again. Rapidly growing worse, and giving up all hopes of

medical skill, believing it had no relief for me, I came to the conclusion that if God did not work with the saints, and would not undertake my case, that I was gone. I knew that the saints taught the scripture 'They shall lay hands on the sick and they shall recover,' so I sent for the elders of the Latter Day Saints, James G. Scott and Harbert Scott, and while they were administering to me, a light burst forth, and I was shrouded in the light. I saw the Lord standing before me, and immediately my sight came again. The pain left my head, and the dropsy ceased to trouble me. All the glory and honor be unto the Lord my God."

ALTHEDA SCOTT.

BURLINGTON, Iowa,

May 12th, 1872.

Br. Joseph Smith :

In a communication of brother W. H. Kelley, contained in the last *Herald*, and dated Versailles, Ripley County, Ind., Feb. 10th, 1872, he states, "That on the 3rd of December last he was at Green Briar, Harrison Co., and there found people who admitted that it was no use for men to array themselves against the doctrines of the Reorganized Church of Jesus Christ of Latter Day Saints, but to use their own language, 'They could not go Joe Smith.'"

The "Joe Smith" thus referred to, I suppose, is Joseph Smith the martyr.

In a similar predicament was I about a year ago last winter, and it may not be amiss, for the benefit of the good people at Green Briar, and perhaps many others, that I here relate how I have got out of it.

One morning, during the said winter, when comfortably seated in my sanctum, I was perusing the bible for the purpose of finding in the teachings of Christ and the apostles, something to contradict the doctrines of the church above mentioned, against which I had resolved to fortify myself, as I had successfully done against the claims of all other churches. Allow me here to digress from my subject for a moment, and state that when my fortifications

were reared, I found myself outside of them, and every gun belched into my face, to the cause I was engaged in, the most destructive missile, truth.

While I was occupied as above stated, a Mr. T., with whom I am somewhat acquainted, came to see me on business. He noticed that I was reading the bible, and was somewhat absorbed in thought. A conversation ensued, of which the following is a synopsis:—

Mr. T.—“What do I see! You read the bible, and are so deeply interested, that you did not observe me enter. I did not suppose that a man of intelligence and any education would deem that book worthy of serious attention.”

S. H.—“Whatever your sentiments may be, let me tell you that since I have thrown off all preconceived ideas, and taken to the book with an honest and prayerful heart, I find therein that for which I have hungered and thirsted, and of which I can not get enough.”

Mr. T.—“But the very fundamental doctrine of the New Testament, I dare say, you can no more go than I can. I mean that Jesus Christ is the Son of God.”

S. H.—“Do you believe that such a being as Jesus Christ ever existed?”

Mr. T.—“I know from history that such a man once lived at Jerusalem.”

S. H.—“Do you know from history, or any other reliable source, any thing about the life, teachings, and character of this man?”

Mr. T.—“He was a man, as we are, the bastard son of Mary; his life was one of exemplary virtue; his teachings, aside from his eccentric character, a good code of morals.”

S. H.—“Do you suppose that a man, as you describe Jesus to have been, would or could be guilty of knowingly and wilfully trying to palm off upon the world a gross and blasphemous lie?”

Mr. T.—“No, I admit his high standing of virtue and morality.”

S. H.—“Jesus taught that he is the Son of God, and you said at the beginning of

our conversation, that such is the fundamental doctrine of his testament. How can you harmonize your own statements?”

Here Mr. T. concluded that he would not trespass any longer on my privacy just then, promised to call some other time, and departed.

After Mr. T. had gone I began to wonder at the man's inconsistency. A charge was instantly let loose from the fortification, and the following thoughts were hurled through my mind. You are astonished at T's inconsistency. Are you consistent in all things? You acknowledge that the only true gospel, the gospel of Jesus Christ, the one of which Paul says, that he is not ashamed, as it is the power of God unto salvation, to all who believe, has not been preached to men since the apostolic order ceased, until it was again preached by Joseph Smith the martyr. You admit that he presented to the children of men truths which the theological wisdom of the past fourteen centuries could not discover, and which the world's learned and wise can not even see after they are presented. Why could not the many learned and wise Doctors of Divinity hit upon these truths. Because they are God's truths, and “No man knoweth the things of God, except by the Spirit of God.” You can not help but admit, that by the Spirit of God only Joseph Smith could have received what he presented to the world. Now if God choose the unlearned and obscure Joseph Smith, and through him again sent to man the doctrines once delivered to the saints, and not a learned and wise man; if God choose Mary to be the mother, and a stable the birth-place of the world's Savior, and not a woman of worldly renown and influence, who dwelt in a palace, it only shows that the ways of God are not the ways of men, and who are you that you should refuse him whom God has chosen?

I had caught myself in an inconsistency. Found that I was a good deal like those at Jerusalem who admitted that Jesus did not teach as the Scribes and Pharisees, but

spake like unto one who had authority, but still could not go Christ.

My prayer to be divested of prejudices was heard, and to-day when the name of Joseph Smith greets my ears, I feel to praise God that his promises are immutable, and that he did send his angel with the everlasting gospel to be preached to them that dwell on the earth, even as he had shown to his servant John on the Isle of Patmos, nearly eighteen hundred years ago.

SOPHUS HOLSTEEN.

TURNERY STATION, Mo.,

April 4th, 1872.

Br. Joseph:

On the 24th ult., a few saints met and organized a branch, to be known as the Turney branch, consisting of nine members in good standing. We hold two meetings weekly, so as to give our fellow citizens an opportunity to hear the last warning message. Three have been added by baptism. I think others will obey before long, as the Lord is feeling after them. Pray for us, that the truth may be enshrined, and wickedness dethroned.

Your brother in Christ,

J. LONGFIELD.

WHITE CLOUD, Kan.,

April 2nd, 1872.

Br. Joseph:

Br. B. Brackenbury baptized six on Sunday, March 31st. There are seven or eight more who want to be baptized in a few weeks. There is a greater enquiry now after the truth than there ever has been in this place. The two Brackenbury brothers are very active in the ministry, and are doing much good. One of those who were baptized was a minister in the Missionary Baptist Church, and is an able man. The Lord has greatly blessed us in healing the sick, both in the church and out of it. Many unbelievers have had opportunities of seeing the sick healed, and now bear witness of it to their friends. Our congregations are increasing in numbers. We often have the preachers of

other denominations attend our meetings. Ministers of the African race also are with us. We have good reasons to look for a large branch of the church in this city ere long. Your brother in gospel bonds.

HUGH LYTLE.

NAUVOO, Ill.,

May 22nd, 1872.

Br. Joseph:

I visited Burlington on the 28th of April last, and organized two branches of the church, one called the German branch, of Burlington, Iowa, and the other the Burlington branch. The German branch numbers nine; Br. Johannes Bauar, president; Br. Henry Kaestner, teacher. The Burlington branch numbers seven; Bro. Wm. D. Morton, Sr., president; Br. Owen Owen, teacher. We still held meetings in the old store, attendance on an average about a dozen.

A. H. SMITH.

DENISON, Iowa,

May 10th, 1872.

Br. Joseph:

We are gaining ground slowly in this part of the country. The calls for preaching are numerous on every hand, except in Denison, and here they would turn out if they knew that you were going to preach here again. About twenty-eight have been baptized the past year in the Mason Grove branch, and many more are believing, who will embrace the gospel without doubt this year.

THOS. DOBSON.

MIRABILE, Caldwell Co., Mo.,
May 6th 1872

Br. Joseph:

Since our last conference, Br. W.L. Bozarth and myself have labored in the cause of truth. We have held meetings for preaching the word. We have very little opposition now, it seems as though prejudice has given way to that better spirit, which influences men to investigate, before passing their opinion. How long this calm will last I do not pretend to say.

There were three baptized last Sunday

Br. W. T. Bozarth, others are expected to follow soon. We calculate to labor all that we can, while we have peace, for there appears now a willingness among the people to investigate the doctrine which we teach, and calls are more than we can fill.

Our labors have mostly been in Caldwell County, and if the desire to hear preaching increases as much in the next year as it has the last five months, there will be little opportunity for us to leave the county.

You must not suppose that I have given up the work in Jackson County, for as soon as the Lord will permit me, I will visit there again.

May the Lord prosper the labors of his servants, is the prayer of Your Brother in Christ.

JOSEPH S. LEE.

[We extract from Br. Norton's letter as follows.]—Ed.

17 Arthur Road, Stoke Newington,
LONDON, N., May 2nd, 1872.

Br. Joseph:

London is a hard place for an Elder of Israel to labor in. It is now near six and one half years since I was baptized into the reorganization, and I commenced at once to testify of the gospel of Christ; nevertheless the world in London were crying out religion, religion, with some degree of success; but the moment the gospel part was preached the cry was delusion, with every possible opposition. The Spirit of the Lord coupled with a spirit and determined will to preach the gospel of Christ, we have succeeded a little. A few weeks before our last conference I baptized two, a man and his wife. The former I ordained to the office of priest. We have just opened two fresh meeting places. One of the meeting places is at Shephard's Bush, on the west side of London, and is filled by Elder Owen, who goes at his own expense. He has my confidence. Br. Altrop at Council Bluffs, wrote me in conjunction with Br. J. W. Lewis, to go about sixty miles from London, to preach to his

father's house. This call I am glad I have been able to fill. Their hospitality I shall not easily forget, and the kind spirit of sister Altrop and her two sons. God bless them all. I expect them coming to London be baptized soon. Yours,

C. D. NORTON

MILLERSBURG, Mercer Co., Ill.,
May 26th, 1872.

Br. Joseph:

The truth is still slowly advancing in this part of the Lord's vineyard. I had the pleasure of baptizing three precious Souls on May 12th. They will move to California. may the Lord prosper them. Yours in hope of Eternal life.

JOHN F. ADAMS.

Conferences.

Pacific Slope Mission.

Annual Conference held in the "Grand Army of the Republic Hall," San Francisco, April 6th, 1872. Elder Hervey Green, president; Glaud Rodger, vice-president; Peter Canavan, clerk.

Morning session occupied in prayer and testimony.

Elder Hervey Green reported had baptized 15 since last October conference.

Resolved that all elders' reports be accepted, unless objected to.

Elder Jacob Adamson had organized a branch in Healdsburg, some of which were of the Petaluma branch; elder Peter C. Briggs, president.

Elder George Adams had baptized 2 in his district since last conference.

Elders George Oman, D. S. Mills, D. P. Young, Wm. Potter, D. J. Phillips, Daniel Brown, John Roberts, Peter C. Briggs, R. R. Dana, Peter Canavan, Richard Amer, Glaud Rodger, reported.

Priests John Cobb, A. K. P. Baker, Wm. Anderson reported.

Minutes of Semi-Annual Conference of this Mission read.

A committee of three, consisting of D. P. Young, D. S. Mills, Jacob Adamson, were appointed by the chair to adjust certain difficulties.

Minutes of San Francisco district conference read.

San Francisco district reported 4 branches, viz.: San Francisco 48 members, including 8 elders, 1 priest, 1 teacher, 3 deacons, 3 received by letter, 2 removed. John Roberts, pres.; Wm. Hart, clerk.

Monte Diablo 20 members, including 4 elders. Richard Thomas, president.

Stockton 48 members, including 4 elders, 2 priests, 1 teacher, 1 deacon, 3 added by baptism, 1 removed, 1 child blessed, 1 marriage. Richard Amer, president; H. P. Robbins, clerk.

Alameda Creek 82 members, including 1 seventy, 8 elders, 2 priests, 3 teachers, 1 deacon, 2 received by certificate of baptism. Earl Marshall, president; D. S. Mills, clerk.

Petaluma district reports 2 branches: Petaluma 27 members, 2 elders, 2 received by baptism 15 removed. Jacob Adamson president and clerk.

Healdsburg 16 members, 2 elders, 1 priest, 1 deacon. Peter C. Briggs, president; E. F. Adamson, clerk.

Santa Cruz district reports one branch: Watsonville 57 members, 5 elders, 1 priest, 2 teachers, 3 baptized, 4 received by letter, 3 removed 4 cut off. Daniel Brown, president; Joseph Brown, clerk.

Elder Thomas Job, of Goshen, Utah, reported.

Priest R. W. McLean reported he had found 15 members of this church in Butte County, 2 in Tehama County, and 2 in Yuba County, in an unorganized state.

Resolved that the various branches in Nevada, Utah, Idaho, Montana, Oregon, and San Bernardino, are hereby requested to report through their various districts to the next semi-Annual Conference of the Pacific Slope Mission.

April 7th.—The day was occupied in preaching and administering the Lord's supper.

April 8th.—Elders E. H. Webb, J. Vernon, Wm. Hart, C. Bagnall, Henry Burgess and Orren Smith Reported.

Sacramento branch reports 60 members, including 6 elders, 3 priests, 1 teacher, 15 baptized, 1 received by certificate of removal, 2 otherwise, 12 removed, 4 cut off, 1 died. E. H. Webb, president; Cornelius Bagnall, clerk.

Resolutions Passed.—Elder George Millgate was recommended by the Sacramento branch to be restored to full fellowship, he having been suspended from fellowship by an action of the Pacific Slope Mission Conference, under the presidency of Elder E. C. Briggs.

Resolved that Elder George Millgate be restored to full fellowship in this Church.

That in the judgment of this Conference members of the C. of J. C. of L. D. S. in branches, but not members thereof, may be dealt with for transgression, the same as members.

That the elders composing this conference individually and collectively use their influence to obtain subscribers for the *Herald* and *Hope*.

That this Conference discountenance, by precept and example, the practice of visiting theatres, public balls, and dances, by the members of this church.

That we earnestly appeal to all saints within our jurisdiction to contribute liberally, as soon as possible, funds for the publishing department of the church.

(Brethren and sisters, the situation of the work demands liberality on our part, even as the Lord has blessed us.)

That Elder Thomas Job labor in Utah, as his circumstances may permit, for the cause of Christ, and that we sustain him in righteousness.

(Bro. Job is the only elder who has reported from Utah to this conference.)

That we solicit the various branches of this mission to select willing and efficient men from their midst, and recommend them to this conference, or to their district conferences, as laborers in the ministry.

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

That Elder Hervey Green preside over the Pacific Slope Mission.

That we recommend Elder Hervey Green to the presidency of the church for a license as president of this mission.

That we sustain the appointment of Br. Peter Canavan as clerk of this mission.

That the committee on Church Records, for this mission, be discharged.

(Elders George Adams, Jacob Adamson, Thomas Dungan, were sustained in their respective presidencies.)

That Elder Gland Rodger labor in the field as his circumstances may permit.

That Elder Wm. Potter labor in Sonoma, Lake and Mendocino counties.

That Priest R. W. McLean labor in Sutter and Butte Counties.

That Elder O. Smith labor in San Mateo county as circumstances may permit.

Three were baptized and confirmed during conference.

High Priest Thomas Dungan reported.

Priest Samuel B. Robinson reported.

Elder Bradbury Robinson reported by letter.

Resolved that we sustain Elder B. Robinson in his present field of labor.

H. P. Thomas Dungan reports the Eureka branch as containing 19 members, 1 elder, 2 priests, 1 teacher, 6 baptized 1 received on certificate of baptism, 2 removed, 1 died, total strength of branch 23. Island 8 members, including 1 high priest, 1 elder, 2 removed, 1 disfellowshipped.

Resolved that H. P. Thos. Dungan preside over the California District.

Adjourned to meet at San Francisco the 6th day of October, 1872.

String Prairie and Nauvoo District.

The above conference was held at the String Prairie branch, June 1st and 2nd, 1872. Alexander H. Smith, president; B. F. Durfee was chosen to act as clerk *pro tem*.

Minutes of last conference corrected, to read Olive Branch instead of "Nauvoo," and the report of the String Prairie branch to read six elders instead of "five," and instead of "J. Shupe" to read I. Shupe.

The reports of the Olive, Montrose, String Prairie, Keokuk, Burlington (American), Burlington (German), Croton, Farmington, and Rock Creek branches were received.

Reports of Officers.—Alex. H. Smith had attended the General Conference, and organized two branches, one to be known as the Burlington (American), the other as the Burlington (German).

John H. Lake was appointed book agent for the Iowa portion of the district, by the president. Had baptized six.

Elders O. P. Dunham, Wm. D. Morton, John Lambert, B. F. Durfee, Samuel Alcott, Ira Parish, James McKiernan, James Newberry, E. Benedict, George Wilson, Samuel Ferris, Wm. Durfee, I. V. Brooks, Frank Reynolds, Levi Lightfoot, Thomas Revel and Solomon Tripp, all reported.

Priest Johann G. Bauer had preached twice nearly every Sunday, held prayer meetings three times per week, and had baptized eight.

Priest Wm. Hall; teachers Robert Roberts, N. Spicer, Allen Hills; and deacon Joel Haskins reported.

Br. Alex. H. Smith was released from the office of district president, at his request, with thanks for his services.

The conference then choose their district president by ballot; John H. Lake being elected upon the first ballot.

Resolved that we request the presidents of branches to correspond with each other and exchange labors in preaching the gos-

pel in the branches, as wisdom may direct.

That all the missions granted at last conference be continued.

That we receive the report of the president of the district in relation to his correspondence with Br. A. Sharer, and that we authorize him to call upon him for his license through the *Herald* or otherwise, or to silence him in a legal manner.

Two days' meetings were appointed at the following places:—At Croton, Iowa, July 13th and 14th, beginning at 11 A.M. Saturday.

At String Prairie, the third Saturday and Sunday in August, commencing at eleven o'clock on Saturday.

At Nauvoo the third Saturday and Sunday in June, commencing at eleven o'clock on Saturday.

The spiritual authorities were sustained.

Preaching, Sunday at eleven by Alex. H. Smith. Prayer and sacrament meeting at half-past two o'clock; the spirit was enjoyed in power, and the gifts were manifested. Sunday evening, seven o'clock, preaching by Daniel Lambert and James McKiernan.

Estimated attendance of priesthood:—high priests 2, seventies 3, elders 15, priests 2, teachers 3, deacons 2.

One was baptized during the conference.

Little Sioux District.

The conference of this district convened at the Saints' Meeting House, Little Sioux, Iowa, June 1st and 2nd, 1872. James C. Crabb was chosen president; Donald Maule, clerk.

The following elders reported:—D. M. Gamet, Robert Winters, Asa Walden, Colby Downs, Lehi Ellison, John Lytle, and Bro. — Green, J. M. Putney, O. Butts, Prior Stevenson, J. C. Crabb.

The Little Sioux, Spring Valley, and Six Mile Grove branches were reported verbally by their presidents; other branches not reported.

By motion Orrin Butts received an Elder's License from this Conference.

The motion was carried that this Conference recommend Br. Elijah Cobb to the First Quorum of Elder's for an Elder's License.

The resolution was adopted that was passed last December, 1871, that the elders and officers in the district preach wherever and whenever an opportunity presents itself, with the amendment they shall seek places to preach in.

Two days' meetings were appointed at the following places:

Six Mile Grove, second Saturday and Sunday in July.

Preparation, first Saturday and Sunday in August.

Little Sioux, third Saturday and Sunday in August.

Sunday morning session, June 2d, 1872, 11 A.M., preaching by J. M. Putney, on the fulfillment of prophecy and the coming forth of the Book of Mormon, followed by D. M. Gamet.

Afternoon session.—Preaching by S. W. Condit, from Rev. 14: 4, 5, followed by J. C. Crabb.

By motion the authorities of the Church were sustained in righteousness by our faith and prayers.

Adjourned to meet at Twelve Mile Grove on the last Saturday in August, 1872.

Pottawattamie District Conference.

Pottawattamie District Conference, held at Council Bluffs, Iowa. C. G. McIntosh, presiding; John H. Hansen, acting as clerk.

John H. Hansen resigned as District Clerk, as he had received a mission from the April conference.

Council Bluffs, reports 108 members. C. A. Beebe, President; Frederick Hansen, clerk.

Crescent City, 49 members. David M. Williams, president; E. Haskins, clerk.

Union Branch, 7 members. R. Campbell, president; W. S. Gladwin, clerk.

Reports from branch presidents. Eight Mile Grove, by Hans Hansen, condition passably good, which was endorsed by Br. Williams. Crescent City, by David M. Williams, not favorable. Council Bluffs, by C. A. Beebe, generally good. Union, by Br. Gladwin, very good for their number. Boomer, by Wm. Lewis, favorable.

Reports from missions. J. W. Lewis, C. G. McIntosh, verbally. Br. Weeks and Longbottom by letter.

Missions continued. J. W. Lewis, A. G. Weeks and J. Gallup to labor in their respective fields. That Samuel Longbottom labor under the direction of A. G. Weeks.

Officials present: seventies 3, elders 14, priests 2, deacons 1.

Resolved that this conference censure and disapprove of members of this district laboring outside of this district; or of members of other districts laboring here without permission.

Resolved that all charges preferred against a member in this church be preferred in writing, and a copy given to the person charged.

Resolved that we, as a conference, endorse the minutes of a Council Meeting, held in Plano, Illinois, May, 1872, touching the temporal affairs of the church.

Resolved that we hold a two-days' meeting at Crescent City, July 13, 14.

Resolved that the President of each branch be instructed to make a financial report to each Quarterly Conference.

J. H. Hansen was ordained an elder, and ordered that a license be granted him.

Resolved that we sustain the constituted authorities of the church in the discharge of their duties.

Resolved that Frederick Hansen be appointed district clerk.

Resolved that we adjourn to meet at Crescent City, on the last Saturday in August, 1872.

Miscellaneous.

The Mariner's Compass known and used 3,000 Years Ago.

Among the objections urged against the divine character of the Book of Mormon, is the fact that Nephi states that they had a compass on board of the vessel in which they crossed the ocean, six hundred years before Christ; and inasmuch as the knowledge of the compass to the European nations is of much more recent date, it is assumed that that is positive evidence against the divinity of the book in question. But year after year facts, scientific and historic, come forth giving evidence of its inspiration and truthfulness.

Regarding the knowledge and use of the compass, the scientific world now admit, that it was known nearly two thousand years before it was known to the Europeans.

A book which I own, printed in London, 1869, entitled, "Curiosities of Science, past and present; things not generally known;" by John Timbs, F.S.A. In a chapter in the book, headed, "Magnetism and Electricity, page 194, vol. 1, is a paragraph captioned, "The Chinese and the Magnetic Needle," there is a description given of the compass and its use.

"More than a thousand years before our era, a people living in the extremest eastern portion of Asia, had magnetic carriages, on which the moveable arm of the figure of a man continually pointed to the South, as a guide by which to find the way across the boundless grass plains of Tartary; nay, even in the third century of our era, therefore at least seven hundred years before the use of the mariner's compass in the European seas, Chinese vessels navigated

the Indian Ocean under the direction of magnetic needles, pointing to the South."

This proves that the compass was known and was in use prior to the time the Josephites crossed the sea to "The land shadowing with wings, beyond the rivers of Ethiopia," and is a complete refutation of the objection raised against the knowledge and use of the compass at the time stated in the Book of Mormon.

JOSIAH ELLS.

Notified to Appear.

Whereas, Andrew Sharer failed to appear, or give sufficient reasons why, at the time cited for him to appear, in *Herald*, page 285, Vol 19, this is to notify him, and all concerned, that he is charged with lying, abandoning his wife and family, taking away a horse not his own, and leaving without paying his honest debts. And unless he appears on or before the 25th day of August, 1872, at Montrose, Iowa, and there, and then, answer to these charges he will be expelled from the Church.

SAMUEL ALCOTT,

President of Branch.

MONTROSE, IOWA,
June 5th, 1872.

Notices.

Receipts of the Missionary Fund will be published in *Herald* for July 15th, 1872.
I. L. ROGERS, *Bishop.*

Wanted to know the whereabouts of Henry H. Morgan. When last heard from he was in San Francisco, Cal, laboring under G. P. Dykes. I shall be glad to learn if he is alive, and of his whereabouts.
W. H. MORGAN, Ludlow, Ky.

Traveling Elders will be well received if they will preach at the Chuning School House, seven miles west of Bigelow, Holt County, Mo.
A. M. CHUNING.

The District Conference for the Districts of San Francisco and Sacramento, Cal., will be held at Stockton, on the 20th and 21st of July, 1872. A general attendance is requested. By order of the president.
HERVEY GREEN.

James Stone, a member of the Starfield branch, of the North-Western Missouri District, of the Church of Jesus Christ of L. D. S., has left the branch for some months. The Starfield branch wishes to

make the inquiry of Presidents of Districts, Presidents of Branches, or any member of said church. Any one that can give any information of his whereabouts, will confer a favor by communicating the same to E. E. Binstead, president Starfield branch, Starfield, Clinton County, Mo.

The Eastern Maine and Nova Scotia semi-annual conference will be held at Grand Manan, N.B., commencing the 6th of July. We shall be pleased to have the brethren in the Western Maine District attend conference.

JOSEPH LAKEMAN,

Pres't of Eastern Maine Dis.

MARRIED.

At Princeville, Ill., May 26th, 1872, at the residence of the bride's father, by Elder H. C. Bronson, Mr. J. H. HOPKINS to Sister MARY L. BENJAMIN.

At the residence of the Presiding Elder, Frankford, Philadelphia, Pa., May 28th, 1872, by Elder John Stone, Br. ARCHIBALD CAMERON to Sr. CATHARINE MYERS.

DIED.

At his residence, in Plano, Kendall Co., Ill., on the 7th day of June, 1872, JOHN SCOTT, in the 76th year of his age.

Deceased was born at North Shields, England, in the month of May, 1797; arrived in this land on the morning of the 4th of July, 1867, and for the last three and a half years had resided in Plano. Funeral services held in the Saints' Meeting House, conducted by Elder Wm. W. Blair.

At San Bernardino, Cal., April 23rd, 1872, SIMEON CRANDALL, aged 76 years, 1 month, 26 days.

Bro. Crandall united with the church in 1830, and remained firm in the faith till the last moment. He passed through the persecutions in Missouri and Illinois, and the trials in Utah, with unwavering fidelity, and was among the first to join the Reorganization. Probably many of the aged saints who shared with him the scenes of forty years ago, can remember him as he was when in the prime of life. The companion of his youth, now aged seventy-eight years, survives him, having for over fifty years shared with him, with like fidelity, the trying scenes of his long and eventful life.

Near Pleasanton, Alameda County, Cal., May 2nd, 1872, of consumption, after an illness of two and a half months, Sister EMMA JANE DANA, beloved wife of Br. R. R. Dana, aged 30 years, 4 months, 9 days.

She indeed fell asleep in Jesus, her last moments being those of peace, and was happy only in the company of the household of faith. The faith and prayers of the saints were unitedly raised in her behalf for six weeks or more, but without any certain assurance of her recovery; therefore, we feel that it was the Lord's will to take her unto himself, although she desired to live to raise her children, four in number, three of whom are girls, the oldest being nine and a half years old, and the youngest sixteen months

old, the other a little boy of four years. Her last words were, "Yes, I've been singing; yes, I've been singing; yes, that's been the case with me." Seemingly lost to all the things of this world. This happened about three minutes before she gave up the ghost. She was followed to the grave by a large number of mourners and friends. The funeral discourse was preached by Elder James W. Gillen, on Sunday, May 12th, to a large and attentive congregation, about half of whom were not members of the church.

January 28th, 1872, of supposed pneumonia, Sister ELIZABETH CAPPS.

Sr. Capps was born September 22nd, 1807, received and obeyed the gospel in March, 1836, was admitted into the Reorganization Feb. 25th, 1866. She received relief from pain through the laying on of hands before her death, and died full of hope for the resurrection of the just.

At the residence of her father, N. Peterson, near Council Bluffs, Iowa, Sr. CAROLINE E. WILLIAMS, on the 18th day of May, 1872, after a long and painful sickness.

Sr. Williams was born in Denmark, on the 13th of December, 1847, and was baptized on the 15th day of November, 1863. Was a member of the Crescent City branch. Her funeral sermon was preached by Elder James Caffall.

At Carondelet, St. Louis County, Mo., April 22nd, of bronchitis, CHARLES STEWART, son of James and Sarah Cross, aged 5 months and 28 days.

Addresses.

Nicholas Stamm, Pella, Marion co, Iowa.
H. C. Bronson, Princeville, Peoria co, Ill.
Samuel Powers, box 286, Beloit, Wis.
G. Hicklin, Box 57, West Bellville, St. Clair co., Ill.
E. C. Brand, box 39 Tabor, Fremont Co., Iowa.
C. N. Brown, No. 12, 4th-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.
Davis H. Bays, Elm Grove, Holt Co., Mo.

Original Poetry.

TO ELDER MARK H. FORSCUTT.

Go ahead! look backward never,
"Onward," be thy cry;
Fight truth's battles; never, never
From the contest fly.
Be thou ever looking upward,
For the truth on high;
Falter, faint not in the struggle,
Be thy watchword, "Try."
Try for everything that's glorious,
Whether old or new;
Ever be thy motto progress,
Be thou good and true.
Care not for the world's applauding,
Think of something higher;
Strive to serve the Heavenly Father,
Preach with holy fire.

Holy angels guide thee ever,
Keep thee in "the way;"
Keep thy feet from stumbling, never
Hence to go astray.
Thou shalt see the age of glory,
Tell it to the world;
Faithful be till superstition
From its throne is hurled.

R.

Selections.

The Language of Jewels.

From the most remote period of history, says a recent writer, significance has been attached to precious stones, they being supposed to exert a baneful or blessed influence over the wearers. Among other curious old fancies about them is that which connects one with each month in the year, and with all who are born in that month. Thus, to January belong the garnet and the jacinth, which preserve the wearer from pestilence and from lightning (rather necessary at the season, in this zone). To February belongs the amethyst, signifying temperance. It protects the wearer from evil thoughts, and cures or prevents inebriety. It makes him diligent, and procures him the favor of Princes. The stone of March is the jasper, which cures hemorrhage when worn or applied to the wound. Those born in April should wear the sapphire, significant of purity. To May belongs the agate, which protects from poison and appeases pain. If single in color, it renders the wearer invincible. June has the emerald, significant of hope, teaching knowledge of secrets, bestowing eloquence and wealth. It betrays inconsistency by crumbling to pieces when it cannot avert the evil. Achmet Steiram says that "He who dreams of green gems will become renowned, and meet with truth and fidelity." The falling of an emerald from its setting is an evil omen to the wearer. When George III. was crowned a large emerald fell from the crown; America was lost to Great Britain during his reign. To July belongs the onyx, which excites melancholy and vain terror to the wearer, but fortunately the month also possesses the cornelian, which cures the evils, and also secures success, particular in law suits. To August belongs the sardonyx, which brings riches to the wearer. To September belongs the chrysolite. To October belongs the beryl, or equamarina, which renders the wearer

successful in navigation, and insures safe voyages. The opal also belongs to this month, a stone which unites the colors and qualities of all others, and has been beautifully called by a poet and artist, "a pearl with a soul in it." Its meaning is childlike, fairness, and loveliness. November has the topas, which signifies courage and cheerfulness. It shows the presence of poison by loss of color: it gives light in the dark, and dispels enchantment, if worn on the left arm or round the neck. It also strengthens intellect and brightens wit. Those whose birthday is in December have choice between the ruby, turquoise, or malachite, or can wear all three. The ruby signifies passionate love and joy, and gives pleasant dreams; but it shortens the sleep of the wearer, and disturbs the circulation of the blood, inclining to anger. The turquoise is the noblest of opaque stones, and signifies self-sacrificing love. It appeases hatred and reconciles lovers, and relieves or prevents headaches. It also protects the wearer by drawing upon itself the evils that threaten him, becoming dark, dull, and apparently worthless, but regaining its color gradually when the danger is past. This valuable property, however, belongs to it only when given—not when bought.

Draining a Lake—Interesting Discoveries of Indian Relics.

Mr. Samuel Jones, near New Amsterdam, Harrison County, sends us an account of having drained a lake on his place covering over seventy acres, which has probably existed there for hundreds of years. The work was one of great labor and considerable expense, but restores to use a fine body of land, and Mr. Jones is certainly entitled to great credit for the work performed. He informs us that after the draining had been completed he found evidences that the bed of the lake had at one time been occupied as an Indian camping ground, probably the site of one of their villages. As evidences of this, he states that in digging a cellar large quantities of bear and deer bones were thrown up. At other points on the place, when digging holes to set posts' bones of Indians were found. Several Indian graves were discovered on the place, which appear to have been covered with muscle shells, taken from the bed of some neighboring creeks or the Ohio River. Indian implements of various kinds have also been found on the place and in the immediate neighborhood. From the statement of Mr. Jones, there can be

no doubt that the locality, at one time, has been the home of a large tribe of North American Indians, every trace of which has disappeared except the relics thus accidentally discovered. This is an interesting field for the investigations of archaeologists, and may enable them to gather some valuable information in regard to the aborigines of the country.—*New Albany (Ind.) Ledger.*

Plain Dressing for Meetings.

The house of prayer is a poor place to exhibit beads, ribbons, ruffles, gewgaws and trinkets. The evils of such vanity and extravagance are many. It keeps people from meetings when they have not apparel as gorgeous as their neighbors. It loads the poor with burdens too heavy to be borne, to procure fashionable clothing. It leads many into temptation, debt, dishonesty and sin. It causes many a poor shop-girl to work nearly all of Saturday night, that some customer's fine clothes may be ready for the Sunday show. It keeps people at home in cloudy or stormy weather, when if they wore plain clothing they could defy clouds and storms. It consumes the morning hour in dressing, crimping, and fussing, keeping people away from worship, wasting time; exhausting strength, hindering the reading of the Scriptures, and making the day of rest a day of toil and folly. It makes the poor emulous, malicious, and envious; and sows many a bitter thought in the minds of children and others, when they see their neighbors decked in finery,—often not paid for,—and feel that the people are respected, not for the value of their characters, but for the vanity of their clothes. It causes many a frivolous trifling mind to forget God, and Christ, and the gospel, and to spend the hour appointed for religious service in comparing garments, studying fashions, and arranging their own gay attire. It causes vanity in the rich, and murmuring in the poor. It wastes the Lord's money that is needed for other uses and should be applied to more noble and important ends. It leads the young in the path of pride, gratifying the lust of the eye, cultivating an extravagant taste, justifying the vilest women in all their flaunting attire, and seducing to the paths of shame and ruin, many a poor girl who might have lived an honored and virtuous life, had she never known that she was beautiful, nor desired more finery than she could honestly earn, nor decked herself out in such a way as would attract the

attention of libertines and seducers. This style of dress degrades the taste of society toward the level of those Hottentots, wild Indians, and African savages, whose chief delights are war-paint, rings, spangles, rag-roses, buttons, beads, and bugles,—things which are as repugnant to a refined and cultivated taste as they are contrary to the spirit and letter of the Holy Scriptures.

Let us dress plainly before the Lord, for economy's sake, for example's sake, for decency's sake—for Christ's sake.

H. L. H.

I Long for Home.

[Translated from the German of Carl Gerok, by the late Reginald R. Hasse.]

I long for Home! a yearning, strong desire

Draws to my Father's breast.

Far from the world's wild scenes would I retire,

And be at happy rest!

With many an ardent wish my soul did once depart;

Returning weary home, one only fills my heart,

That I away from God no more shall roam:

I long for Home!

I long for Home! I'm weary beyond measure

Of thee, world full of lies.

I long for Home! I'm sick of all thy pleasure

Which no heart satisfies.

If 'tis God's will, my cross I still will carry,

And, warrior like, in foremost rank will tarry,—

But still my soul will only sigh and moan,

And long for Home!

I long for Home! In visions of the night

I saw a land most blest;

There lies my country in the realms of light,

Here I can find no rest.

When winter comes, the swallows swiftly sail

Towards their homes, far over hill and dale,

When, O my Father, will the summons come

That calls me Home?

I long for Home? When taken as a child

To festival or feast,

For a few hours I played, and laughed, and smiled;

And then th' enjoyment ceased.

E'en when my brother's eyes with pleasure glowed,

And laugh and shout from joyous spirit flowed:

In spite of fruit, and luscious honey-comb,

I longed for Home?

I long for Home! The stream flows to the deep,

The vessel seeks the shore,

The child falls on its mother's breast to sleep

And I desire no more.

In sickness or in health, I always long

To chant of Moses and the Lamb the song,

That eye is heard 'neath heav'n's lofty dome,—

I long for Home!

—Moravian.

Addresses.

D. Griffith, No. 11, Glamorgan-st., Aberaman, Nr. Aberdare, Wales.

R. C. Elwin, Nebraska City, Neb.

C. C. McPherson, 96 Fourth-st. E. D., Brooklyn, N. Y.

Thomas Bradshaw, 16 John-st., Limehouse, London.

Melvin Ross, Cherokee Station, Crawford co., Kan.

T. W. Smith, Brewton, Escambia Co., Alabama.

Jesse Broadbent, Secretary of Second Quorum of Elders, Omaha, Nebraska.

PUBLICATIONS ISSUED

AND FOR SALE BY THE

Board of Publication of the Reorganized Church of Latter Day Saints,

AT THEIR PUBLISHING HOUSE

PLANO, KENDALL CO., ILL.

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

TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.

All remittances, orders, and business communications intended for the office of publication, must be directed to Joseph Smith, Box 50, Plano, Kendall Co., Illinois. All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Chicago, or by Express. Remittances sent in any other manner will be at the risk of the sender.

THE TRUE LATTER DAY SAINTS' HERALD.

1842
John Everett

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEAR THE 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. 19.

PLANO, ILL., JULY 15, 1872.

No. 14.

THE LATTER DAY KINGDOM.

BY ELDER F. C. WARNEY.

Inasmuch as I have obeyed the gospel of Christ, and have received a knowledge that it is the gospel of the kingdom, the power of God unto salvation, I desire to give to the readers of the *Herald* some of my thoughts concerning the latter day kingdom.

There is no event that has ever transpired, that is of such great importance as the coming of our Savior to reign on the earth with his saints. Many who have loved the Lord and have passed away, have looked forward to that day to receive their reward. It is the day when the righteous shall be resurrected.

"Blessed and holy are they who have part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."—*Rev. 22:6.*

This will be the millennium of peace, the day of rest. But will this day come without a way being prepared before-hand?

"Surely the Lord God will do nothing, until he revealeth his secrets unto his servants, the prophets."—*Amos 3:7.*

What will be the nature of this preparation? It can be nothing less than a restoration of the christian church. Daniel, in his second chapter, speaks of the setting up of the latter day kingdom, represented by a stone.

"And in the days of these kings shall
Whole No. 254.

the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch, as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure."—*Daniel 2:44, 45.*

This same event is mentioned again in the same chapter.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."—*Dan. 2:34, 35.*

The kingdom here spoken of by Daniel, has, by many, been supposed to have been set up at the first advent of Christ; but the time and place of its organization do not agree with the written word of God. In the days of these kings, or kingdoms, shall the God of heaven set up a kingdom; that is, in the days of the feet and toes of the image, as is evident from the 34th verse.

"Thou sawest till that a stone was cut out of the mountain without hands, which smote the image on the feet that were of iron and clay, and brake them to pieces."

The king Nebuchadnezzar saw a succession of kingdoms, each represented by different parts of the image. His own kingdom represented by the head of gold. Next in succession was that of the Medes and Persians. The third, the Macedonian under Alexander the Great. The fourth was the Roman. These four kingdoms were represented by the head of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron; and in order that the image might be complete, the feet and toes had to be formed. The Roman monarchy or kingdom was the one that existed at the first advent of our Savior, *before the feet and toes were formed*; therefore it could not be the one which was first smitten by the stone or kingdom spoken of by Daniel, because that stone was to make its first attack upon the feet, and the feet were not in existence at that time.

Neither is the land of Judea the *place* for its organization. When we examine the locality of the image, we find that the first two great monarchies formed the head, breast, and arms; and they were formed in the western part of Asia. The third in the eastern borders of Europe, extending into Asia; the fourth in Europe. This shows that the image is from east to west, and inasmuch as the stone was to attack the feet, it must have its first existence in the west.

What then became of the kingdom organized at the first advent of our Savior in the reign of the fourth king or kingdom, which is represented by the iron.

"After this, I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great Iron teeth; it devoured and brake in pieces, and it stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns."—Dan. 7: 7, 23.

In the eighth chapter and twenty-fifth verse, we read that this iron

kingdom should stand up against the prince of princes; and from the same chapter, that it should cast down the truth, (or word of God), to the ground.

"And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations."—Rev. 13: 7.

"Therefore to the woman was given two wings of a great eagle, that she might flee into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent."—Rev. 12: 14.

From these quotations we learn that the fourth or iron kingdom should stand up against the prince of princes, trample the word of God under foot, make war with the saints, and drive the church into the wilderness. Then the world would be left without the kingdom, and have nothing left but its history, called the New Testament.

The latter day kingdom is to be set up in the west. To prove this more fully, let us turn to the old prophet Jacob, for he informs us where this stone is from.

"The blessings of thy father hath prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separated from his brethren."—Gen. 49: 26.

Here we have the blessings of Joseph greater than that of his progenitors. Abraham and Isaac are the progenitors of Jacob, their blessing was the land of Palestine, but the blessings of Joseph are greater; their location, "the utmost bound of the everlasting hills.

When we take our position in Egypt, where Joseph received his blessing, and point to the utmost parts of this earth, we point to the land of America, which is the extreme west of the image.

"But his bow abode in strength, and the arms of his hand were made strong by the mighty God of Jacob, * * * from thence is the shepherd, the stone of Israel."—Gen. 49: 24.

In the first verse of the same chapter, we learn that Jacob called his sons together that he might tell them what should befall them, [their offspring], in the latter days. He gave each of them the patriarchal blessing, and Joseph received a land greater than his father's.

"And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, * * * and for the chief things of the ancient mountains, and for the precious things of the lasting hills."—Deut. 33: 13, 15.

Joseph received a land, and that land is the land of America; and from thence is the stone or kingdom of Israel.

The stone represents the latter day kingdom. Inasmuch as all the members of the kingdom compose the kingdom now, so does or did the first member represent the stone, or kingdom in a diminutive state. To set up the kingdom would require a restoration of the christian church. The revelator, John, was permitted to behold this restoration. He says:

"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.

This prophetic vision most clearly shows that when the everlasting gospel is restored to our earth, an angel is to be the important personage who will fly from heaven to earth with the glad tidings.

We furthermore learn that when the angel brings this gospel, every nation and kindred, and tongue, and people are to have it preached to them. Will this angel himself travel from city to city, and from nation to nation, preaching, baptizing, and confirming by the laying on of hands? If one angel alone should undertake this, it would take him more than one generation to fulfill his mission. Therefore we are compelled to believe, that when the angel comes from heaven to restore

the gospel, God will also restore the authority to preach it. When the kingdom of former day saints was organized, it was by calling apostles, prophets, and other officers, and inspiring them with the gifts of revelations, visions, prophecy, tongues, and other supernatural gifts requisite to preach the gospel, and build up the kingdom. And when the kingdom is restored in the latter days, it is expected that it will resemble the one of former days; and it shall stand forever, and never be given to another people. Yet we learn that the members of this latter day kingdom shall go into transgression, and be reorganized. And then, at that day, before the Son of man comes, the kingdom shall be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, behold the bridegroom cometh, go ye out to meet him.—Matt. 25: 1, 4, 5. The apostle Paul informs us, that the children of the kingdom are the children of the day and of the light; they sleep not as do others. If the virgins went to sleep, they did like others, and others keep not the commands of God, but do wickedly.

Jesus prophesied that they should remain under transgression, or in a sleep till midnight. Then God would feel after them, and call on them to repent. He has done this by calling on them to remember the new covenant, even the Book of Mormon and the former commandments, not only to say but to do according to that which he had written, that they might bring forth fruit meet for their Father's kingdom.

Midnight is the meridian of two periods of time. The latter day kingdom was set up in the year of our Lord, 1830, and in the history of Joseph Smith, we learn that the word of the Lord was given in the year of our

Lord, February 14, 1835, stating that it was the will of God that they should go forth, and prune the vineyard for the last time, or the coming of the Lord, which was nigh—even fifty-six years should wind up the scene. Now when we add fifty-six years to eighteen hundred and thirty-five years, it will bring us to the year 1891; the midnight or meridian is 1860 or 61, when Jesus prophesied that they second cry should be to the virgins, or saints, not to another people, but to the same ones that went forth to the land of Zion to meet the bridegroom.

In 1861 the midnight cry was made, and God, by the mouth of his servant Joseph Smith, called, in the name of bleeding Zion, upon all those who have been wandering in by and forbidden paths.

In conclusion let me say, watch and be sober.

“For shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay.”—Book of D. & C. sec. 83, par. 8.

Then let us go on unto perfection.

“And besides this, giving all diligence, add to our faith, virtue; and to our virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in us, and abound, they make us that we shall neither be barren nor unfruitful in the kingdom of God. Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”—Gal. 5: 1.

DEMAND FOR PREACHING.

What are we laboring for, and what recompense are we to receive for our labor? It is written, “The idler shall not eat the bread of the laborer.” Hundreds of men and women are starving, actually starving; and why do they starve when there is so much

bread in civilized America.” Is it because they will not work to earn bread for themselves and their families; is it because no one will hire them; or are there no institutions in which the poor can be cared for.

It is not because they will not labor; for they are men of business, willing to labor with their hands all the day long. It is not because no one will hire them; for their employers are well satisfied with their labors; and as for charitable institutions, they are altogether independent of them. What then can be the cause of such a great famine, and is meant by saying that men and women are starving when they are not in want of money, labor, or employment?

They are starving for the latter day gospel, the word of the Lord; the testimony of Jesus, which is the spirit of prophesy. In my traveling through the county of Knox, upon a certain island, situated at the entrance of the Kennebeck river, not long since, I called at a house. A little girl came to the door, and very kindly asked me to come in. On entering, I saw the lady of the house looking very poorly indeed. She soon informed that she had been sick for eight years, and upwards, and that her husband had rather hard work getting along. I saw no marks of extreme poverty, as to this world's goods; but on the contrary they were quite comfortably situated for a man that works hard and has had a sick family. I intimated that it was discouraging to have sickness in one's family. But she said she hoped it would not be so much longer she would have to suffer in this world. I found in a few minutes that she was a professor of some order of religion. I felt prompted by the Spirit to ask a few questions, and I found out in a short time what was wanting. She seemed quite puzzled and confused at my questions, and asked me what church I belonged to. I told her, and

she said she never heard of the name of Latter Day Saint church, and asked about the order and belief, mode of baptism, &c. I answered to the best of my knowledge, and quoted some scripture. She asked me to mark the place. She had read she said a great deal; but did not remember reading that. I then took her Bible, read, and marked the places for her to read. The more I read and explained the scriptures, the more interested and inquiring she seemed to be. I was trying to explain the authority for baptism, and the gift of the Holy Ghost. When her husband came in, he seemed very pleasant. When he had past the time of day, I explained to him the manner of my former conversation to his wife and daughter. I felt a good portion of the Spirit and freedom to speak. He began to be interested, and asked a good many questions which I answered as correctly as I could, and satisfactorily to them. I felt filled with new life, as it were, and began to preach to them. The tears streamed down their faces, although I had no authority as a public preacher, being but a private member. The man said in a tone of amazement, "I never heard the gospel before," and have belonged to the church a number of years. I had been in the house about four hours, and as it was getting quite dark I felt that I had done all my duty, telling them that when the opportunity afforded, I would try to get some elder to come on the island and preach the gospel to them. One would be welcome to his house at any time. He told me to go to his father's where I could put up. I went to his father's. It then was dark, and snowing. I knocked, and the man came to the door. I asked if he could accommodate me with lodgings, to which he replied, if I could put up with old-fashioned fare, I could come in. They were agreeable in conversation; and after awhile I began to talk on the

scriptures. I let him go on until I had found out how far his chain would reach. He seemed to be very set at first, not being willing to admit some of the assertions I made, and sometimes thinking I was mistaken in quoting scripture. He reached the Bible, and asked me to find the places, which I did most willingly. We talked until ten o'clock that night, and the next morning until nine. He was very much pleased, he had gained much information, and made me promise the first opportunity to come on with a good elder. He said he would welcome us at any time, day or night. O! as saints, those of you who are elders, and have families, you who have been called and chosen to give the bread of necessity through the land, there are hundred like these on that island who are starving for the gospel, and "why sit ye here all the day idle?" Has not the great king told you to go into the field and labor and you have been ordained to the ministry? O brethren, go and give to such as have not, and then you can say truly the saving of precious souls is the recompense of our reward.

MICHAEL HOLLAND, Jr.

[Let the action of Br. Holland stimulate each one to do his part—the ministry should be active, but the lay members can do a great deal of good.]—Eps.

THE GLOBE QUESTION.

Editor Herald:

Since "Plane Facts" claims that he has overthrown the theory of the earth's rotundity, and has proven the earth to be a stationary plane, I see no reason why his article should be continued longer. So far as I am concerned, I would much rather see the *Herald* devoted to the plain principles

of life and salvation; and all articles on other subjects excluded from the *Herald*; unless the *Herald* office is remunerated well for their publication, and even then, I think that excessively lengthy articles should be published in pamphlet or book form.

I don't know that I have been hurt any, by the transfer from a globe to a plain; but I would feel better satisfied if I could see how the thing was done. If the article had been published in pamphlet form, so that it could be read in a little less time than it would take to circumnavigate the earth, perhaps I should have discovered what I now fail to see.

As the matter now stands, we should like to know something of the bounds of this plane of ours; their geographical position and whereabouts. There must be a jumping-off place somewhere, and one would like to know where it is.

W. F.

METHODISM AND THE METAPHORICAL GATHERING, No. 3.

BY S. F. WALKER.

The multitude of nations in Central and South America are partially christianized. Those within the domain of the United States are undergoing a process of civilization. Their hunting grounds are so circumscribed that they must submit to civilization or extermination. The latter fate is the one generally predicted for them; but statistics show that those tribes most enlightened are most prolific, and are increasing in numbers. The majority of the tribes are now on reservations where schools and missions are established, with most hopeful and cheering results. Those within the Indian territory have applied for a territorial form of government. Their land is large enough to afford every man, woman and child of Indian blood in

the United States, with a hundred and eighty acres of land; and the Secretary of the Interior urges Congress to make such a division, and gather them all in.

Joseph Smith prophecied that they should become civilized and be gathered, and aid us to build a temple. Again we see that the predictions of the prophet, and the providences of God are interlocked.

The Indian territory is a fertile land in a genial climate; none better under the sun. It is on the borders of Zion, near to where the elect of this continent are to be gathered. The prophecy says, "They shall be gathered, and shall aid to build the city of the saints;" and Isaiah says, "Israel shall be carried on the shoulders of the Gentiles." The Indians, as part of Israel, will probably share in that blessing. The Secretary having them in charge recommends to Congress that they be gathered. God has softened the hearts of the rulers toward them. The policy of President Grant toward them seems to have been dictated in the counsels of heaven. There is nothing in Mr. Grant's early history and training that would make it seem probable that he would become the chief of philanthropists as he is chief of men of battle. There is a solution of the problem only in recognizing the hand of God in our history.

In one respect the Jews are like the Indians; they inhabit all climes and are unchanged. God has written on each "This is a child of the covenant," and the storms of time cannot obliterate the characters. They are "the standing miracle." They are "like a column left standing amid the wreck of worlds and the ruins of nature." They are scattered into all the winds by the fiat of God; and they are found in all known lands. Numerous colonies of them in distant regions have existed from a remote period. One colony still inhabits the far interior of

Ethiopia. One such has inhabited a central district of China since about two hundred years before Christ. Another in Southern India dates its foundation at the time of the Babylonish captivity. And they exist unchanged; keep the law of Moses and abhor their once besetting sin—idolatry. That these colonies still exist, in complete isolation, is much more wonderful than their return to Palestine will be.

Moses and Jeremiah used the words, "a sword shall be drawn out after you." O the terrible record of persecutions that have fulfilled the predictions. They were driven from Spain with violence and without preparation; and pestilence attended their flight, and dead bodies marked their lines of travel. In Rome they were shut out by a wall and subject through all the dark ages to the plunder of the nobles and the spite of the rabble. In Roumania they are still charged with witchcraft and the sacrifice of Gentile infants; are plucked, spit upon, and slain without help. They have been persecuted in all lands but Scotland and our own land. But the curse of the hissing and by-word is being removed. They are the bankers of kings, the leaders of states, eminent in literature, oratory, and philanthropy. They were slaves in Egypt but come out with much substance. Now if they should withdraw their funds, the kings would become bankrupt. It took miracles to convince the ancient race that the time of deliverance had come; they now are lifting up their heads, and looking from all sides toward their own land. Many are going. Sir Moses Montefiore devotes most of his time to the work of gathering. The Rothschilds are deeply interested, and a scion of that house, (I have read), has visited this country purposely to confer with those wishing to go to Palestine. The Sultan has granted certain privileges. The Lord has restored the former and the latter

rain. The land is becoming fruitful after a long reign of dust. But most of all, the book has been found, in connection with which event are the promises of Israel: "Is it not yet a very little while and Lebanon shall be turned into a fruitful field," and "Jacob shall not now be shamed."

All these things were shown forth in the word of the Lord to Joseph Smith, and again we see that his prophecies and God's prophecies are intertwined. The Sultan is the sick man whom the allied powers saved from the jaws of the Russian bear. He must probably be "taken out of the way," and the land will have to have another owner. The jealous powers of Europe will not suffer it to be added to either one of their number. The people of Russia want the Jews to have it, the Jews want it and can make compensation for it. Shall the work be stayed. Can God be turned from a purpose. "Shall I bring to the birth and not cause to bring forth? saith the Lord." "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her; that ye may suck, and be satisfied with the breasts of her consolations." "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."

The unbelief of many in the rebuilding of Jerusalem by the Jews comes of their confusion of the prophecies of the future respecting it. Jerusalem will pass through different stages of glorification, and the final pictures are so dazzling that men think it impossible that they are to be literal; and the first and easily apprehended events they will not consider because they cannot separate them from the other. It is an old difficulty, and much like the difficulty that the Jews were under when Christ first came. They were looking for their great captain, and were dazzled by the accounts of his latter day glory; and could not, by

classifying the predictions, see that his career must begin in humility; and he be born in a manger; work at a trade; live without a place to lay his head; ride upon an ass; eat with publicans and sinners, &c., &c. The best of men among the sects of this day have the same hazy perceptions of coming glory some how in the future, but scorn and reject the present places of the mighty movements that will bring about that state. The Lord's threatening's are heavy against them; our part is to plead with them with all long-suffering and charity.

It ought to be a consideration of some weight that a church has been founded—the foundation tenet of which is that the time for remembering Zion has come; and the elders of which are devoted to the purpose of gathering Israel; that these people number tens of thousands, and are multiplying rapidly; that their elders are so zealous that they count souls only for their hire; and preach and travel without purse or scrip; that they profess to have divine guidance and instruction; that they do lay hands on the sick; they do speak in tongues; they do prophecy, and do substantiate their testimony as did Paul and Christ, out of the law and the prophets.

"Wo unto them," says Isaiah, "that turn aside the just for a thing of naught."

If Judah only shall be gathered, the prophecies will not be fulfilled. All Israel was scattered, all shall be restored. If the Jews and the Indians—the multitude of nations—and the lost tribes come to their places; then the gathering will be co-extensive with the scattering—the blessing with the curse. If with this great movement the highway is cast up for the ten tribes to cross the Arctic sea, and the ice flow down at their presence, and the highest stay the springs and streams again, as Ezra says; then will the great events of the Exodus be no

more mentioned as the great manifestation of Almighty power; but "the day's come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the childaen of Israel out of the land of Egypt; but that the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them."

"Gird up your loins, and be ye strong,
The chosen time has come:
Zion in beauty shall arise,
Also Jerusalem.

PRESIDENCY AND PRIESTHOOD.

BY ELDER W. H. KELLEY.

[Continued from page 393.]

The men who were engaged in this strife had already been raised from the "apostleship," and if there was no higher office in the priesthood to which they might aspire, why this strife as to who should be the greatest? Why contend for nothing?

The proof here is too plain for question, that the apostles knew that there was a higher office than what they held, and the Savior occupied it; and that they could not hope to obtain it until his death. Hence when he told them that he must go, as it was determined before, which was tantamount to saying that he would be killed, the strife began. What for? Answer.—**THE HIGHEST SEAT.**

The apostles understood that when the Savior would be crucified, his office would become vacant, as a high priest on earth, and they wished to know which of them should be honored with the high position. And as they already belonged to the apostleship, the office to which they aspired must have been that of high priest; for the Savior held that office, and it is all the one ever hinted at as being higher than the apostleship.

Jesus did not tell them that their

aspirations were vain; that there was no higher position than that which they held. See Luke 22: 25, 26, 27,

“And he said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you, as he that serveth.”

From the above is shown how the Lord reminded them, how the Gentiles exercised lordship over them, and informed them that it should not be so with them. But that he who should be chief was to be as he that serveth. The greatest should show no more of a domineering spirit than if he were the younger.

He moreover declared that he that should be chief, should be servant of all. Thus showing that another was expected to take his office at his decease. But that he should serve, instead of exercising lordship as did the Gentiles.

Again it is written in Matthew 20: 26, “Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant.” Chapter 23: 11, “He that is greatest among you, shall be your servant.” Mark 10: 44, 45, “Whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

These passages were uttered by the Savior in consequence of disputations arising among the twelve, as to who should be greatest when the Master should be removed. And it is shown that the greatest should be their minister; the chief should be servant of all.

Again, in Luke 12: 37, 39, 41, 42, 43, 44:

“Blessed are those servants, whom the Lord, when he cometh, shall find watching:

verily I say unto you, he shall gird himself, and make them sit down to meat, and will come forth and serve them. * * * And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Then Peter said unto him, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom the Lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.”

Matthew says, 24: 45:

“Who then is a faithful and wise steward, whom the Lord hath made ruler over his household, to give them meat in due season. Blessed is that servant, whom his Lord, when he cometh, shall find so doing.”

It has already been shown that he that is chief shall be servant of all; and in the passages last quoted the Savior calleth the chief a faithful and wise steward. In Matthew he is called a faithful and wise servant, whom he would appoint over his house, to give them meat in due season.

His house is the church. See 1 Peter 2: 5, “Ye also as lively stones are built up a spiritual house.” 1 Tim. 3: 14, “But if I tarry long, thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground work of the truth.”

There was then a faithful and wise steward, or servant; one called great or greatest; chief or chiefest; to be appointed over his house, or church, whose duty was to serve all,—give them meat in due season. This servant of all, who was appointed over his house, became the successor of Jesus in the high priest's office on earth. Set over his house, from whence cometh spiritual blessings upon the whole church; and for this reason he is servant of all.

Who then were the men appointed to the positions of high priests; and

who was the faithful and wise presiding high priest, or servant, who was appointed over the whole church?

Selected from among the disciples, there were a few to whom Jesus revealed himself more fully than to others. Evidently because of their great faith and piety. These were Peter, James and John. They were the only ones permitted an attendance at the transfiguration when Moses and Elias appeared, and the voice of God was heard, "This is my beloved Son, hear ye him."

The Savior said to Peter, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."—Matt. 16 : 19.

From this we learn, that to Peter was given certain keys, which gave him power to bind and loose. Also that James and John were permitted to enjoy great privileges, of which the rest of the disciples were debarred. These keys, privileges and powers, evidently, were to fit them for the high and responsible duties which awaited them. If not, for what was it? For previous to holding the keys of the kingdom, they were given the keys and authority of the apostleship, by which they went forth and preached the gospel; healed the sick; cast out devils; opened the eyes of the blind, and raised the dead. Why receive other keys if they had obtained the very acme of power?

That these three, Peter, James and John, stood at the head, after the crucifixion, is plainly seen from Gal. 2 : 9, "And when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship.

Paul wrote this in view of having attended a conference at Jerusalem, where the first church was founded,

and where the great officials of the church were present. And he thus speaks of Peter, James and John as being pillars, without doubt, from the fact that they *stood at the head*; for they even charged Paul to remember the poor.—Verse 5.

If these passages are not for the purpose of showing the presiding authority of these men, why are they made so much more conspicuous in official standing than the other apostles. They certainly were the acknowledged pillars, or presiding heads of the church on earth; in the likeness of the three presiding in heaven; the Father, Son and Holy Ghost; so that the things on earth might be after the pattern of the things in heaven.

If this is not true, why were those three apostles made so much more conspicuous than others in official standing? Why are they called pillars more than others? Why were they so much more favored than others? Why was their decision enjoined, rather than that of the whole twelve apostles?

Eusebius, in the second book of his Ecclesiastical History, page 1, writes of the course pursued by the apostles after the death of the Savior, and says:

"First, in the place of Judas, the traitor, Matthias was chosen by lot. * * * Then were appointed, with prayer and imposition of hands, approved men unto the office of deacons. Then James, called the brother of our Lord, * * * whom the ancients, on account of the excellence of his virtue, sur-named the Just, was the first to receive the episcopate of the church at Jerusalem. But Clement, (who was the companion of St. Paul), in his sixth book of his institutions, represents it thus: 'Peter and James and John, after the ascension of our Savior, though they had been preferred by our Lord, did not contend for the honor, as to who should occupy the highest seat, but chose James the Just as bishop of Jerusalem.'"

"And the same author, in the seventh book of the same work, writes also thus: 'The Lord imparted the gift of knowledge to James the Just, to John and Peter after his resurrection, these delivered it to the

rest of the apostles, and they to the seventy, of whom Barnabas was one.' Here it is stated by Clement himself, that James, Peter and John occupied the chief positions, and that James was presiding bishop (H. P.) of the three, and of the whole church.—See origin of Bishop, by Dr. Buck and others.

“Again, Eusebius, on page 76 of his history, says:

“But James, the brother of the Lord, who as there were many of his name, was surnamed the Just by all, from the days of our Lord until now, received the government of the church, with the apostles. He drank neither wine nor fermented liquors, and abstained from animal food. * * * He alone was allowed to enter the sanctuary.”

On page 86, he says:

“First, they slew Stephen by stoning him; next James the brother of John and son of Zebedee, by beheading; and finally James who first obtained the episcopal seat at Jerusalem after the ascension of our Savior.”

Page 116 of the same book:

“Moreover John, that rested on the bosom of our Lord, who was a priest that bore the sacerdotal plate, and martyr teacher; he, also, rests at Ephesus.”

In this last, John is represented to be a priest, and wore the insignia of the high office which he filled. James and Peter having been beheaded, John evidently was the presiding high priest (called bishop by Eusebius) of the church, and wore the sacerdotal plate as the badge of office.

These passages of history from the early fathers, and some of them contemporary with the apostles themselves, confirm the testimony of Paul, that James, Peter and John were pillars; and also prove that the Savior had an object in view in instructing them in the mysteries of the kingdom separately; and that he meant that one of them, who would be called great, wise, or chief would be set over his house on earth, to be servant of all; and that this was James, who succeeded Jesus in the high priest's office after his death, from whence cometh blessings

upon the whole church. Hence he administered the gift of knowledge to the other officials.

Clement says, they were preferred by the Lord, and contended not for honor as to who should succeed to the high priest's office, as president, but chose James.

That James held the office of president, is clear from the conspicuous position he occupied in a conference held in Jerusalem as recorded in Acts 15th, when Paul and Barnabas were in attendance. This is the conference Paul alludes to in Galatians 2, where he calls Peter James and John “pillars.” In the discussion of the question of circumcision, as to whether it should be imposed on the Gentiles or not, in verse 19, James is made to cast sentence, decide as to it as follows, “Wherefore my sentence is, that we trouble not those who from the Gentiles are turned to God.” This decision pleased the assembly, who wrote letters and sent messengers concerning it. Why should James' decision cause a rejoicing more than that of others, if he was not looked upon as the president? The assembly seemed not to be united, hence they called on the head, the presiding officer, to cast sentence.

Then, James, the least assuming; the most devoted and pious; the most humble and meek of all the apostles, and the most confiding, was chosen to the high office of chief steward, to give them meat in due season. For Jesus said, “he that is least [humblest] should be the greatest.”

Notwithstanding the contention among the twelve, as to who should be the greatest, when the Master was gone, James succeeded him to the high office of presiding high priest, and cast the sentence in points of controversy. There was therefore an office in the priesthood, higher than that of an apostle.

More men are drowned in the bowl than in the sea.

True Latter Day Saints' Herald.

PLANO, KENDALL CO., ILL., JULY 15, 1872.

JOSEPH SMITH,

EDITOR.

PARTING SCENES.

The Rising Star Sunday School gave a concert on the evening of the 19th of June, the day before the one appointed for the departure of Brethren Mark H. Forscutt and John S. Patterson, on their mission to Albion and Scotia. By a combination of circumstances, the affair was made a very enjoyable one. It was Uncle Mark's birth day; the teachers of the school had asked him to take charge of the exercises of the evening, it might be for the last time; the scholars had had but little time for rehearsal but did well; they had gathered a small sum which they presented to Uncle Mark; two of the teachers had agreed to meet and pay a small debt due from the school, if the collection which it was announced would be taken up, should be given to Br. Forscutt for his mission, and some kind friends, knowing that Br. Mark had no time piece, had taken advantage of the occasion to present him one, Br. David H. Smith making the presentation speech; so that Uncle Mark carries with him to England an American watch with which to time his discourses on English soil.

Br. Forscutt was taken quite by surprise, and his own and others eyes were suffused with tears, as token after token manifested the esteem which is held for him by those among whom he has labored.

The hearty good will of the audience present was found to have given the sum of seventeen dollars and eighty-four cents, to be expended by our brother in the interests of his mission.

Brethren Forscutt and Patterson left on the 20th of June, in good spirits for their labor of love. May the blessings of the God of Israel be with them.

NATIONAL PROGRESS.

It is with pleasure that we call attention to the facts of NATIONAL PROGRESS, made patent before the world in the annual exhibition of the Great American Institute. It is to be held in New York city this year, and opens on the fourth of September next. Those desiring to secure space for the articles they propose to exhibit, should make their applications soon, as they

are now in order. The exhibition is designed to bring before the world the best agricultural productions, mechanical inventions, artistic devices, and valuable articles of American manufacture; and it is intended to make this the most extensive, useful and meritorious exhibition ever held in America.

Two of our brethren, Elders Alexander Lile and Wesley Fletcher, residing in Western Iowa, had a difficulty, lately, which resulted in Lile stabbing Fletcher, and running away. We hereby request the authorities of the Fremont and Pottawatomie districts to inquire into the affair. Punishment should be meted to the guilty.

BR. JOHN E. REESE, of Montana, lately on a mission to Wales, has returned to his home. He left Liverpool, England, May 8th, and was eleven days and six hours on the sea. He had a very pleasant trip. His health, which failed him in Wales, is being rapidly restored in the clear and bracing airs of his mountain home.

BR. JOHN AVONDET, formerly of Switzerland, now of Omaha, Nebraska, arrived at Plano, June 28th, and left the same day for New York, and Europe. He is on his way to Switzerland, to fulfill the mission assigned by conference, and hopes to overtake Brethren Forscutt and Patterson at New York.

BR. NICHOLAS STAMM is at Pella, Iowa, doing what preaching he can, in which he meets with considerable opposition. Prejudice is strong there. Pella is a stronghold of the Dutch in Iowa.

BR. FORSCUTT preached in the temple, at Kirtland, on the evening of the 26th of June. He thinks that there is a part of the old fire left in the breasts of the old saints there.

THE Church Recorder's address is Isaac Sheen, Box 165, Plano, Kendall Co., Illinois.

QUESTIONS AND ANSWERS.

Q.—Is it right to disfellowship a member when those that prefer the charge do not appear?

A.—Yes; if the charge be proven by competent testimony, other than that of the absent person.

Q.—Is it right that a part of the council should hold secret council against the remaining part of the council?

A.—No. All meetings of councils should be open to those belonging to them. Those who remain absent from regular, or properly called council

meetings, should not overhaul and repudiate the acts of that council. It is the duty of all belonging to the councils to be in their places when meetings are held, then and there to object against what does not meet their views of policy, action, or right or wrong.

Q.—Do you think God requires us to forgive everybody that sins against us, whether they repent or not?

A.—We do most certainly think so. Mark 11 : 27. Luke 6 : 37. Doc. and Cov. sec. 64, par. 2. "I the Lord will forgive whom I will forgive, but of you it is required to forgive all men."

Correspondence.

COLUMBUS, Kan.,
June 5th, 1872.

Br. Joseph Smith:

At our conference, in February last, Br. F. C. Warnky and myself were appointed to labor in Columbus and vicinity. Sometimes we were kindly received, at others not so much so; at one time we had a school-house locked against us, the first time we attempted to preach in that neighborhood; but the house was opened by some one who came to hear us preach. On a subsequent occasion, at the same point, I went to a good (?) gray-headed "class-leader's" house, near by, to get a pail of water to supply the wants of some little children; when I asked for it I was met with the tart reply, "I have no water for you Latter Day Devils." I thought of the Lord Jesus and his warning. I returned to the meeting-house with an empty pail, took the stand to preach, and while trying to do so, my soul drank of waters drawn from a deeper well than that from which I had just been refused a drink. Br. Warnky concluded the service with a few appropriate remarks, with an offer to those desiring baptism to make it known, when one arose. We repaired to the water, and an other offer was made. I feel there are others there yet, to be baptized soon.

At our late conference held from the 17th to 20th, June, the minutes of which you likely have seen, Br. Warnky and my-

self were again appointed to labor together in our old field, with it, extended to Baxter Springs, Chetopia, Oswego in Labette County, and in immediate points. We opened the campaign for the present quarter, by holding two services in the grove seven miles west of Columbus, on last Sabbath, a point we established last winter, congregations large—good liberty granted, and profound attention paid to the preaching of the word. I think good will be accomplished there.

I hope to see more accomplished in this District during the present quarter than was during the last. I do not expect to be able to get very far away from home, but then I can put the people in remembrance of some things they have heard, and possibly tell them something occasionally they have not heard. As ever yours.

M. B. OLIVER.

NORTONVILLE,
Contra Costa Co., Cal.,
June 1st, 1872.

Br. Joseph Smith:

As this morning is the forty-first anniversary of my adoption into the Church of Jesus Christ of Latter Day Saints, I thought I would devote a few moments to writing; and while I write, my heart glows with gratitude to my heavenly Father for his tender mercies towards me, not only for preserving my life so long, and blessing me with perfect health; but also for that *hope* which, I have as an anchor to my soul, sure and

steadfast, of eternal life. When I think of the long lapse of time past, since I embraced the latter day work, and the little I have done to advance the good work, I sometimes feel to mourn over my remissness, and resolve to be more diligent for the future; may God help me, and all the saints, to be more diligent in the future, is my ardent prayer. I was glad to learn that Br. A. H. Smith was appointed to superintend the Pacific Mission.

I am as ever your brother in the gospel of Christ, and fellow laborer in the cause of Zion.

HERVEY GREEN.

—◆◆◆—
OH—MA—HA! Neb.,
March 28th, 1872,

Dear Herald:

You are a great one! We send you a friendly note to our four hundred and one dear friends, written amid the roaring winds of autumn, and it comes to their eyes upon the balmy breath of spring. Do you really think it interesting to learn, about the middle of May, that the Mississippi is just frozen over? (*last fall some time.*) That Elder So-and-so is toiling through wintry snow? You look at the date, and find it a long time ago—and think it rather strange when the air is balmy with coming spring.

Well, he got some where, and was glad to stop; he had a very good time at, or near, Pleasanton when he did stop. The people gathered out to hear in as goodly number as the little school-house would permit. Here I met a friend with whom I became acquainted in Fort Madison at the meetings there. Here I met Br. E. Robinson and family, with whom Br. Zenos Gurley was abiding, consequently the time could not be other than pleasant and profitable. Here also are Br. Moffet's family.

Here also a turkey—a genuine wild turkey died—so a goodly number of friends gathered at the house of sister Steele, and celebrated the advent of the New Year. I can scarcely tell which prevailed in greater force, a happy flow of pleasant, innocent

mirth, or a deeper gratitude that found expression in song of praise and heartfelt prayer. The young people take great interest in our religion here, and will, I think, if well looked after, grow up, many of them, to a useful development in the cause of good.

There is a lack of opportunity and interest in the way of education that many of our people are laboring under, that urges, advises, and points to exertion in that direction. It is to be hoped that this educational movement will be kept in constant agitation until it ripens into living fruition, in the shape of a *real school* of the prophets worthy the name.

Br. Dillon was over from Lamoni, so Br. Gurley and myself took passage with him on board his wagon for that place. We sailed out of port in fine spirits, singing and talking, heedless and happy. The ground was frozen and slippery with ice, and presented the smooth appearance of a nutmeg-grater, many times magnified. As we were progressing finely along, we made the discovery that the tire was off from one hind wheel. This cheerful incident put us back one day; but we started out again all right. In due time, we arrived at the place where the Order of Enoch have made their purchase of land. Though it was a poor season for observation, still I was much interested in looking over their purchase. The land slopes generally toward the south, and seems of good soil, and is certainly of open, level, pleasantly inviting appearance. Lamoni we trust will one day present the thriving, well-settled, peaceful appearance of one of the villages of saints seen by "T. Thoughtful" in one of his visions. The school-house in this vicinity was crowded also to overflow, and never at any time do I think has there been a better chance for the Latter Day Saints to do a good work. The door for preaching is certainly open to them. Let us walk in brethren, open the meeting, and preach all truth known to us.

From Lamoni I went to Allenville, in company with Br. Dillon, by the kindness

of a young brother of the church, whose name has left me. We had famous times here; there is a great state of excitement in regard to us, and it has been at a higher pitch than at the present time. Coming over we broke the sleigh, and stopped at a farm house to repair it. We were in Missouri remember. The house was built of logs; windows, minus sash or glass; doors open to the wintry wind and snow. The fire-place was large, but so was the chimney flue. The wind made one rush in at the door, and another up the flue. The hearth was six inches below the surface of the earth, and the surface of the earth coated everything in the house, including the poor woman and frost-bitten little girl. I afterwards learned the parties were well off; the man of the house was a cattle dealer, and had riches.

We held a number of meetings at Allen-ville. At first we preached the first principles of the gospel, and the house was crowded. It was quite a house at that. Then the spirit of man, its destinies and existence were taught. At this certain Baptists rejoiced greatly over certain of the Soul-sleepers, saying that "They were routed, that the Mormons had hung out their doctrine on the fence." The next meeting was full to overflow; a grand congregation from all the vicinity. Judgment was the subject. After the meeting, Baptist and Methodist were silent; very quiet were they. But the Soul-sleeper was jubilant; he impertinently demanded of the Baptist "whose hide was hanging on the fence now," as the popular, unjust ideas of heaven and hell had suffered somewhat in the discourse. So did these people make the gospel a source of contention, and the excitement ran high. In vain did we recommend brotherly investigation; the state of feeling was at too high a pitch. The saints were very kind to me in every respect; of all their deeds it boots not to tell, suffice it to say they were a good pair.

From thence we went to Mt. Ayr, where I parted with Br. Dillon, whose kindness shall long be remembered. Of the times

we had in that vicinity Br. Kent has written. Openings presented themselves on every hand for preaching. Who shall preach to all these willing hearts the gospel of truth. Br. Kent brought me in his buggy to Manti, so here am I in the western portion of Iowa. I may say that the work is onward. My letter is already too long, and yet there is much of interest that might be told. We had good congregations at Manti, Hamburg, Nebraska City, and Council Bluffs, and calls from other quarters. I started intent to preach to young folks; that idea has merged into a broader work. At Council Bluffs we were kindly complimented in the papers. So, God bless all true good work.

DAVID H. SMITH.

BREWTON, Escambia Co., Ala.,
June 5th, 1872.

Br. Joseph:

I write you a little more of "good news." I had the pleasure of baptizing five more into Christ, on last Monday morning, at the place where I baptized eight on the 13th May.

After confirmation, I felt led in the Spirit to ordain Br. Elisha Ard, teacher, after being elected by the unanimous voice of the rest. They then choose the name of Pond Creek as the name of the branch, and so were partly organized, and are now known as the Pond Creek branch, Santa Rosa County, Florida. I was assisted in confirmation and ordination services by Elder A. J. Odom of the Coldwater branch. I have reason to expect that several, perhaps a half dozen more, will go forward to obedience, on the fourth Sunday in this month, at my next appointment.

There appears to be some misunderstanding as to the location of the branches in this District, and I here give you a list of them and their location, from which you will observe that two (beside the one just raised up) were not reported at all in the General Conference Report, such I will mark thus *.

Lone Star Branch, Monroe Co., Ala., W. J. Booker, Presiding Elder. Evening Star Branch, Escambia Co., Ala., S. G. Mayo, Presiding Elder. Santa Rosa Branch, Santa Rosa Co., Florida; Benj. West, Presiding Elder. Coldwater Branch, Santa Rosa Co., Florida, Alex. Kennedy, Presiding Elder. Mt. Olivet Branch, Santa Rosa Co., Florida, M. B. Ellis, Presiding Elder. Unity (colored) Branch, Santa Rosa Co., Florida, Scipio Speir Teacher. *Orange Hill Branch, Washington Co., Florida. *Pond Creek Branch, Santa Rosa Co., Florida, Elisha Ard, Teacher. *Antioch Branch, Baldwin Co., Ala., James Givens, Presiding Elder. The Morning Star was disorganized before I came here, but was located in Alabama.

T. W. SMITH.

TABOR, Fremont Co., Iowa
June 14th, 1872.

Br. Joseph:

Had three good meetings at Mill Creek last week. Yours in Christ.

E. C. BRAND.

OSSEO, Trempeleau Co., Wis.,
April 5th, 1872.

Br. Joseph Smith:

I am alive and enjoying the best health that I have done for thirty years, and I truly thank God for health. It will be two years on the 24th of May, since God restored me to health, but the best of all, he showed me the true light of the gospel which I had long prayed for. Some times while I lay sick, I thought that God had not a people on the earth.

I had heard of the Mormon people; but I did not know what their faith was till brother Lange came and told me. I had read the Bible a great deal, and I saw it was the faith that Christ and the apostles taught while on earth. It was the true faith.

I must say to all who are sick in body and mind, go to God in faith, and he will give you health and his Holy spirit to teach you, and to comfort you. God is no

respector of persons. He will hear all who come to him in faith. We must have faith in God. We are hated now; but we can be united in faith and prayer till we all come together.

We have a small branch here, and we have meetings as often as we can. O! how I do like to meet with the saints of God, It is my whole heart's desire to be a true saint in this life, to be ready when God calls me home to rest.

CATHERINE H. WHITAKER.

COLDWATER, Mich.,
June 14th, 1872.

Dear Br. Joseph Smith:

Our Conference was well attended, the Saints were all cheerful and happy, and the prospects are encouraging, tending to the advancement of the work. Brother W. H. and E. L. Kelley and H. C. Smith are here, and actively engaged in the vineyard. O. B. Thomas expects to be most of the time. Last Sabbath, 9th inst., I held two meetings in the Blakeslee Hall, Galien.

I arrived in this place last evening. Our two day's meeting commences in the morning, and we have announced a series of meetings to commence in the Court-house, in this city, on the evening of the 22nd inst. Yours in the best of bonds.

E. C. BRIGGS.

PLEASANT VIEW, Pawtucket, R. I.,
April 16th, 1872.

Br. Joseph Smith:

Feeling constrained to write you, I hardly know how to express my thoughts in so small space as correspondents are obliged to in the already cramped columns of the ever welcome *Herald*, I agree with you in cutting down conference reports; but my dear brother it is clipping the clerk's wings. How can we, in a condensed report, express our admiration of Br. A—'s prayer; or Br. B—'s eloquent discourse to a breathless audience; or satiate the conference desire to see in the *Herald* each brother and sister's name in large capitals.

Well, so mote it be. If "brevity is the soul of wit," brevity, certainly, must be *the soul of sense*.

I was much edified in Br. and Sr. Ruby's experience, bringing fresh to remembrance my vain attempts to get out of the fowler's net and to establish my *ipse dixit*.

The paper on "Riches", is good, if sensed right. As a rule, it is not safe advice to give to people. On every hand we see all classes and conditions of men striving to obtain the riches of this world. Sacrificing health, pleasure, character, eternal life in the kingdom of God. I once baptized a person who was worth a fortune. My heart leaped for joy at the thought of such a glorious support as he would be to the church, to my mission and to the world. Visions of crowded halls, tracts, and posters stuck up in the suburban districts announcing to the astonished denizens the glorious gospel; then a beautiful chapel in Central Falls, where the next conference can be held, and our branch, how it will grow, with numerous other things in their train. Not a great while after, having some rent to make up for use of hall, I called on the Br. to contribute something. My heart was up to 95° in the shade, at the expected relief. He quietly replied, the gospel was without money or price; he never did believe in a hireling ministry, was never in favor of supporting travelling brethren who could not pay their own expenses. He believed in work; everybody ought to work and lay up their money so as not to beg it of others! I think my heart went down below zero, for I have not got over the coolness of the shock yet.

Again, there are brethren who have come into the latter day work who have not spared their last dollar to help the cause; and many also, who, all their life long "have feared God" and sacrificed their all for what they deemed to be truth, have come into the kingdom, poor, despised, forsaken, just ready to depart hence, counting it cheap at that, to gain joys celestial.

Lest I hurt some one's feelings, I will

just mention how some of us are so poor. In 1854, I left Episcopacy to go up with the Adventists. The doctrine was new, full of life, and promise of soon being delivered from the ills of life, and to be made immortal. In this campaign I lost friends, relations, respect, and had, with some others, sold our all, made a common fund, and shoved off shore, out on the unknown ocean of faith to greet our Redeemer. Useless to recount the bitter, bitter disappointments. To avoid those whom I had so vehemently lectured and preached to was the best apology I had.

From this into another sacrificing way, —the Seventh Day Advent theory, of the "mark of the beast," and "the seal of the living God." Useless to recount my adventures in this sealing, and still hungering and thirsting after righteousness, until at last, to live without starving, a party of us organized a community, still trying to keep "seventh" day, living on faith, beans, graham bread, cracked wheat, and some whisperings of the Spirit, &c. In this move we had a prophet, and we were sons of prophets, (Appropos of the Sabbath question, which has been mooted in the *Herald*, truth will not hurt any one, nor will investigation, but when I keep the Sabbath again, it will be when God makes bare his arm through his prophet, and calls his people to Zion, out from which will go forth the law, and not theories. If times and laws were given into anti-christ's hands, they will be restored to his people in due time.) In this community we labored and brought forth —nothing—perhaps, experiences, then weary wanderings, hope almost died out, and I at last heard the gospel, and light dawned upon my mind and brought refreshing life. So, at last, at about forty, tired and weary, best of my young life spent, I have found rest to my ever questioning soul.

"Is there a balm in Gilead?" Does Jesus know his lambs, and are their names written on his hands? found ready response through the gift of the Holy

Ghost. I have a little family growing up; They have received apostolic benedictions. They can be guided to the fount of living waters; grow up as calves in the stall; learn doctrine; build on a sure foundation, and lay up treasure in Zion, and the privileges which I and others have been denied, they will, I hope enjoy. Many, too, from Salt Lake, will come into the perfect way, now well nigh lost, and lay their burdens down at Jesus' feet. My joy has been of such a nature, as to cause me to be overwhelmed at the vastness of the work still before us, its glory, its power, and its completeness.

The marriage supper of the Lamb, ineffable has been the vision; ineffable the invitation to it; ineffable the vision of the reapers; the city of our God; the song of the redeemed on the sea of glass; the new Evangel, with its prophet, apostles, pastors, teachers, etc; its Miriams, Esthers and Marys; the pillar of fire and of smoke, and lastly, immortality, incorruption and eternal life. I am cheered to read the manliness of the views on "The Situation." I believe they mean just what they say, and evince much carefulness, and prove to me that "God will do nothing until he revealeth the secret unto his servants the prophets."

We had a very interesting conference at Fall River, will send report soon.

Now, Br. Joseph, I have had my first talk with you, and have essayed to be brief as possible, and the half is not told. In my next I want to say a word about my mission. Yours, in gospel bonds,

W. B. FISKE.

PLEASANTON, IOWA,

June 24th, 1872.

Br. Joseph:

I write to inform you, and all interested, that the work of the Lord is steadily on the increase here. I went yesterday and organized a branch of the church at Leon, consisting of nine members with favorable prospects of an increase in members soon. Joseph Parsons president and Solomon Gil-

let clerk. We had a very good meeting. There are many calls for preaching that we cannot fill, may the Lord send laborers into the vineyard so that all that want to, can hear. Yours in the gospel covenant.

A. W. MOFFET.

VINCENNES, IOWA,

June 17th, 1872.

Br. Joseph:

I have just returned from holding a Two Day's Meeting at Nauvoo. We had a pleasant time, and there were five baptized. Yours in Christ.

JOHN H. LAKE.

[Continued from page 155.]

[The following letter is inserted in the HERALD for the following reasons: It is seemingly wrong for a man to be attacked and not permitted to defend himself, and that the saints may see the spirit of the writer, which is easily discovered. We do not endorse it by any means.]—ED.

INDEPENDENCE, Mo., Oct., 1870.

Herald Office, Plano, Ill.; Elder M. H. Forscutt:

Now I will examine the claims to validity of the Book of Doctrine and Covenants. None of Joseph Smith's revelations were ever printed or published until June, 1832. Some of them were printed in the "Evening and Morning Star," edited and published by W. W. Phelps & Co., in Independence, Mo. It was published from June, 1832, until July, 1833. Then it was destroyed by mob violence. They also printed in the "Book of Commandments," some of the revelations in regular course, as far as they were given, until September, 1831. Now I have in my possession a copy of the old "Stars," and also the Book of Commandments, as far as printed here. The Star, re-published in Kirtland, was commenced in January, 1835. All its numbers, until October, 1836, were printed in the interest of the church of Latter Dayites. In November, 1831, I presided in a council in Joseph's translating room, in which it was first determined to print the revelations at all. It was often said in those given before to "Keep these things from the

world." But in this council it was determined the time had come for them to be printed, and go to the world, contrary to the Lord's directions! The council lasted one evening, and the next day and evening J. Smith, O. Cowdery, and S. Rigdon, were appointed a committee to prepare the revelations for the press. In doing so they took out of them, added to them, and altered them just to suit their then supposed enlightened view. Thus altered and changed, O. Cowdery and J. Whitmer were appointed a committee to carry them to Zion, in order for them to be published in the "Book of Commandments." J. Smith, S. Rigdon, and N. K. Whitney visited Zion in April, 1832. W. W. Phelps, O. Cowdery, and J. Whitmer are the committee of publication. And they were still to examine said altered revelations before publication, and alter again when necessary. Many councils were held by these men, while here in Zion. The Order of Enoch was set up by them, and to all nine members of it, false names were given; such as Gazelam, Pelagoram, Ohiah, &c.! O shame on such nonsense! The committee of publication commenced the work.

In 1831, I wrote off a number of the revelations as originally given, and have them now. They were materially altered, (seen by comparison), before printed at all. After the meeting, O. Cowdery was sent to Kirtland to consult with the leading authorities of the church, and then soon sent on to New York, and purchased another press and fixtures, and set them to work in Kirtland. They professed to reprint the *Stars*, but did so in a very altered condition. In September, 1834, J. Smith, O. Cowdery and F. G. Williams were appointed a committee to fix up the revelations again in order to have them printed. And in August, 1835, they had completed their labors, and submitted them to a general assembly. I think there is scarcely a revelation printed in that book but that is altered and changed. I have counted more than twenty material alterations in one revelation, by comparing it as printed here and in Kirtland. Now if the Lord gave these revelations he said what he meant, and meant what he said. And no additions or subtractions could make it plainer. Man's additions would only bring the curse of God sooner or later, as it did do. But they had to alter and to fix them up to suit their advanced views. The idea conveyed to our minds is that the Lord grew in wisdom and knowledge, so that his revelations

must be altered to suit the advanced intelligence; Thus they come to us in their mutilated condition, three times altered and changed and fixed. In their present condition who can have confidence in them? But I'll drop this part of my subject.

I say J. Smith transgressed many times from 1827 till 1834. But in 1834 was his fall. Thereafter he had not power with God to officially act in accordance with the mind and will of the Lord. He commenced his history on the second day of May, 1838. O. Cowdery wrote his first letter on history September 7th, 1834, to W. W. Phelps. In it he says, "April 5th, 1829, my natural eyes first saw Joseph Smith." Joseph says in his history, "that on the 15th day of April, O. Cowdery came to my house until which time I never had seen him. Here is a difference of ten days. Their memories were at fault. John Whitmore, who was church recorder and historian, had quit the church, and took his history with him, and keeps it carefully yet; and hence Joseph was compelled to depend upon his treacherous memory for items or facts. Hence his mistakes. All the writings of the "Church of Christ," and of the church of Latter Day-ism, were made out after the leading authorities had fallen from God, therefore we can't depend on them; except those only that were printed in this city in 1832 and 1833. And even not entirely in them. We can't have full confidence in Oliver's letters, nor in Joseph's history either. To my knowledge there are some things wrong in both! But is there such a thing on record as a prophet ever writing his own history? Oliver wrote his letters after he had gone teeth and toe nails into the spirit of war, which is the spirit of hell. He had assisted to change the name of the church. He had assisted for two days and evenings in the high council in Kirtland in August 23rd and 24th, 1834, to screen J. Smith from deserved punishment for great crimes which he had committed while on his way to Mo. with his "braves and veterans," in order to redeem Zion. The church of Latter Day-ites, they argued, was going to suffer if J. Smith was condemned; hence they made a scape goat of Sylvester Smith to bear the sin away. It killed Sylvester so far as the world was concerned. And in its results, it entirely broke down the council. No man who belonged to that council has lived out half his days, or otherwise, so far as he has died it has been a most miserable death! And such will be the

end of all those who composed that noted council, who are alive to-day. After all this misdoing, Oliver and Joseph wrote their histories. They were written at a time when the church had run wofully into falsehood and error, as to doctrine, government and practice.

Elder Bays says I refer to my ordination in 1835 as valid. I did not so state, nor do I now so hold. As to the endowment in Kirtland, I state positively, it was no endowment from God. Not only myself was not endowed, but no other man of the five hundred who was present—except it was with wine! "THE CHURCH OF CHRIST CEASED TO EXIST." I assert that the Church of Christ did cease to exist when the authorities threw away its name, its spirit and some of its doctrine. I again repeat that the Church of Christ fell in 1834, and J. Smith also fell, and was thereafter only president of that new church of Latter Day-ites. It matters not to me if all men on earth should say as Bays, "I unhesitatingly and persistently deny." I have the Book of Covenants as first printed in Kirtland, and I also have the minutes of the council when the name was first changed; they said, "Resolved that this conference recommend to the conferences and churches abroad, that in making out and transmitting of their proceedings, such minutes and proceedings be made out under the above title, of the church of Latter Day Saints." My book of Covenants, in the title page, has, "Doctrine and Covenants of the church of Latter day Saints: carefully selected from the revelations of God, and compiled by Joseph Smith, &c., presiding elder of said church." The name of the church is several times given in that book as the church of Latter Day Saints. You wanted testimony, will this do you?

TO BE CONTINUED.

Conferences.

Michigan District.

Conference of this district was held at Hopkin's, Allegan Co., June 1st, 2nd, and 3rd, 1872.

E. C. Briggs, president; A. S. Cochran, secretary.

Official members present: E. C. Briggs, of the quorum of the twelve; Wm. H. Kelley, of the seventy; H. C. Smith, S. V. Bailey, H. Church, Moses McHarness,

J. Byron Brown and S. I. Smith, elders. O. B. Thomas, John Hodge, and A. S. Cochran, priests. Geo. H. Bailey, teacher. N. W. Smith, deacon. Total 13.

Branch Reports.—Hopkins: 5 elders, 2 priests, 1 teacher, 1 deacon; 29 lay members, total 38; children blessed 2; added by baptism 1, by letter 1. H. Church, president; O. B. Thomas, clerk.

Lawrence: 2 elders, 30 lay members, total 32; 10 children blessed, 1 death. H. C. Smith, president; Wm. L. Thompson, clerk.

Coldwater: 1 seventy, 3 elders, 1 priest, 1 teacher, 27 lay members, total 33; added by baptism 6. Wm. H. Reynolds, president; Geo. Corless, clerk.

Sherman: 1 teacher, 27 lay members, total 28. Geo. H. Bailey, president; D. R. Baldwin, clerk.

Galien: 1 high priest, 4 elders, 1 priest, 1 teacher, 26 lay members, total 33; 1 death. Geo. A. Blakeslee, president, Cyrus Thurston, clerk.

St. Clair: 1 elder, 6 lay members, total 7; 7 added by baptism. C. W. Blanchard, president.

Br. Wm. H. Kelley, from Indiana, was invited to take part in the deliberations of the conference.

Br. E. C. Briggs and E. L. Kelley had labored together.

Br. E. L. Kelley is now at Port Sanilac, Sanilac Co., actively engaged, and desires that a helpmate be sent to his assistance.

Br. O. B. Thomas has held two meetings in Trowbridge, Allegan Co., and five at Alpine, Kent Co.,

A. S. Cochran has been to Trowbridge, Alpine, Heath, and Bradley, once to each place.

S. I. Smith has been to Trowbridge, Alpine, and Bradley, to each place once.

S. V. Bailey labored in company with E. L. Kelley until the arrival of Br. Briggs; has held several meetings since their departure from Coldwater.

H. C. Smith has held meetings in the Lawrence Branch, every Sunday since last conference, and held a few meetings in other places.

M. McHarness has spoke twice in public. Interest manifested in the work in various places.

J. B. Brown has done considerable by way of fireside preaching; has also spoken often to his shopmates, being a mechanic.

Br. H. C. Smith has visited Br. Henry Pearce, of Lawton, Michigan, who acknowledged his faults and promised reformation.

Br. E. C. Briggs presented the minutes of a council held at Plano, May 6th, 1872,

for the consideration of the conference.

Preaching in the evening by Br. S. V. Bailey and W. H. Kelley.

Sunday morning preaching by Br. E. C. Briggs. Sacrament meeting in the afternoon. Preaching by Br. Wm. H. Kelley in the evening.

Monday, June 3rd, the president stated that the call was urgent for laborers in Branch, Berrien, St. Clair, Sanilac, and Mason counties; also, other places.

In answer to call for laborers, the following persons responded: Br. E. C. Briggs expects to be actively engaged until next conference, O. B. Thomas promises one half his time, H. C. Smith offers his services for a greater part of the summer, S. V. Bailey all his spare time, Br. Wm. H. Kelley will spend a great portion of time in the district.

Resolved that Br. Wm. H. Kelley be appointed to join Br. E. L. Kelley now in Sanilac Co., and they labor together in Iosco, Sanilac, St. Clair and Berrien counties, and other places as the Spirit may direct.

Resolved that Br. H. C. Smith be associated with Br. E. C. Briggs in laboring in Branch and Mason counties, and other places.

Resolved that all other ministers in the district labor as much as possible in their various callings.

Br. Briggs read a very interesting letter from Br. Duncan Campbell, stating that in company with Br. Davis, he had visited St. Clair county, Mich., by the direction of the Spirit, and they had baptized nine persons, seven of whom were organized into a branch called St. Clair branch. Br. C. W. Blanchard president, two of the nine have since moved to Canada.

Resolved that we sustain all the general authorities of the church.

That we sustain Br. E. L. Kelley as laborer in the district.

That we sustain Br. E. C. Briggs as president, and A. S. Cochran, secretary of this district.

That the saints of the Michigan district adopt the order of raising means taught by the apostle Paul in 1 Cor. 16: 1, 2, and recommended by General Conference, and Counsel of First President, Bishop, and members of the Quorum of Twelve, held at Plano, Ill., May 6th, 1872.

Prayer and testimony meeting in afternoon; peace and joy manifest on every countenance, and the gift of prophecy given. Preaching in the evening by Br. E. C. Briggs.

Adjourned to meet at Coldwater, Branch Co., Nov. 9th, 1872.

North-West Missouri District.

The above conference was held in the Far West branch, Caldwell Co., Mo., May 25th and 26th, 1872.

On motion of Wm. A. Litz it was resolved that Joseph S. Lee preside at this Conference, as the president of the district was under a charge.

After reading the law and the rulings in the case of Elder L. Redfield, in the old organization, and considerable discussion, the president overruling the same, amendment offered by Jos. Wood that L. W. Babbit preside.

Question called; the amendment carried by a small majority.

The original motion was not put before the house.

L. W. Babbit was declared elected.

Wm. T. Bozarth and A. J. Blodgett, Sen., were chosen clerks for conference.

Wm. A. Woodhead, A. J. Blodgett, Sen., and Wm. T. Bozarth, were appointed a committee to draw up an order of business for the conference in the future.

Resolved that a committee of five elders be appointed to investigate all difficulties that may come before this conference.

Branches Reported.—Union Mills: 2 elders, 1 priest, 9 lay members, total 12. Coon Creek: reported no change since last report.

Tinney's Grove report was rejected.

St. Joseph and Hannibal not reported.

Far West: 3 elders, 2 priests, 2 teachers, 24 lay members, total 31. Increase by baptism since last report 3, 1 marriage solemnized. This branch keeps two elders in the field all the time, and supports them.

Starfield: 4 elders, 1 teacher, 19 lay members, total 24. Increase since last report by vote 4, decrease by removal 6, 1 child blessed.

DeKalb: 1 high priest, 5 elders, 1 priest, 2 deacons, 20 lay members, total 29. Received by letter 2, by baptism 1, 3 children blessed.

Waconda: 8 elders, 1 priest, 1 teacher, 26 lay members, total 36. Increase since last report 3.

Turney branch, organized March 24th, 1872: 4 elders, 5 lay members, total 9. Received by baptism 3 since organized. Jessie Longfield, president and clerk.

Bevier: 11 elders, 2 priests 1 teacher, 1 deacon, 36 lay members, total 51. Gain since last report 2, loss 4. Sabbath school:

6 teachers, 48 scholars. One meeting house.

It was resolved that Wm. A. Woodhead report the situation of the St. Joseph branch, and a preamble and resolution was offered that the St. Joseph branch be disorganized.

Tinney's Grove branch reported not in good standing.

R. L. Ware, L. Booker and J. D. Craven, were appointed a committee to investigate said difficulty and report to next conference.

Resolved: Bros. Longfield, Hoyer, and Johnson form a committee to go to St. Joseph to settle the difficulty there.

Wm. A. Litz preached in the evening.

Wm. A. Woodhead and others preached on Sunday at 11 A.M. and 2:30 P.M.

Resolved that the next conference be held in the Waconda branch, Ray Co., Mo., the last Saturday in August.

Two days' meetings appointed at Bevier, July 13th, and 14th; Union Mills, August 3rd, and 4th; Far West, July 27th, and 28th.

Elders Report.—Wm. C. Kinyon, J. D. Powell, B. G. Watson, Jas. Steel, Jas. Johnson, R. L. Waré, R. Hoyer, (Wm. T. Bozarth and J. S. Lee held 35 meetings, baptized 3, confirmed 3.) A. J. Blodgett, L. Booker, F. M. Bevins, (Jas. Wood ordained 1, confirmed 1, blessed 3 children.) L. W. Babbitt, baptized 3, assisted in blessing 5 children. T. J. Franklin baptized 4, confirmed 3, ordained 2 elders, organized 1 branch, George N. Nuttall, Wm. A. Litz, R. Frost; priests S. B. Transue and 3 others reported. Three teachers reported.

Treasurers Report.—Balance on hand last report, 86c. Received since last report, \$4.60. On hand \$5.46.

Committee of investigation reported, report accepted, and committee discharged. Said committee found the officers of St. Joseph branch guilty, and they were silenced by the conference till the case could be settled.

Officials Present.—High priests 1, elders 21, priests 4, teachers 4, total 30.

On motion J. S. Lee be the president of district. Motion withdrawn.

It was moved A. J. Blodgett be the next president, amendment offered that L. W. Babbitt be chosen.

Substitute offered that W. A. Litz be chosen.

The president put the amendment, but did not put the substitute, nor the original motion. Vote for the amendment 12, and 8 against.

The president ruled that L. W. Babbitt was elected.

A. J. Blodgett was elected clerk.

T. J. Franklin was elected treasurer.

By request of Wm. A. Litz, Jos. S. Lee, George W. Nuttall, F. M. Bevins, Jas. Johnson, wished to withdraw from the district, request granted.

All of the spiritual authorities were sustained.

The saints met together in the school-house for testimony, and had a good time in giving testimony, prayer, tongues, and interpretations. One sister was confirmed that was baptized in Turney branch.

Minutes were read, corrected, and accepted.

Conference adjourned.

Western Wisconsin District.

Conference was held at Willow, Richland Co., Wis., June 1st and 2nd, 1872. Elders John Lee and A. W. Bronson presiding, and C. W. Lange, clerk.

The following branches then reported:

Viola: 18 members, including 3 elders, 1 priest, and 1 teacher; 3 added by baptism and 3 children blessed since last report. A. W. Bronson, president; C. W. Lange, clerk.

Willow branch: 16 members, including 1 high priest, 1 seventy, 1 elder, 1 priest. Cyrus Newkirk, president; E. C. Wildermuth, clerk.

Freedom: 20 members, including 3 elders, 1 priest, 1 teacher; 3 baptized since last report. Samuel Hackett, president; J. B. Loomis, clerk.

Branches in general in good standing.

Sandusky no report.

Report of Elders.—A. W. Bronson had, with Br. Lange, baptized 1, and preached some. C. W. Lange had baptized and confirmed 2, blessed 3 children, and preached according to his circumstances. F. M. Cooper had spoken 23 times, and confirmed 3. John Lee had preached, and baptized 3, fruits of some brethren's labor.

Bros. Bronson, Lange, Cooper, Lee, and E. C. Wildermuth volunteered to preach according to their circumstances; when it was also resolved that all holding the proper priesthood should preach according to their circumstances.

Discourse by Br. Cooper.

Sunday. Bros. Lange and Cooper preached to large and attentive congregations; after which, by motion, the spiritual authorities of the church were sustained; as also Br. John Lee as president and C. W. Lange as clerk of this district.

Sacrament was administered, and the circular of Bishop Rogers read to the conference by president John Lee, with the injunction to hand in their donations to the presidents of their respective branches.

Officials present: 1 high priest, 2 seventies, 5 elders, 1 priest, 1 teacher.

Adjourned to meet in conference on the 28th and 29th of September, 1872, 10 A.M., at the Freedom Branch School-house, town of Freedom, Sauk Co., Wis. Enquire for John Bierline or Samuel Hackett.

Kewanee District.

Conference was held at Henderson Grove, June 1st and 2nd, 1872. Convened at 10 o'clock A.M. Br. J. S. Patterson called to preside.

Minutes of preceding conference read, and with slight correction adopted.

The president then tendered his resignation of the presidency of the Kewanee District.

Moved by Br. R. Lyle that the resignation be accepted, and to take effect at the close of this conference.

Moved by Br. J. Chisnall that the resignation be spread on the minutes.

It reads as follows:—"To the brethren of the Kewanee District, in Conference assembled at Henderson Grove, June 1st and 2nd, 1872. Dear brethren: having been called by the Annual Conference, held at St. Louis, Mo., April 6th, 1872, to take a mission to my native country, (Scotland), and feeling desirous of entering on said mission at an early date, I hereby tender you my resignation as Presiding Elder of the Kewanee District. I trust by the direction of God's Holy Spirit you may be enabled to select from your honorable body, one to succeed me, who will better fill the office than I have been able to do. Permit me, also, in this connexion to return my sincere thanks to you and to the district, for the moral and the material support that has been given me during the past four and a half years that I have labored in connexion with you, for the perfecting of the saints, for the work of the ministry. And while I shall strive to bury in oblivion any occurrences that have been unpleasant in the past, I shall long cherish in my memory the many pleasant and profitable interviews we have experienced together, in our meetings for business and worship, and when far separated from you for the gospel's sake, shall ever remember you before the throne of grace, that by the blessing of God, your spiritual growth may increase, until you shall arrive at manhood in Jesus.

Still soliciting an interest in your prayers, that I may be assisted to labor in my new field with profit to myself and honor to the cause of God, with sentiments of brotherly love and esteem, I subscribe myself your brother in Christ, JOHN S. PATTERSON."

Branch Reports.—Kewanee has 114 members, including 15 elders, 3 priests, 4 teachers, 3 deacons; 1 marriage solemnized, 4 children blessed; also, presented a financial report. Robert Holt, president; T. France, clerk.

Buffalo Prairie has 112 members, including 1 seventy, 5 elders, 3 priests, 3 teachers, 4 deacons; 10 baptized, 2 removed by certificate, 1 expelled, 1 died, 2 children blessed, J. F. Adams, president; E. Bryant, clerk. Also, forward a report of Sabbath school: classes 6, average attendance 26, verses committed 152; school in flourishing condition; J. W. Terry, superintendent; S. W. Adams, clerk.

Princeville has 17 members, including 2 high priests, 2 elders, 1 teacher; 3 absent unaccounted for, 1 marriage solemnized. H. C. Bronson, president; and clerk.

Henderson Grove has 27 members, including 2 elders, 1 teacher. Also gave a financial report. C. M. Brown, president and clerk.

Davenport, Iowa, reported by letter, gives the numerical strength the same as last reported; also, forwarded a financial report. R. Rowley, pres.; Saml. Rowley, clerk.

Jackson, Iowa, represented by letter, has 19 members, including 3 elders 1 priest. E. Larkey, pres.; N. C. White, clerk. Br. White reported that he and Br. E. Larkey were busy preaching the word.

Reports of Missions:—Br. H. C. Bronson, reported as having filled the mission assigned him, and has made arrangement to preach there as often as convenient.

Saturday Afternoon Session:—Moved by Br. C. C. Reynolds, that Br. H. C. Bronson be continued in the mission near Victoria.

Victoria has 21 members, including 4 elders; 2 members absent unaccounted for, 2 received by certificate, 2 children blessed. C. C. Reynolds, pres. and clerk. Victoria also, sent a financial report.

It was moved to take into consideration the election of a president of the district.

Balloting resulted in the choice of Br. H. C. Bronson to preside over the district.

Miscellaneous Business.—Moved that a committee of three be appointed to draft a resolution expressive of the gratitude of the district to Br. John S. Patterson, for his labors, said committee to consist of

Brn. John Chisnall, Hyrum C. Bronson, and Mark H. Forscutt.

Moved that whereas the official portion of this district, having discovered by the experience of the past, that the financial matters of the district for the support of the presiding elder have not been of the cheering nature to be desired; therefore, be it resolved, that the presiding elders of the branches of this district, and the secretary of the same, come together one day earlier than the regular session of next conference, in order to ascertain the best method for the better support of the elder presiding.

Moved that an auditing committee of three be appointed to examine the accounts of Br. Patterson, to ascertain the state of his finances, and take measures to replenish the same.

Moved that brethren C. C. Reynolds, R. Holt, and H. C. Bronson, be said committee.

Moved that this conference considers it now practicable for the welfare of the district that the Kewanee district be divided.

An amendment as follows.

Resolved that the question for the division of the district be laid over till next conference session, and that the several branches, not reported by delegate, be notified by the secretary between now and then. Amendment carried.

Moved by Br. J. L. Adams, that elders N. C. White, and Mariner Maudsley, Maquoketa, Iowa, receive their licences from, this conference, and that the district secretary forward to them the same.

Moved that the committee appointed to investigate the case of J. D. Bennett be released.

Moved that the president be empowered to appoint a committee to investigate the case of J. D. Bennett, at the earliest opportunity practicable.

Sunday Morning Session.—After opening in due form, the minutes of previous session were read, and after some corrections adopted.

Br. H. Holt, chairman of auditing committee of Br. Patterson's account, reported that \$25 would cancel all of his indebtedness.

Report of Elders.—Moved by Br. M. H. Forscutt that all elders desiring to report, shall have the privilege, with the understanding that no elder shall have more than five minutes.

Elders J. B. Harris, J. D. Jones, C. C. Reynolds, J. L. Adams, reported labors; work onward.

On motion, elders J. Chisnall and J. D. Jones were appointed a mission the ensuing three months to Union school-house, near Victoria.

The report of a committee, drafting a resolution expressive of the gratitude of the district to Br. J. S. Patterson, was then read.

To the saints in conference assembled:—We your committee on resolutions to express the gratitude of the district to elder John S. Patterson, for his past labors in the district, respectfully submit the following for your consideration.

JOHN CHISNALL,
H. C. BRONSON,
MARK H. FORSCUTT.

Henderson Grove, Ill. June 2nd, 1872.

Whereas, in the providence of God, and by the voice of the church in General Conference assembled, we are requested to part with our beloved and worthily esteemed brother, J. S. Patterson, who is called to labor in a more extended sphere, as a missionary to Scotland, be it resolved.

1st, That we recognize in the call, given to our brother, the voice of the good Spirit, and submit thereto.

2nd, That the faithfulness, integrity, promptitude, zeal, wisdom, and efficiency of our brother, during the past four and a half years that he has been the presiding officer of this district, entitle him to our hearty and sincere thanks, which are hereby tendered in the spirit of earnest love to the brother, whose manly qualities have won for him a place in our esteem and established our confidence in him, and in the cause he has so well and so properly represented.

3rd, That in releasing him from the duties of Presiding Officer of this District, we are making a sacrifice we can but feel; but make it in love to the Redeemers cause, and with a fervent hope that the Scottish nation will receive our brother with that kindness which his sterling qualities entitle him to, and which we are assured they will unavoidably feel towards him when his worth shall be made known to them, as it is now known to and appreciated by us.

4th, That we will sustain our brother on his appointed mission by all lawful means and breathe still for him our earnest heartfelt prayers.

God bless thee brother, through all time,
Be thou the Father's care;
On sea, on land, in every clime,
God bless thee everywhere.

Moved by Br. P. Bronson that the report be adopted, and placed on record.

Br. Forscutt tendered the hearty and sincere thanks of Br. Patterson to the conference for the testimonial of their regard for him.

Official Members Present:—2 high priests, 1 seventy, 12 elders, 2 teachers.

Br. Forscutt preached from "Beware of false prophets."

In the afternoon, he preached again from Romans 6: 5."

In the evening Br. Patterson preached: subject, Laying on of hands."

There was a baptism of one sister Harriet Tryon between the afternoon and evening meeting. She was baptized by H. C. Bronson, and confirmed by M. H. Forscutt, 2 children were administered to for health, and one babe blessed.

Adjourned to meet at Buffalo Prairie, Ill., September 7th and 8th, 1872.

North Kansas District.

The Conference of the above named district was held at White Cloud, Kansas, May 4th and 5th, 1872. Br. D. H. Bays was chosen president, and Br. H. Lytle, to act as vice president.

The word "east" was stricken out of the caption of the last conference minutes.

Report of Branches.—White Cloud: members 29, including 1 high priest, 3 elders, 1 priest, 1 teacher, 1 deacon.

Atchison: members 32, including 5 elders, 1 priest, 1 teacher.

Forrest City: members 8, including two elders, one acting as priest.

Tarkeo and Benton branches not reported.

Reports of Elders.—Elders Hugh Lytle, B. Brackenbury, David Williams and Geo. Thomas reported.

Official members present: high priests 1, elders 8, priest 1, teacher 1.

Committee reported in regard to reorganizing Wolf River branch. Report accepted and committee discharged.

Report of committee of finance heard, accepted and committee discharged.

Missions.—Elder Ben. Brackenbury was appointed to labor in the district all or most of his time.

Elder H. Lytle to do all he can in local preaching.

Resolved that Br. B. Banta be ordained an elder, and work in connection with Elder B. Brackenbury. Br. Banta was ordained by H. Lytle, D. Williams, and B. Brackenbury.

Reorganization of Wolf River branch. Wm. Gurwell, president and clerk; Josiah Price, teacher. Numerical strength of

branch. Branch to be called Fanning branch.

Resolved that we sustain all the authorities of the church in righteousness.

Resolved that this conference adjourn, to meet again at White Cloud, on Saturday, before the first Sunday in August 1872.

The word was preached by brethren H. Lytle, Ben. Brackenbury, David Williams and George Thomas. During the prayer and testimony meetings, the gifts of the Holy Spirit were manifested in great power, and we all rejoiced together, thanking God in our hearts for his goodness to us.

Welsh Annual Conference.

The Annual Conference of the Welch Mission was held at the Albion Room, Aberaman, South Wales, England, on Sunday, April 28th, 1872. Elder J. E. Rees, president; E. Morgan, clerk.

Minutes of last conference read, corrected and approved.

Branch Reports.—Merthyr: seventy 1, elders 5, lay members 3, two received by vote, total 9. Br. J. H. Watkins, president and clerk.

Aberaman: elders 10, priests 2, teachers 2, baptized since last conference 1, cut off 3, lay members 19, total 34. D. Griffiths, president; D. Davies, clerk.

Ton. Ystrad: elders 3, priests 2, lay members 1, cut off 1, total 6. T. Smith, president, J. J. Evans, clerk.

New Tredegar: elders 4, priests 1, teachers 1, cut off 3, lay members 21, total 27. E. Morgan, president and clerk.

Llanvassan: elders 1, priests 1, lay members 4, total 6. T. E. Williams, president.

Beaufort: Elders 4, priests 1, lay members 6, dead 1, Br. Stokes, aged 70 years, native of Herefordshire, holding the office of priest, total 11. N. Grigg, president and clerk.

Morrison: Elders 3, teachers 1, deacons 1, lay members 6, total 11. Elder J. Thomas, president.

Ystradgynlais: elders 2, priests 3, teachers 1, lay members 6, total 12.

Cromafon: Elders 3, lay members 5, total 8.

Llanelly: elders 8, priests 2, teachers 1, baptized 1, lay members 13, dead 1, cut off 4, total 24. John Samuel, president.

Swansea district reported by Elder Jno. R. Gibbs, president of the district: elders 19, priests 5, teachers 3, deacons 1, lay members 20, dead 1, cut off 4, total 55. J. R. Gibbs, president and clerk.

Merthyr district reported: seventies 1, elders 27, priests 7, teachers 4, lay members 54, total 93, changes, baptized 1, received by vote 2, cut off 7. Thomas Morgan president; E. Morgan, clerk.

Elders Reports.—E. James felt to assist in carrying on the work of the Lord for the future as well as the past.

Elder Thomas Morgan reported himself in good feelings—report accepted.

A little confusion with the brethren, concerning whether the presidents of districts should report all the elders in their district or not. It was resolved that they should. Elder J. E. Rees reported what money he had received since he had been in Wales on his mission.

	£	s	d
Llanelly branch	0	12	0
Aberamman branch	0	2	0
New Tredegar branch	0	12	9
Morryston branch	2	13	0
Tanyr Ystrad branch	0	4	0
Total amount	£4	4	11

He said that many had been called to be officers, but few chosen; and on the other hand, there were some whom he knew were chosen by the Almighty himself. He said that he was going to leave us for home, and wanted to be released, if we would release him with a free good will.

Resolved that Elder J. E. Rees be released from his mission in Wales.

Br. Reese stated also that it was not wise to appoint a president in Wales, unless he could travel from house to house among the saints. Br. T. E. Jenkins stated the same thing, until one should arrive from America, as we had two presidents of districts already.

Two P.M. The president addressed the meeting on the duty of the saints, to put themselves in the Lord's hands, to handle them in his ways, and that we should be blessed, and built up in the knowledge of the Lord.

Br. T. E. Jenkins spoke on the necessity of having good feelings among the saints.

Resolved that we uphold all the authorities of the church throughout the world in righteousness through our faith and prayers.

Resolved that we uphold T. Morgan as president of the southern district.

Resolved that we uphold Elder J. R. Gibbs as president of the western district conference.

Then the meeting was open for the saints to testify of the goodness of God, and sing praises to his holy name. Presi-

dent J. E. Rees bore testimony to the work. Then the sacrament was administered by Elders J. R. Gibbs and D. Griffiths officiating. Many of the saints bore their testimonies.

Elder John E. Rees thanked the saints all through Wales for their kindness to him while on his mission in Wales.

Evening service commenced at 6 P.M. Elder R. Thomas preached upon the principles of the faith of the Latter Day Saints. Br. T. E. Jenkins preached from the text, "One Lord, one faith, one baptism, one God and father of all." Br. J. E. Rees preached upon the plan of salvation.

Adjourned to meet again at Aberamman, on Sunday, October 27th, 1872. Benediction by J. E. Rees.

Nevada District.

Conference met in Carson City, Nevada, June 1st, 1872. Owing to the high water and busy season but few were present. Officials present: 1 seventy and 6 elders. Elder A. B. Johns was chosen to preside over the district for the ensuing quarter. T. R. Hawkins was chosen to act as clerk of the conference.

Branches Reporting.—Franktown: 21 members, including 5 elders, and 7 members scattered. Elder John Twaddel presiding.

Dayton: 8 members, including 1 elder. Elder T. R. Hawkins president and clerk.

Carson City: 32 members, 7 elders, 1 priest, 4 teachers, 1 baptized, 1 received by vote. Elder A. B. Johns, president; E. Penrod, clerk.

Mottsville: 35 members, including 5 elders, 1 priest, 1 teacher, 5 received by letter, 1 disfellowshipped. David R. Jones, president; John Hawkins, clerk.

Reports of elders satisfactory and were received.

Resolved that all the elders in this district labor as circumstances permit.

Resolved that an elder's license be given to Br. Thomas R. Hawkins.

Resolved that we sustain all the spiritual authorities of the church of Jesus Christ of Latter Day Saints in all righteousness.

Resolved that this conference, when it adjourns, do so to meet on August 31st, 1872, in Carson City.

At sacrament meeting the saints bore a faithful testimony to the work. Oil was consecrated, hands were laid upon an afflicted sister, and she was healed by the power of God.

7:30 p. m. An able discourse was preached to an attentive audience by Pres. A. B. Johns. The saints generally in this district are determined to labor to advance the kingdom of God, and to assist with their energies and means to roll on the glorious work of the last days.

Des Moines District.

Report of the Des Moines District Conference, held at Thompson's school house, Independence Township, Jasper County, Iowa, June 1st and 2nd, 1872. I. N. White, presiding; John Sayer, clerk.

Officials present: 10 elders and 2 priests.

Branch Reports.—Newton: 36 members, including 8 not living in the vicinity of the branch; 7 elders, 2 priests, 1 teacher, and 1 deacon, 4 in very poor standing, and others not as alive to the work as we would like to report. No change since last report. John X. Davis, president; I. N. White, clerk.

Independence: 39 members, including 7 elders, and 1 teacher, all in good standing, except three. Wm. C. Nirk, pres.; John Sayer, clerk.

Pleasant Grove: 22 members, including 1 elder and 2 priests, all in good standing, except one. Wm. Smith, president.

Elders' Reports.—Elder I. N. White reports that he has travelled through the district four times, has opened six new places for preaching by the assistance of Br. C. H. Myers. Assisted in baptizing 2, ordained one; has not much opposition; says he finds more inquiry for preaching than ever before; has administered to several sick, most of them receiving benefit immediately.

Elder John X. Davis has been to Des Moines with Br. I. N. White and baptized two.

Elder Bartly Myers reports that he has preached several times since last conference.

Elder G. E. Deuel has preached in Cass, Adair and Pottawattamie Counties, Iowa, and baptized two.

Elders Wm. C. Nirk and John Sayer reported.

Priest C. H. Myers has been out distributing tracts and giving out appointments for preaching for Br. I. N. White to fill.

Sunday morning, June 2nd, 5 elders and 1 priest reported. Elder G. E. Deuel preached in the forenoon.

Testimony meeting in the afternoon, when a good feeling prevailed, and the

saints enjoyed themselves in the Spirit. The spiritual authorities of the church of Jesus Christ of Latter Day Saints were, by vote, sustained. Br. I. N. White was sustained as the president of the Des Moines district. Br. John Sayer was sustained as clerk of the Des Moines district.

Adjourned to meet at Newton, Jasper County, Iowa, on the first Saturday and Sunday in September, 1872, at 2 o'clock, p. m. I. N. White, president; John Sayer, clerk.

Miscellaneous.

Notice to Stockholders.

Notice is hereby given to the Stockholders of the United Order of Enoch, that a meeting will be held on the 14th day of September, 1872, at Council Bluffs, Iowa, for the purpose of electing seven directors of said United Order of Enoch, to fill the vacancies occurring by the expiring of the term of the present Board. All shares should be represented, either by persons holding them, or by proxy properly accredited. Blank forms have been forwarded to the Stockholders, by filling out of which they may empower others to cast their votes for them, if they so desire.

E. BANTA, *Pres. of Board.*
SANDWICH, ILL., July 8th, 1872.

Notified to Appear.

Alexander Liles, a member of the Wheeler's Grove branch of the Reorganized Church of Jesus Christ of Latter Day Saints, of the Pottawattamie district, residing within the limits of the Farm Creek branch, is hereby notified to appear before the officers of the Farm Creek branch, on or before the 17th day of August, 1872, to answer to the charges that will there and then be preferred against him.

DANIEL HOUGAS, *President*;
AMASON BADHAM, *Clerk*.

Notice to Third Quorum of Elders.

The elders who were enrolled last fall as members of the Third Quorum, are requested to meet at Council Bluffs, during the Semi-Annual Conference, for the election of officers. All other elders, not yet members of either quorum, will please

report themselves in person or by letter at the same time, in order that they may be enrolled in the Third Quorum. Reports of names by letter, with their addresses; should be sent to Jesse Broadbent, Omaha, Nebraska, in whose hands are the names already enrolled. By order of

E. BANTA,
President of First Quorum.
HENRY A. STEBBINS,
Secretary First Quorum.

Quarterly Statement.

Church of Jesus Christ in Account with Bishop I. L. Rogers.

TITHING FUNDS.

1872.	DR.		
April 20, Church Dr to balance.....		\$461.87	
May 6, to Br. Josiah Ellis, (ministry)...		8.00	
June 6, to H. A. Stebbins, (writing for Bishop).....		5.00	
Total.....			\$474.87

1872.	CR.		
May 21, from E. H. Gurley, funds returned for his father's funeral expenses		\$16.00	
June 4, E. P. Wildermuth.....		70	
" 7, E. C. Briggs, (harness ret'd).....		18.00	
" 12, G. W. Crouse, (Middleton, Md).....		10.00	
" 20, Hans Nelson.....		5.00	
" 24, Hiram Davis.....		80.00	
" " John Parkins.....		15.00	
" 26, J. W. Newberry.....		10.00	
" " J. Haskins.....		1.00	
" " A. R. Hills.....		50	
" " Levi Cheney.....		1.00	
" " Sunsan Hills.....		10	
" " Wm. Hall.....		2.00	
" " E. Shupe.....		10	
Total.....			\$159.40
Church Dr. to balance.....			\$315.47

As each branch is supposed to keep a copy of names and sums given, together with the total; and as the aggregate of names is so great, that it is impossible to print branch lists, I only give the total credit, which agreeing with branch finance book, will doubtless be satisfactory. The lists are filed, and receipts can be given if desired. All money received up to this date is herein credited, and if any branches or persons have sent sums, in sufficient time to have arrived, they will please notify me of the fact. Funds should be sent in the way of the least risk.

MISSIONARY FUND.

1872.	CR.		
May 21, from Alex. McFarland, Quincy, Ill.....		\$ 5.00	
" " Sr. Goldsmith.....		2.00	
" " Atchison, (Kansas), branch.....		11.30	
" " Omaha, (Neb.) branch.....		24.00	
" " Nancy Seward, Iowa.....		5.00	
" " Odin Jacobs, Leland, Ill.....		5.00	
June 4, " Fox River, (Ill.), branch.....		18.45	
" " Bevier, (Mo.), branch.....		20.00	
" " New Canton, (Ill), branch.....		12.35	
" " Bethel Star, (Pa), branch.....		7.85	
" " Pittsburg, (Ill), branch.....		6.00	

June 4, from Davenport, (Iowa), branch.....		18.50	
" " White Cloud, (Kansas), branch.....		5.00	
" " Galland's Grove, (Iowa), branch.....		18.20	
" " Inland, (Iowa), branch.....		10.00	
" " Boyer Valley, (Iowa), branch.....		32.00	
" " Desoto, (Neb), branch.....		11.60	
" " Whearso, (Mo), branch.....		5.00	
" " Fanning, (Kansas); branch.....		3.00	
" " Kewanee, (Ill), branch.....		41.50	
" " Lamoni, (Iowa), branch.....		14.00	
" " Butternut Grove, (Iowa), branch.....		13.30	
" " Henderson Grove, (Ill), branch.....		10.00	
" " Society of Gleaners, Sandwich, Ill.....		17.50	
" " Henry Scofield, Mo.....		2.00	
" " Jesse W. Nichols, Mass.....		30.50	
" " Briggs Alden and A. Chapin, Ioa.....		15.00	
" " S. J. and E. M. Cook, Vermont.....		2.00	
" " L. C. Hallett, Utah.....		5.00	
" " Thos. Gammon, Utah.....		5.00	
" " A. Kent, Iowa.....		5.00	
" " Wm. Moore, Ill.....		5.00	
" " Br. Cadmon, Wis.....		2.00	
" " Jesse L. Adams, Ill.....		1.00	
" 7, " Montana branch, Iowa.....		10.00	
" " Council Bluffs branch, Iowa.....		70.00	
" " Independence branch, Iowa.....		5.00	
" " Newton branch, Iowa.....		18.00	
" " Spring Valley branch, Iowa.....		19.10	
" " Alma branch, Ill.....		17.50	
" " Plano branch, Ill.....		19.00	
" " Mokulumne branch, Cal.....		3.00	
" " Lovina Newman, N. Y.....		8.00	
" " W. S. Montgomery, Wis.....		5.00	
" " Geo. Hayward, Mo.....		5.00	
" 12, " Union Mills branch, Mo.....		4.50	
" " Union Branch, Utah.....		12.00	
" " Kookuk branch, Iowa.....		17.80	
" " Sisters of Zion, Keokuk, Iowa.....		20.00	
" 13, " Sr. H. B. Emerson, Ohio.....		5.00	
" " Br. John McKenzie, Mo.....		5.00	
" " New Trenton Saints, Ind.....		6.00	
" " South Bethlehem saints, Pa.....		8.00	
" " Brooklyn, saints, N. Y.....		4.50	
" " J. B. Price, Cal.....		5.00	
" " S. H. Gurley, Wis.....		5.00	
" " Richard Farmer, Iowa.....		4.00	
" " Dayton banch, Nev.....		16.00	
" " Amboy branch, Ill.....		20.50	
" " Gartside branch, Ill.....		5.00	
" " Watsonville branch, Cal.....		12.00	
" " Wolf River branch, Wis.....		32.50	
" " Omaha branch, Neb.....		14.10	
" " Plum Creek branch, Iowa.....		48.90	
" " Pleasanton branch, Iowa.....		18.00	
" " Ogden City branch, Utah.....		15.00	
" " Mound Valley branch, Kansas.....		5.25	
" " Hyde Park branch, Pa.....		5.00	
" " Waltham branch, Mass.....		7.00	
" " Thos. R. Allen, Ill.....		1.00	
" " Osman Thomason.....		8.00	
" " John Cook.....		2.00	
" 15, " Evening Star branch, Ala.....		12.20	
" " Santa Rosa branch, Ala.....		2.00	
" " Carson branch, Nev.....		33.75	
" " Buffalo branch, Iowa.....		7.25	
" " Sandwich branch, Ill.....		24.70	
" " Mission branch, Ill.....		60.00	
" 16, " Sr. Philo Howard, Ill.....		10.00	
" " Br. S. Pease, Ill.....		2.00	
" " Allen Randall, Ill.....		6.00	
" " A. Manchester, Ill.....		25.00	
" 18, " Davis Rogers, Ill.....		50	
" " A. M. Wilsey, Ill.....		1.00	
" " J. M. Leland, Ill.....		5.00	
" " A sister.....		35.00	
" " West Belleville branch.....		15.50	
" " Council Bluffs branch, Iowa.....		8.50	
" " S. O. Waddell, Mo.....		1.00	
" " B. F. Hughes, Wis.....		4.00	
" 20, " Freedom branch, Wis.....		11.75	
" " Omaha branch, Neb.....		15.50	
" " Gravois branch, Ill.....		12.00	
" " Saints pr. James Wood, Ill.....		6.00	

June 20, from J. G. Penrod, Ill.....	2,00
" " Alfred Guinand, Neb.....	5,00
" " Jemima Callif, Mo.....	5,00
" " John Gillespie, Iowa.....	5,00
" " Sophus Holsteen, Iowa.....	10,00
" " Philadelphia branch, Pa.....	55,00
" 24, " Brookfield branch, Pa.....	14,50
" " Tinney's Grove branch Mo.....	4,00
" " Belle Creek branch, Neb.....	8,00
" " Dennisport branch, Mass.....	6,30
" " San Francisco branch, Cal.....	61,00
" " Alameda Creek branch, Cal.....	20,00
" " Richard Amer, Cal.....	28,00
" " Arthur Hagar, Ill.....	2,60
" 26, " Pittsfield branch, Ill.....	5,10
" " Belmont branch, Ohio.....	11,00
" " Cheltenham branch, Mo.....	3,00
" " Petaluma branch, Cal.....	25,50
" " Sherman branch, Mich.....	3,75
" " Little Sioux branch, Iowa.....	22,00
" " Six Mile Grove branch, Iowa.....	6,50
" " Manti branch, Iowa.....	7,00
" " Albert Haws, Nevada.....	2,00
" " Mrs. A. Johnson, Mo.....	50
" " Sr. S. Burgoin, Mo.....	1,00
" " H. Y. Smith, Pa.....	5,00
" " Sr. Janet Black, Wis.....	3,00
" " Br. M. Lampert, Wis.....	2,00

Total.....1507,10

1872. Dr.	
June 26, paid out for English, Scotch and Utah	
Missions.....	705,00
Church Cr. by balance.....	\$802,10

1872. EMIGRATION FUND.	
June 26, balance on hand.....	93,35

In the name of the Church, and for the Missionary cause, I thank the saints for so promptly and generously rendering this timely aid for the prosecution of the Lord's work. I feel assured that his hand is in it, while the response of the saints is like a prophecy of the future, and makes it one of the best and most earnest efforts of the church, giving promise of that unity of action and harmony of spirit which the Almighty designs shall successfully permeate and fill every mind and every movement among his people. May great good be wrought by the direction of the Spirit through this mission fund, and may the same power greatly bless the liberal givers, is the prayer of

ISRAEL L. ROGERS,
Bishop, Church of J. C. of L. D. S.
Sandwich, Ill., June 26th, 1872.

The United Sisters of Zion.

Agreeable to a previous appointment, a few of the sisters of the church of Jesus Christ of Latter Day Saints met at the house of Sr. Hannah Bowden, December 7th, 1871, and organized themselves into a society to aid the cause of Zion, by their mites and their work.

Sr. Matthews, being chosen to preside, called the meeting to order, the exercises were commenced by prayer, by Sr. Hurst.

Sr. Hannah Bowden was duly elected President of said society; Sr. Mary Matthews, Treasurer; Sr. Rebecca Bacon, Secretary.

Resolved that we be known as the United Sisters of Zion.

Resolved that we pay twenty-five cents initiation fee, and an additional fee of ten cents per week.

Resolved that all members of said society shall have equal right to bargain for work, and solicit the aid of their respective friends in the good begun work, for the cause of Zion.

The worthy President then gave us a short address concerning our labor of love.

On motion, the society adjourned to meet at Sr. Bacon's, December 11th, at 1 o'clock, P. M.

The remaining part of the meeting was spent in pleasant conversation; and the good Spirit was enjoyed in the midst. The members then retired to their homes, feeling satisfied that the God of the Latter Day Saints would bless and prosper them in their efforts to do good.

I feel happy in saying that we are still striving; we have not grown weary, nor faint, nor discouraged, because our heavenly Father has heard our prayer and greatly blessed us in our undertaking.

REBECCA BACON,
Secretary of Society.

MARRIED.

At the Latter Day Saints' meeting house, Kewanee, Henry Co., Illinois, Monday evening, June 10, 1872, by Elder John S. Patterson, Br. ALONZO B. BENJAMIN, of Princeville, to Sr. ANGELINE COOK, of Truro.

May God's blessing attend our young brother and friend,
And his sweet bride, the fair young Angeline;
May they journey in peace, through this world to the end,
With a wisdom that is purely divine.

At the residence of the bride's father, Br. George A. Blakeslee, Galien, Michigan, on June 9th, 1872, by Elder E. C. Briggs, Mr. H. H. Wethered and Sr. GEORGIANA BLAKESLEE, all of Galien.

May peace attend the happy pair.

DIED.

At his home, near Capron, Ill., at about 2 P. M. June 20th, 1872, Br. JEREMIAH TAYLOR, of inflammation of the kidneys.

Br. Taylor was born in Church Fenton, Yorkshire, England, February 24th, 1827.
"Blessed are the dead who die in the Lord."
Funeral sermon will be preached by Br. Samuel Powers as soon as convenient.

At his residence, near Soquel, Santa Cruz Co., Cal., June 8th, 1872, about five o'clock, P. M., of heart disease, Br. JONATHAN M. NEWMAN.

Br. Newman was born in Canada, March 2nd, 1811, and was baptized by Amos Hodges some thirty-two years ago. He united with the Reorganized Church, on March 4th, 1864 at Watsonville, and was ever ready to bear his testimony to the truth of the Latter Day Work. He has gone to rest with the hope of eternal life abiding with him, to await the coming of Christ; when his sleeping dust shall arise to meet his Lord.

In the Wilton, Iowa, Branch, at Wilton, Iowa, June 8th, Br. ISAAC RUSSEL, of old age and general debility.

Br. Russel was born in Cavendish, Vt., November 16th, 1793. He united with the church about twenty-eight years ago, and reunited with the Reorganized church about four years ago, since which time he has strived to live a christian life.

At Eastport, Iowa, June 18th, 1872, choked to death by a blackberry, Anna, daughter of N. P. and MARY NELSON, aged 1 year, 10, months and 29 days.

We miss thee, Anna, Darling,
Thy innocent prattle's hushed in sleep,
O, that the angels may wreath thee a garland,
While we in silence may weep.

Selections.

How to Break a Church Down.

To do this effectually, you must first, discourage the minister; second, discourage your fellow members; third, destroy the confidence of the community.

To discourage the minister: 1st, absent yourself from one service every Sabbath, or miss at least one in three; if he is not very strong, once in four times may answer; 2nd, neglect prayer and testimony meetings; 3rd criticise your minister freely, praise him sparingly, find fault plentifully, pray for him little or none; 4th, if he proposes to hold extra meetings, let him conduct them without your co-operation; 5th, give yourself no concern whether he is assisted or not; 6th, never call on him socially, or allow him to think that his comfort, or that of his family, is a matter of importance in your eyes.

To discourage your fellow members: 1st, observe the directions given above; 2nd, complain about every thing they do, and what they do not do; 3rd, contrive to make yourself the head of a clique, and by there assistance and your own industry, keep the church in hot water generally; 4th, while doing this lose no opportunity to complain of the bad treatment you are receiving; 5th, be as much like Diotrepes, and as little like Paul as you

can; 6th, discard charity and candor, take distrust to your bosom, and make scheming your speciality.

To destroy the confidence of the community: 1st, observe the foregoing directions; 2nd, tell the people that you are in the church by force of circumstances, but have no respect for the way in which business is conducted; 3rd, publish the faults of your brethern, taking care to magnify them; 4th, make no effort to induce people to attend the church; 5th, take no part in the labors of the Sunday School; 6th, publish on all occasions that you have no confidence in the concern, predict that it must fall—go down—blow up—and never can succeed.

By observing these directions faithfully, you may have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfilment of your predictions.

Hatred and Injury.

When one person expresses hatred to another, or attempts injure him, the first feeling of the person so hated, or liable to be injured, is usually of an angry kind. He hates in turn, or he stands indignantly up for his rights. This is natural, just as it is natural for a child to creep before it can walk, or lisp before it can speak. But as creeping and lisping first do not form any objection to walking, and speaking afterward, so are these angry feelings which so readily occur to us, no argument why we should not come to treat those who hate or injure us in a different manner. A mind at peace with itself is disposed to be forgiving. Little or no good is ever got by using force. David might have killed the King if he had chosen: but he resolved on a better course.—1st Samuel 24: 7-19.

English Railway Statistics.

It has lately been shown that 14,247 miles of railway are now being worked in the United Kingdom, on which has been expended no less a sum than £500,000,000, which is five times the amount of the annual value of all the real property of Great Britain, and two-thirds of the national debt. The gross net annual revenue of the railways in this country, after deducting working expenses, exceeds £22,000,000 sterling,—more than the total revenue from all sources of Belgium, Holland, Portugal, Denmark, Sweden, and Norway. The companies have in their direct employment more than 100,000 officers and servants.

The consumption of coal and coke by railway engines amounts to between 2,000,000 and 3,000,000 tons a year; so that, in every minute of time throughout the year, above 4 tons of coal are consumed and 20 tons of water are flashed into steam. The consumption of coal is about equal to the amount of coal exported from Great Britain to foreign countries. There are more than 3,000,000 tons of iron laid down in rails alone, and the chairs would weigh nearly 1,000,000 tons; so that there are nearly 4,000,000 tons of iron laid down on the permanent ways of the United Kingdom, and of these about 30,000 tons of rails have been every year replaced.—*English Paper.*

Kindness.

There was never yet an instance in which kindness has been fairly exercised, but that it has subdued the enmity opposed to it. Its first effort may not succeed, any more than one shower of rain can reclaim the burning desert. But let it repeatedly shed the dew of its holy influence upon the revengful soul, and that soul will soon become beautiful with every flower of tenderness."—*Montgomery.*

Kindness is mightier than the conqueror; for the conqueror subdues only the body—kindness subdues the soul. Abuse deadens the heart; kindness wins affection. Threatenings infuse into the obdurate bosom a callous indifference, while calm admonition sucks the sting from the most hardened mind. Severity creates hatred—mercy, love. Kindness will ever be found the best antidote to crime—severity its most active source.

Look at These Figures!!

1 AUG 72

Any one finding the above set of figures opposite his name on the HERALD, or on the wrapper, will know that his

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Original Poetry.

OUR DUTY.

BY H. BAKE.

It is our duty, so we're told
By holy men inspired of old,
To search for wisdom, truth, and light,
That we may worship God aright.
The Lord has promised all his saints
His Spirit's aid, then shall we faint,
And cease to strive, and cease to ask,
And think our duty is a task?
O! no; the powers of our mind
We will exert, and then we'll find
The promises of God are sure;
All, may obtain, both rich and poor.
In this last dispensation we
Are blessed; then let our minds be free
To speak, debate, compose, and write,
As the pure Spirit may indite.
Intelligence can not be gained
Without an effort to obtain;
All precious gifts, or recompense,
Must be obtained through diligence.
The light of truth the Lord will give
To those who their religion live;
The future's stored with heavenly bliss,
For those who seek for happiness,
The prophets have oft-times declared
We shall receive when we're prepared,
The mysteries of hidden lore
That for the faithful are in store.
May all God's covenant people try
To do their duties faithfully;
That light and knowledge may proceed
From them to those who are in need.
And God will bless them, and will fill
Their minds with knowledge, and instil
Into their hearts peace, joy, and love,
And every blessing from above.

True Christian faith is combined with hope, repentance, and charity; living faith hath the life and light of Christ, but faith without works is dead. Faith is to take God at his word. Works is to obey His commands. His commandments are His law. His law is His word. His word is truth.

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

TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.

All remittances, orders, and business communications intended for the office of publication, must be directed to Joseph Smith, Box 50, Plano, Kendall Co., Illinois. All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Chicago, or by Express. Remittances sent in any other manner will be at the risk of the sender.

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. 19.

PLANO, ILL., AUGUST 1, 1872.

No. 15.

SYNOPSIS OF A DISCOURSE,

By Elder M. H. Forscutt, at Henderson Grove, Illinois, June 2, 1872.

Br. Forscutt arose and said. This is a curious world we live in, and there are a great many curious people living in it; but perhaps, among the most curious of all, there is a class of curious people that is known as Mormons, or Latter Day Saints. I am well acquainted with them, have known something of them for a great many years, and I find them a curious problem, a problem that remains to be solved are they, both in faith and in their policy and influence among men; and among the most curious of their curiosities, is that curious one to the world, their believing in prophets in the age in which we live.

It frequently has been said, when our elders have preached the gospel in different localities, "We could receive all that but there is something else. You believe in living prophets—or prophets in the nineteenth century—prophets since Jesus Christ and the apostles, and this is of course wrong, for we have always been taught, that Christ was the end of the law and the prophets." And very frequently our friends will have no personal antipathy to us or our faith, were it not for this peculiar idea.

Say they, "We could very well endorse your theory, but for the idea of there being prophets in the last days,

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&c. For instance, you have the Book of Mormon, and did you not believe in prophets you would not believe in that book, &c. And these are stumbling stones to us, and if you will only get rid of prophets since Christ, we can go with you—we can extend our right hand, and our left too, and be 'hail fellow well met.'"

I apprehend that there is a passage of scripture running in your minds now, and it is this; "Beware of false prophets." They are found in Matt. 7 : 15.

I remember very distinctly a Rev'd gentleman speaking in England; and among the rest of the sayings that came from his lips was one like this, "That nowhere in the sacred scriptures does it intimate that we are to believe in true prophets, but we are to beware of false prophets; therefore the world is justified in rejecting as false prophets all who lay claim to being true ones."

The premise is wrong, therefore the conclusion must also be wrong. Because, supposing that Jesus did not intimate that there would ever be any more true prophets, does it necessarily follow that all prophets who came after him were false prophets. It would be a very illogical conclusion indeed. Because that the founders of this government did not especially establish therein, that there would come a time when slavery would be abolished, is it therefore a falsity that there has been an abrogation of that evil? By no means.

Because that it is not declared with certainty by any one that there will not be a fruit crop this year, does it follow that if we have a good fruit crop this year it will be all spurious fruit? I apprehend that you would not admit this on these examples, but on the doctrines of prophets you would.

We find among people that are named Christians, or Christ-i-ans, those who claim that there has been an abolition of the doctrine by Christ established. I ask where is the prophecy that there should be an abolition of prophets? It cannot be found in the scriptures! Yet you all virtually acknowledge that there has been for no church in the world, except these curious people believe in them. If Christ did not declare that there should be such a thing as a reformation of religion, that alone is sufficient to condemn the Protestant churches, if the argument you use is worth anything. [Reference was here made to the mother church which the reporter lost.]

Let us ask the question, did God ever declare by the mouth of the apostles that there should be Protestant churches? Because that Christ did not declare that there should be Protestant churches, there are none. Well, we hardly like this style of reasoning, it comes too closely home. Did Christ warn us of false prophets? Yes, certainly. Let me ask if you have ever been to England? Yes, sir, some of us have. Have you ever been to the capital of America? Both countries have a mint. The dies at the government head quarters of the two nations impress upon the two coins that impression which makes the coin legal. Would there be any sense in saying to my brother, "When you get to England, beware of false coins, if there were no true ones. The very prophecy the Savior further makes is suggestive of there being true prophets. The very assertion, to my mind, indi-

cates clearly that there would be true prophets. If the warning is given to us to beware of false prophets, has the Savior given it to us without any intimation by which we might know them when they came. The Savior said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." Here the speaker turned to Br. Patterson and said, "We have woollen clothes on Br. Patterson. 'By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles,'" &c. Here, then, is the rule given us by the Savior, by which we may detect false prophets when they come, "By their fruits ye shall know them."

But there is another scripture which I want to give you as a rule to determine true from false prophets, which is found in Deut 18: 22: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously, thou shalt not be afraid of him." And as an antithesis to this, I will quote Jeremiah 28: 9, "The prophet which prophesieth of peace, when the word of the prophet comes to pass, then shall the prophet be known that the Lord hath truly sent him." Now these two passages are the one the antithesis of the other. The one saying the false prophet shall be known if his prophecy comes not to pass. The true ones are to be known by the fulfillment of their prophecies. We then have a key to the Savior's statement, "By their fruits ye shall know them. The office of a prophet is to prophecy, that of a priest to administer at the altar.

The apostle Paul wrote concerning these false propbets, 2 Cor. 11: 4, "For if he that cometh preach another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or another gospel which ye have not accepted, ye might well

bear with me;" and in the 12th chapter and 12th verse, speaking of himself, he says, "Truly the signs of an apostle were wrought among you, in all patience, in signs, and wonders, and mighty deeds." I call attention to these statements of Paul's concerning himself for this reason, that whereas he was called to be an apostle of Jesus Christ, he was not especially recognized by the church to be a prophet of the church. There came to him certain women, and these women were called prophetesses—though by the way they were after Christ's time. They took the garment of Paul and rent it, testifying what would befall him; and there were others who came giving the word of the Lord by prophecy. Now had these things spoken by prophets and prophetesses never been fulfilled, would there not have been a justifiable reason for rejecting their testimony; but when the things spoken came to pass, did they not prove them to be true prophets and prophetesses. "I expected you would not take this general view of the matter," says some of you. "I thought you would take the position of there only being one prophet."

If there is one prophet, there may be many. You remember a circumstance in the days of Moses who was an especial prophet of the Lord, and there came others also that were prophets, and there came a testimony to Moses that there were others prophesying, and he said I would to God that all the Lord's people were prophets. It would not be safe for Moses to come and preach that doctrine now, would it? The apostle Paul says, "But what I do that I will do that I may cut off occasion from them which desire occasion, that wherein they glory they may be found even as we. For such are false apostles, deceitful workers, transforming themselves into the body of Christ; and no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing

if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." "Satan himself is transformed into an angel of light." "Aye, and on this we profess to rest our argument against Joe Smith," says one. "If he had not professed to receive a spirit that should transform him into an angel of light to appearance, then we should not have such an hold upon your leading men." Do you think you have any hold upon them? Do you think they have transformed themselves into angels of light?

Say you, "Your people prophecy, or pretend to do so. You say they have miracles and spiritual gifts that no other church has, it is evident therefore that they should be the people who should come with signs and lying wonders."

Turn with me to 2 Peter, second ch. "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 brought them, and bring upon themselves swift destruction." This saying of Peter agrees with Paul as we have quoted from 2 Cor. eleventh chapter: "If he that cometh shall preach another Jesus, another gospel," &c. "They shall bring in damnable heresies, even denying the Lord that bought them;" and both are in agreement with the saying of Jesus in the language of our text and its connections. "And through covetousness shall they with feigned words make merchandise of you," &c.

When the Savior uttered the caution to "beware of false prophets," he gave a rule whereby we might distinguish them from true ones. Peter was inspired by the Spirit by which he could declare that there had been signs given by which they could detect false prophets anciently. Had they not done so, we might have reasonably thought that all prophets were false. We must

first fasten upon Joseph Smith, and upon all who claim to be Latter Day Saints, that they preach another gospel, another Jesus,—we must prove that their fruits are 'bad before we can accuse them rightfully or fasten upon them the title of false prophets. I do not say that there has not been false prophecies among the Latter Day Saints. I do not say that there has not been false prophets in the New Testament church. Paul tells us there has been. Acts 2: 29, 30, "For I know this, that after my departure shall grievous wolves enter in among you not sparing the flock. And also of your own selves shall men arise speaking perverse things to draw away disciples after them." Jesus is represented in Mark 24, as not only speaking of false prophets that shall arise, but he also gives another caution, "For there shall arise false Christs."

For a time I will leave these scripture references and come to the argument. The position that the church of Latter Day Saints has occupied from the first, is this, understand it thoroughly friends, Christ is unchangeable, and whenever there should come to any people a spirit that denies the gospel as preached by Paul; or denies the doctrine as taught by Jesus; that denies the theories established in the church by God's authority; we are required to reject the prophecies of these spirits, because they cannot be sent of God when they are led to deny God's word. We believe in the same particular method of government as that which was first established in the primitive age. That if there be the slightest deviation in the form of that government, we require proof that God hath authorized that change. If there has been the slightest change wrought by man, he is accountable or responsible for that change—and the very same organization by which is developed the powers of government must exist in every age when the gospel church is

upon the earth; that out of this church organization must come the officers that makes a correspondence in the extent of their privileges that were enjoyed anciently; and last but not least, the very same effects must follow to the other citizens of the government of God now, that followed those of ancient time, and either God has ceased to be impartial, or man has ceased to live in accordance with God's law.

I apprehend that there is not a man here to-day that will object to this as at all illogical, when the facts are presented before you.

But the strangest peculiarity of all with these Latter Day Saints is, they say that those miraculous gifts ought to be in the church now as anciently (!) A strange peculiarity exists among professors of religion generally. Every minister who bows down to worship, uses the following language in his prayer, "We thank thee O God that thou art unchangeable," and no sooner has he uttered the prayer than he tells the people that things are not now as they once were. God does not design them now!

It is true they had these spiritual gifts anciently, but does not design that we should have them! We regard these peculiarities as amounting to inconsistencies. It seems as a natural conclusion of logic, to denounce these conclusions as illogical.

We are told to beware of false prophets. If God has told us to beware of false prophets, I care not whether they belong to the church of Jesus Christ or others in which they prophecy. If the prophecy fails, I denounce it; if it transpires, I receive it.

These first false prophets were to make merchandize of the people. I have forgotten how many dimes our brother here received for the last four and a half years of his work connected with the church. If I understand the matter rightly, he eked out a scanty sub-

sistence. I certainly cannot charge this brother with making merchandize of his brethren. Here are two high priests, and several elders, and I don't know how many seventies, I should like to know how much money they have got for their labors in preaching. I know that all the money I have would not carry me to New York. I think this testimony will not condemn them or their ways! What then will condemn them.

"It is not against these men that we are seeking to bring any charges, but against old Joe Smith the charges are made." Ah! that is the sticker, is it? Have you any idea what he obtained for his services in the church? Have you read about that glorious castle on the banks of the Mississippi? If you have I never have. Have you ever read of that beautiful carriage, drawn by a splendid matched team, gaily caparisoned, attended with liveried lackeys, in which he went to the house of God to preach the gospel of the meek and lowly Jesus, for which he received a large salary, enabling him to live in the costliest style. I never heard of it if you did! How much did this wonderful Joe Smith get for his services. * * * They did all that they could to ruin his character. * * * We find him at an early day going to Kirtland, Ohio. He was very wealthy, but owned nothing. His wealth was about like that of a man that my father once took up on the road to ride with him. His general appearance suggested anything but wealth. As they journeyed along they came to a fine farm with a splendid edifice on it, and the man remarked, my father owns that! My father made no reply, but wondered in his mind what fortuitous circumstances had rendered such a distinction between father and son. He came to other places of wealthy appearance, and his father owned them too. My father looked at him and thought he was in a pitiful plight to be the son of a father

who owned so much property. He was finally led to enquire the name of his father. O! says the man, "God is my father." Joseph Smith's wealth was something like this poor man's. That he was wealthy was because he was an heir of God. So far as the wealth of this world is concerned, he lived poor and he died the same. His wealth, when he died, would not make as much as a common farmer's mound here; so that for seventeen years of constant, faithful services, by night and by day, and after all he had done, and his family too, striving with all their power to obtain the common necessities of life, they had not as much as would make a common farmer in this part of the country. We dispense with this part of the subject.

"By their fruits ye shall know them." It was said by some that he was a bad man. I read a piece in a paper that he was a bad man, a great libertine, a money digger, &c.; and have read a great many things about him, and have met with a great many others who denounced him for it. Did you ever think whether your denunciations were justifiable or not. Jesus says, "by their fruits ye shall know them." Suppose you were going to buy an orchard, and you should ask what kind of fruit the orchard bore. * * * Suppose that I should say that there were some very bad pears and apples in the orchard, and that they were specimens of what was in that orchard. Would that be its fruit? or would it not be the testimony concerning the fruit? The description of it would not be its fruit! "Yes, but we don't take this view of prophets." "You know that what everybody says must be true!" Everybody don't say that! I am somebody and I don't say it, and my brethren are somebody and they don't say it.

"Who is this everybody?" I almost imagine that everybody is like a saying that occurs to my mind that is preva-

lent in every neighborhood. That irresponsible nobody! I will tell you who start the stories you have heard, or read, and which some very pious, holy minister forsooth, have originated. They have, with all the care and caution they could use, told the people to beware of this Joe Smith—he was a money digger, and had a peep-stone, and looked into a hat, &c. I think he must have been a very precocious youth. Do you know how old he was at the time when the angel first spoke to this man who had to support his family with money digging, &c. He was fourteen years old. * * * That is how these things started. Did you ever read the testimony about the ancients? How that every body used to speak well of them? These that are everywhere spoken against." What, the sect of the scriptures everywhere spoken against? "They are," says the sacred writer, "denounced on every hand, their character is defamed." What! did they start stories about them to defame their characters? * * *

* What is the declaration of the Savior? "You shall be hated of all men for my name's sake. Rejoice when they say all manner of evil against you falsely for my sake," &c.

The historian infers that the prophecy of the Savior was fulfilled, and thus of those ancient eminent saints, some died at the stake in agony; some were torn assunder; they suffered in every conceivable shape; their names were cast out as evil; and the name of christian in ancient times was the synonym of evil and reproach, as is the name of Latter Day Saint or Mormon at the present day. We have now dispensed with this question. There is another one to consider.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom." This statement is in keeping with the saying of Paul, "If they preach another gospel do not receive them." Now I ask, what do these

Latter Day Saints preach? What did the ancients teach? Jesus Christ as the Savior of mankind. Faith in God and Jesus Christ is essential to salvation; repentance towards God for all sins done; baptism for the remission of sins; reception of the Holy Ghost through the laying on of hands of those having the authority to administer in that ordinance. What did Peter say on the day of Pentecost to those who were enquiring the way to be saved? It is evident they had faith in his preaching from the question asked. He 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." Latter Day Saints teach the same, and the laying on of hands as it was taught anciently, and the resurrection of the dead. Paul laid these things down as a basis of what was taught anciently. The Latter Day Saints then cannot be condemned on account of their doctrine. They preach the same Jesus—they preach the same gospel; but here lies the difficulty, they pretend to work miracles; here lies the difficulty, or lies the position on which they are condemned at once as indicated in the scriptures. We are told that false prophets should arise and work miracles to deceive the people.

Perhaps we had better examine and see what the scriptures do say concerning these people. John, in 16th chapter Revelations, says, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles." You will pardon me a moment if you please. When I was at a certain place in Illinois, preaching, a minister there who was advocating the doctrine that the Latter Day Saints were a bad people, made this remark. John saw three unclean spirits like

frogs, &c. One was the Advents, another was the Spiritualists, and another was the Mormons. But let us look at the matter. These are the spirits of devils working miracles. Now let me ask you one question, just here, before I proceed further. Did you ever hear a Latter Day Saint preach that miracles were to make people believe? "No," says one, "we find fault with them because they do not. We have often heard them say that they were not to make people believe, but we believe different." Perhaps you would believe if they would only work miracles? "O, yes!" Then working a miracle would make our doctrine true? You pronounced our doctrine untrue, false. Working a miracle would make a thing that is false, true, would it?

If you never did hear the elders preach that these things would be worked to make faith, you can read John's saying, and you will see that no inconsistency can be charged to the Latter Day Saints for denying that that scripture applies to them.

The Latter Day Saints have been charged with being a poor people. A very grave charge, but not a criminal one. A gentleman in the town where I live said, "these Latter Day Saints are but of little use in the world—their influence is not very great—nobody takes any notice of them but the poor or simple, a man has to be so simple as to not know right from wrong!" These are not the ones who are to work these miracles spoken of by John! The miracle workers were to deceive the kings of the earth. This certainly cannot apply to these poor ignorant Latter Day Saints.

"And deceiveth them who dwell on the earth by means of those miracles," &c. Do you think that those prophecies apply to us. These miracle workers were to have power to work miracles in the sight of the kings and of the nations.

But what position do the Latter Day Saints take, and what position have they ever taken? That faith cometh not by signs, but signs cometh after faith to confirm it. The Savior promised to his disciples these certain gifts and he made the promise in this language. "These signs shall follow them that believe." Does that mean go before? But these spoken of in John's prophecy are to work miracles to make men believe, and by their power should gather the people to battle against the day of God Almighty. One more passage occurs to mind that shows what the future of these wonder workers will be. Rev. 19:20, "And the beast was taken, and with him the false prophet that worked miracles before him, with which he deceived them that had the mark of the beast, and them that worshiped his image. These both were cast into a lake burning with fire and brimstone." False prophets, miracle mongers, sign seekers and workers are to be judged of the Lord. "These signs shall follow them that believe." Everywhere do we find the same thought in the New Testament! Nowhere do we find the promise repealed! Paul made a declaration like this, "How is it brethren when you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath an interpretation," &c. These principles were understood anciently, and the manner of working understood.

"But," say you, "we have one objection more we wish to present. Paul gives it to us. Whether there be prophecies they shall fail," &c. Is this the day when they should cease, when they were to be fulfilled? "Whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away." I read in Daniel that when the time is come knowledge shall increase. Thank God and thank Paul for the two little-

adverbs here. "WHEN that which is perfect is come, THEN that which is in part shall be done away."

The spirit was to be manifested in the last days in greater power than they had it anciently, and God had not cast away his promise, as it is written, "all Israel shall be saved." The power of God will rest down upon his people on the earth, and the glory of the Lord shall cover the earth as the waters cover the sea; then that which is perfect will come; then that which is in part will be done away. We will have no need of prophecy then, they will all be one. We will have no need of tongues then, for all nations will speak one language, and we will have no necessity for these visions that we have now, because our eyes will be opened to see the glory of God; that which is perfect will have come; a perfect organization of the earth; a perfect organization of God's government. Then these signs will be done away.

Because our fathers had been made to believe that these signs were not for them, is the reason that they did not seek after and obtain these gifts. God is just as willing to bless you and me, as he was to bless those in ancient days. If we are as faithful as they were who received them anciently, we shall receive the same signs by faith, and be comforted with one thought, that among the gifts that were to be given to the saints, was the gift of discernment of spirits which will enable them to discern all wicked spirits, although they may work miracles to deceive them, and the more of these signs that they enjoy the greater will be their power with God and man. Let our friends be inclined to give ear to the Savior's saying, "Search the scriptures, for in them ye think ye have eternal life;" and may the spirit accompany them in their search.

E. STAFFORD, *Reporter.*

[This report is very fair, we should

think. Bro. Mark had not time to fill in the places left by the reporter, and so we put in * * * The reader may from the general cast of the discourse fill up the blanks.]—ED.

VOTING IN CONFERENCE.

BY ELDER WM. ANDERSON.

This article is in reply to "Voting in Conference," see *Herald*, vol. 18, No. 10. In regard to my having used the word "Republic," in a figurative sense, in a former article, I reply that I desired to convey the idea that the Kingdom of God was not an exact fac-simile, but only to show the order and consistency of law, and that God recognized no official act of men unless qualified. The import and simplicity of that clause of the law which reads thus, "The several elders composing the Church of Christ are to meet in conference once in three months, or from time to time, as said conferences shall direct or appoint; and said conferences are to do whatever church business is necessary to be done at the time," seem to be destroyed by what the writer of the article referred to says of it. We ask, Who composes the conference? and reply, the elders. Who transacts the business of a conference? The elders. Who are the recognized officials of the church? The elders. If this is the correct rendering of this clause of law, where is to be found the clause that would govern the case of the laity, and make their acts in a conference of elders legal. I cannot see the utility of trying to destroy the force of the law in one part, to support a possibly unauthorized and unfounded position assumed from another. Reason based upon law must, we think, teach every one that if the laity have the right of franchise they have all the powers of the priesthood, in a conference capacity.

I would like some one to tell me how they get this right. If I am answered that it is by a resolution of conference, I ask, How do the elders obtain their right? and I reply, by qualification and ordination.

If the laity have the right to vote, would a conference of the laity be recognized as legal by the body politic. If not, what powers do they hold in connection with the priesthood. It is quoted, "All things must be done by common consent." Who was the Lord speaking to? The elders. Then all things must be done by common consent of the elders.

If the laity has the right of franchise, where will be drawn the line of demarcation. If they can vote, can they not also preside, appoint missions, and attend to any other business that might come before a conference. And in granting this power, if power it may be called, is it not taking it from the elders and conferring it upon those not authorized so to do, to transact the business which God has commanded others to do.

It is however urged that the old church and Br. Joseph understood the law, and they viewed it in this light. Of this we can not say, but careful investigation shows that a large portion of the old church went into darkness, and many of that church are not yet able to behold the true light. They still view things from their old standpoint, and cannot see any other way.

That some portions of the church are laboring under embarrassment on account of a resolution of the General Conference allowing all to vote, irrespective of age, sex or qualification, I still affirm. Some districts delegate this authority, while others do not, which creates confusion.

I do not understand that there is anything conclusive upon this subject in the New Testament. I would say to the other writers upon this subject, that I have failed to see in their arti-

cles anything that gave me light,—consequently I do not think to notice them.

I am satisfied that this question is a tender one, and has been for years, from the fact that it has been advocated by those ethereal creatures of intellectual frost work, more intangible than the rose-tinted clouds of a summer evening, set in one of those airy exhalations of the speculator's brain, laying aside law, and setting forth in its stead precedent and sophistry, in the form of unauthorized men, women and children, attending an elder's conference to do elders' work, luring the unwary saint as the mirage of the plains lures the famished traveler on, on, ever on, until it fades away in the darkening horizon.

All the prophets and apostles that understood the organization of the priesthood, would have looked with astonishment at this new doctrine advocated by some. Isaiah was permitted to unfold the curtain, and look down through unborn time, when men would get so far in the fog as to bestow power, (or claim to), by a resolution of conference upon the laity, (when the only way to confer power is by ordination), "Causing God's people to err, and destroy the way of thy paths."—Isa. 3 : 12. Paul, viewing matters in a reasonable way, and beautifully, sets it forth in language like this, "*It is a shame for a woman to speak in the church.*" It may be understood that unauthorized men and children had not then made the attempt, consequently he had not to reprove them.

I hope that the time may come when the children of Zion can see eye to eye, in all things; when unfounded doctrines may be laid aside, and the elders shall meet in a conference capacity, to do the business of the church by common consent; when God's Spirit will actuate every effort; that God's grace may abound, and peace flow as a gentle river.

Montrose, Iowa.

A DREAM OR VISION.

I, George Rowley, had the following manifestation on the night of May 18th, 1870, after hearing Elder B. preach. The room was lightened up as light as day.

I was walking along the side of the bluff; I came to a point of the bluff where there was a clump, the end of a new road that was cut out of the side of the bluff, and the end of a new fence. I looked into the valley below, and saw a group of people, eight or ten in number, females, and one man named Brigham Young; he was standing in front of them in the attitude of preaching. I heard his voice but could not understand what he said. I saw that their clothing was good, but very dirty, greasy and black; the females had each a black veil over their head. Brigham had on the same old beaver hat that I saw him wear at the time of the Reformation in Utah.

I looked away off into the valley; I saw a very dark mist rising and coming toward the group, and a smoke arose from where they stood; it came toward me and with it a stink that was horrible. I exclaimed, "O Lord, my God, the Father of all goodness, will I have to go down into that smoke and stink." I heard a voice say, "Look, O man!" I turned to look in the direction of the voice; then I saw a new fence, a new road. The sun was shining beautifully. A man was standing on the road. I thought who can that be; and I heard the voice say, "That is Joseph Smith, the prophet;" but I could not see who was speaking.

I looked again at Joseph; he was making motions for the group to come, saying, "This is the road," pointing toward the east, and a little south, that was the way the road ran; the group looked at the man. Brigham Young, drawing or trying to draw their atten-

tion away from him, and rebuking them for taking notice of Joseph; and he continued to preach to them.

I went to the fence. I saw that it was as straight as a line could be drawn; it was a fence *re-built* and very nice and green. I got over the fence and went upon the road; the sun shone as bright as at noon-day; I felt as light and as free as a bird that had got out of a cage. I was free from something that seemed to hang over me very heavily.

I looked and saw a great darkness commence at the new fence which extended away off into the distance. I could see at the same time along the road light, the sun shining as far as I could see. I saw no end to the road toward the east. I saw Joseph still calling to the group and pointing to the road. My attention was attracted to the difference in his clothing from that of the group. His hair was combed very smooth, he had no beard, his coat was a black dress coat, a light yellow vest, and pantaloons as white as snow, and clean linen. I saw that he was looking away off into the distance.

I looked, and saw people coming in all directions; some dirty, like the group; some clean. I looked at myself to see in what state my clothes were in. The light had made them clean once more. I saw that the end of the fence and road were light but unfinished.

I looked the other way of the road and I saw people traveling toward the east, but Joseph Smith was still in the same place calling on Brigham Young, and pointing along the road towards the east. Brigham took no notice; but still continued preaching to the group in the dark shades below.

I advanced towards the prophet and when within a few steps of him—here endeth the vision. It was about three o'clock in the morning. The room was as light as day, but I could not see through the windows, it was so dark

outside. The light gradually left.

The next day the vision still ran in my mind, and I told several of the circumstance, not mentioning any names. All acknowledged it to be a good vision, and stated that those in the filthy clothing were in a bad fix, and that the one in the new road was a good man. I have had no peace in mind concerning this; but it always comes to my mind, so I sat down and wrote it and concluded to ask some one to publish it in some paper, and while writing it, the *L. D. S. Herald* came into my mind. Not knowing about that paper, I prayed to God to instruct me, and one of my neighbors offered me one to read, a man named Schmidt, a believer in the Reorganization; so being acquainted with E. C. Brand, I forwarded it to him, knowing him to be a man of good sense, with no prejudice, thinking that he would correct it so that it might be understood.

GEORGE ROWLEY.

ENTERTAINING STRANGERS.—It is said that in a certain parish in England, many years ago, a good woman was accustomed to entertain the ministers preaching in that town. One day a minister called at her door, expecting to be provided for. The woman hesitated and seemed disposed not to take him in. Said the Minister:—“You must remember the Scripture, ‘Be not forgetful to entertain strangers; for, thereby, some have entertained angels unawares.’” “You need not say that,” was the reply, “for no angel would ever come to me with a quid of tobacco in his mouth!”

If a civil word or two will render a man happy, he must wretched indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains.

AN EXPERIMENT UPON THE QUESTION OF THE EARTH NOT A GLOBE.

I arranged a water level of large dimensions, which was sighted in a line with a mountain across the Sacramento Valley, upon the coast range, 6,400 feet in height, from the level of the sea, and distant eighty-five miles south west. If the earth were a plane, it would be reasonable to suppose that the line of sight, from the water level, would strike the side of the mountain at the same height at which the level were fixed; but this was not the case, for it covered over three-fourths of the height of the mountain, or touched it at a point over 5,000 feet above the level of the sea. Now if we add the figures 4,816 for the rotundity of the earth, to the 380 feet for the altitude of the spot where the level stood, we then have 5,190 feet, the true height where the line of sight should strike, considering that the earth is a globe.

Again I find in placing the level at a greater distance from the mountain, observing at the same time to keep the level upon the same line of elevation, that the line of sight rises to a higher point upon its face, or by going still further back, it again rises, or will touch the mountain at a much higher point of elevation.

How can this be, if the earth is a plane? If the earth were a plane, the line of sight should in every case touch the mountain at the same point of elevation, even if the place of observation should be hundreds of miles away, providing that the altitude of the spot where the level stood, should in every case be the same.

After taking these things into consideration, how can we once suppose the form of the earth to be different than that of a globe. G. C. M.

ROBERT BURNS.

Everybody likes Burns, yet I wonder some at the greatness of his fame. Nothing that he wrote evinces genius of the first order—nothing startling; nothing out of the reach of other mortals. His grandest flights seem only just a little above the common plane. Milton, Byron, Shakespeare, and others of less note, occasionally fill us with awe and admiration by a conception so startling that they seem more than mortal. Burns, more than all others, is a kin to us; touched with our own infirmity and an embodiment of our own loves and likings; we take him to our hearts and make his griefs and joys our own. He sang the songs of our own humble early life. The vesper star, the “westlin winds,” “the banks and braes and streams around,” and all that delight our fancy, he is identified with, and they tell of him. What only choked our utterance he has given voice to in words so simple that they seem our own; and Scotland and the Scotch we love as if they were our own people and our land; and looking through Burns’ eyes we see more to love in the common order of humanity.

His character does not bear close scrutiny, but we are willing to veil his faults, and are filled with pity for his fate. His powers were cramped by ignorance, poverty and toil, and many unfavorable conditions, so that he wrote little worthy of his powers; but he succeeded in making known his failures in words that will stir the hearts of others till the latest day of time.

Comparing him again with Shakespeare, I consider him much the more noble of the two. Shakespeare wrote out of the head, Burns out of his heart; feeling all that he expressed and sweeping nearly every chord of the heart with power—love of fellowman,

woman, children, country, the great and beautiful, the good, pride, ambition, pity, indignation, grief, joy and despair. But, like Shakespeare, he never turned the telescope of thought to the better world to come. The spiritual insight was alone wanting to make a full man. It was this last faculty that made Milton master of the realm of poetry.

The poetic instinct and faculty is a precious gift, and to have it dwarfed, as in Burns, is a grief that touches the heart of all emotional mankind; but it should be subject to principle. If a man cannot be a poet without being a rake, the less poet he becomes the better. If the imagination cannot be indulged in without its going on forbidden flights, it should have its wings clipped. If the right eye offend it should be plucked out, is the law of the kingdom of God. The license of poetry has too long been an excuse for guilt. The hideous monster—vice, often veils its “frightful mein” in the mists of romance and the drapery of song.

The poetic sentiment is an aid to chivalrous actions and noble sentiment, and does much to round the corners of intercourse, and gladden the pathway of life; but it is, almost universally, the spirit of the world and at war with the Spirit of God. I know some few poets who are also christians. Those who can tune their notes to the gospel strain, and harmonize the symphonies of nature with the song of “Moses and the Lamb,” should strive for the excellence of song. I am impressed with the thought that the great poet is not yet come. Isaiah laid out his work for him, Milton gave us a glimpse of what he might do, but the great drama of the age unfolds and none is here to see. Milton wrote of Paradise Lost and a chapter of Paradise Regained, but other acts are being added, and the greater are to come. Pollock essayed the Course of Time, but there was a veil over his eyes, and he lived

in the wrong age. The great epic is to be.

The poets have been unfortunate. Burns is a type of his class; he beat out his life against the bars of his fate. For a man to have a great soul and yet to realize the great gulf that lies between it and its element, and then try to satisfy it with the paltry pursuits of the hour, is a mistake. Let him feel upward for his fate, cling to the slightest shreds and climb, and call for aid.

RASELAS.

INDEPENDENCE.

Independence is an essential element in the formation of a good character. It is the only trait that can insure constancy, integrity, and stability. There is a true nobleness of character in the man who, amid persuasions, threats, conflicting interests, and varying circumstances, has the independence to adhere firmly to his own principles, and act according to his own convictions of rectitude and duty. Such a man may be relied upon, because he acts from fixed principles rather than the influence of his variable surroundings. He values the approval of his conscience more than the approbation of his friends. He dares to do right.

Only the independent mind has the fortitude to break through the barriers of prejudice, tradition, and general belief, investigate and discover new truths, and promulgate those truths in opposition to the prevailing opinion of the time. Only such a mind would have advanced the idea of the rotundity of the earth, introduced the true system of astronomy, or demonstrated the existence of the new world. All great men have been distinguished by independence of character. They had wills of their own, and thought and acted for themselves.

A man who lacks this trait of char-

acter is fickle, inconstant, devoid of true principle and sterling integrity, and forever in a state of vacillation and uncertainty. He has not sufficient stamina to withstand temptation, or the influence of circumstances. He endeavors to conform his opinions, his words, and his actions, to the will of others, and sacrifices every principle of right to gain their approbation. His path is a crooked one, because he is continually swerving to the right or the left in his blind efforts to please first one and then another.

Such a man will never attain eminence, nor happiness. He may become the creature of some imbecile, and from time to time enjoy brief seasons of prosperity, but permanent success he will not achieve. As he has neither steadiness of purpose, nor energy of action, he succeeds in no undertaking that requires persevering and determined effort, hence accomplishes nothing that is a permanent credit or benefit to himself, or to any one else. He cannot agree with every body, hence is frequently disappointed. As he himself is never a true friend, but ready for desertion upon the approach of trouble or misfortune, so those whom he regards as his friends are merely dissemblers, who secretly either laugh at him for his folly, or despise him for his lack of principle, and are ready to cast him off when they have no further use for him. Destitute of independence of character, he soon becomes devoid of principle. His interest becomes his standard of right; the mind and will of others, his rule of action. To protect his conscience he conceals it in his pocket, and changes it to suit his convenience.

Such dependency upon others, such subserviency to interest, should be avoided. Every man should cultivate a spirit of independence. I do not mean to that degree that would render him wholly indifferent to the opinions and wishes of others, but he

should think for himself, exercise his own judgement, form his own opinions, and act upon his own convictions. He should listen to the counsel of the wise, and learn from the experience of others, but he ought not to sacrifice his own principles to act according to their will, nor his judgment, to be guided and controlled by them. He must rely principally upon himself, and act upon his own responsibility.

BROTHER HENRY.

MINISTERIAL QUALIFICATIONS.

"From such, such apostles,
Oh! ye mitred heads preserve the church,
And lay not careless hands on skulls
That cannot teach and will not learn."

—*Cowper.*

After all that has been written on the above theme, it seems superfluous to add anything more, but some thoughts are forced upon my mind, this morning, which I will briefly write, hoping they will not appear unless almost worthy.

First, to save repetition, I endorse the article of Br. Watson's almost entirely, and, contradictory as it may seem, I endorse nearly all that has been written on the other side.

There can be no doubt that God always has, and still does choose the unlearned, the weak and foolish, the poor and despised among men to do his work, and for the avowed purpose "that no flesh should glory in his presence," and it does not take unheard of miracles to prepare such for the work.

It is not uncommon, when there is faith on the earth, for the eyes of the blind to see out of obscurity, and the tongue of the dumb to sing, and for men of stammering lips and other tongues to show forth his praise. But having chosen them, he does not say that they shall remain weak and foolish or ignorant, but on the other hand

he commands them to seek wisdom both by study and by faith; to study to make themselves approved workmen, that need not to be ashamed, and he has promised to make them wise unto salvation.

I am a believer in ministerial qualifications, and will name a few which I consider very essential. A pure heart, a clear head, a body and mind wholly in subjection to the law of God. One who really feels that God is his father, and that every man is his brother; who comprehends the vastness and sublimity of the thought that God is no respecter of persons. He should be industrious, courteous, honest, temperate, virtuous, and chaste in conversation; for out of the abundance of the heart the mouth speaketh.

It is not evil company, (for Christ accompanied with publicans and sinners), but evil communications which corrupt good manners, and for one who has taken upon himself the name of Christ to smile at, or even to listen with apparent indifference to the recital of crimes which, unless repented of, will surely damn a soul, is, as I have learned Christ, most horrible.

Many there doubtless are among the saints, well meaning and honest at heart, who have not overcome the world and conformed themselves to the image of him whose name they bear; but are weak, fickle, changeable, false and wandering stars; weak in faith and uncertain in conduct, whom those who are spiritual must bear with, pity, pray for, encourage, strengthen, and possibly save. But they are not patterns of piety, plants of renown, or pillars in the household of faith. And therefore, dear brethren, lay not your hands on such in ordination, even though under the influence of a spiritual social meeting. They sometimes speak fluently and with some spiritual unction.

If it is true, as some say, that none but the elders of the church shall at

any time, at any place, or under any circumstances, lay hands on the sick, and they recover; then I should think that every man who is so pure in heart, and strong in faith, should be an elder. I once knew an elder who had these qualifications, whose anointings were always, (as far as I have been able to learn), ratified in heaven. The afflicted were always blessed and benefitted and usually healed when he laid his hands on them; and yet he could not be called a preacher in the common acceptation of the term, but he was a priest, a servant of God, and I presume as near perfect as it was possible for him to become in the flesh.

MORMONIA.

GENERAL BUTLER TO THE NORFOLK "PERFECTIONISTS."

In Norfolk there is a society called "Perfectionists," and in their behalf some ten or twelve of this number have lately addressed a letter to the commanding general of that department, setting forth their objections to swearing allegiance to any earthly government. The subject was disposed of by General Butler in the following characteristic manner:

"HEADQUARTERS OF EIGHTEENTH ARMY CORPS, }
"FORT MONROE, Va., Jan. 13, 1863. }

"J. F. Dozier, E. H. Beaseley, and others:

"Gentlemen: I have read your petition to General Barnes, setting forth your objections to swearing allegiance to any earthly government.

"The first reason you set forth is that 'all human governments are a necessary evil, and are continued in existence only by the permission of Jehovah until the time arrives for the establishment of his kingdom, and in the establishment of which all others will be subdued into it, thus fulfilling that declaration in the 8th of Daniel and 14th verse,' &c.

"You therein establish to your own satisfaction three points:

"First—The government, although an evil, is a necessary one. Second—That for a time it is permitted to exist in the wisdom of Jehovah. Third—That the time at which a period is to be put to its existence is not come.

"Therefore you ought to swear allegiance to the government of the United States:

"First—Because, though an evil, you admit it to be necessary. Second—Although an evil, you admit that it is permitted by the wisdom of Jehovah, and that it is not for his creatures to question the wisdom of his acts. Third—You only claim to be excused when Jehovah's government is substituted, which period, you admit, has not yet arrived.

"Your obedient servant,
"BENJ. F. BUTLER."

Works, not Words.

Not forever on thy knees
Would Jehovah have thee found:
There are burdens thou canst ease;
There are griefs Jehovah sees—
Look around.

Work is prayer if done for God,
Prayer which God delighted hears.
See beside yon upturned sod
One bowed 'neath affliction's rod:
Dry her tears.

Not long prayers, but earnest zeal—
This is what is wanted more.
Put thy shoulder to the wheel;
Bread unto the famished deal
From thy store.

Not high-sounding words of praise
Does God want, 'neath some grand dome—
But that thou the fallen raise;
Bring the poor from life's highways
To thy home.

Worship God by doing good—
Works, not words: kind acts, not creeds.
He who loves God as he should,
Makes his heart's love understood
By kind deeds.

Deeds are powerful; mere words weak,
Batt'ring at high heaven's door.
Let thy love by actions speak;
Wipe the tear from sorrow's cheek;
Clothe the poor.

Be it thine life's cares to smother,
And to brighten eyes now dim.
Kind deeds done to one another
God accepts as done, my brother,
Unto him.

True Latter Day Saints' Herald.

PLANO, KENDALL Co., ILL., AUGUST 1, 1872.

JOSEPH SMITH,

EDITOR.

STUMBLING STONES.—WHAT ARE THEY? WHO PLACES THEM?

Of course every writer is supposed to have an object in writing, and to be possessed of some motive whereby he is actuated to write. The writer hereof has an object in writing and is actuated by a motive; both motive and object being left to the discovery of the reader.

Stumbling stones, are stones so placed, whether accidentally or otherwise, that persons passing them strike against them with their feet, and either stumble and fall; or recover their upright position, either painfully, as if hurt; or carelessly, as if unhurt and indifferent.

The stumbling stones, referred to in the caption, are those hindrances which men find placed in the paths leading to happiness, peace, spiritual exaltation—salvation; and for the purposes of this article we request the reader to consider that we confine paths and the stumbling stones in them to the church, and the approaches leading into it.

Stumbling stones are of various kinds and are variously placed; some being huge boulders lying directly in the path, or hanging directly over it ready to topple down and crush the unlucky passer by; others are of only moderately large proportions, and are lying only partially on the path; while yet others are but pebbles and need to be closely hunted to be found, for they lie sometimes on the path, sometimes at one side, and in some instances are altogether remote from it. Some are angular and lie solidly inert, as perfectly conscious that they were placed on the way to be disagreeable and troublesome; to fill, in fact, the office of a stumbling stone, and to fill it creditably. Others are smooth, large and round, on which the foot falls apparently securely; but from which it slips treacherously, throwing the over trustful walker cruelly. Some are sharp and partially hidden, wounding the careless foot that strikes against them, yielding readily to the hand that will throw them aside, but being as constantly found in the way. Some, the small ones, have the apparent faculty of multiplying themselves indefinitely; and however strongly struck by the one who stumbles over them, they fall as inevitably to distress the next comer. Some of these tumbling stones are real, tangible, tough fellows; and when they are removed from the path by some careful hand, they

insinuate themselves into the notice of the next who wishes to deter those coming behind them, and are hurtled back into or near the path, again to encumber and embarrass the wayfarers. Some are intangible and unreal, yet are just as effectually stumbling stones to unwary feet, as those of real proportions; nor is it quite practicable, nor easy to remove these unreal lions of difficulty from the path.

The question as to who places them in the path, must be determined from the character of the particular one complained of, as each complaint arises.

That some are placed upon the path without evil design, or a desire to injure or cause any to stumble, it is easy to believe; but that both results follow, those who stumble, and those who see them fall will testify. There are some that take their prominence and position, as the result of uncalculated chances; and these have their powers for evil enhanced from the stand-point from which they are viewed, and from the force of the blow with which they are struck by the foot of the stumbler. There are some that find a place upon the path as legitimate things of themselves, but not in proper place as stumbling stones; and how they came upon the path is a wonder to every body; and a greater wonder still is, that any body can possibly stumble over them. Some are placed upon the path, deliberately, and wickedly—by somebody—and for the purpose of causing some to stumble, possibly, to fall

The belief in angelic ministrations, and the continuation of God's manifested mercy in sending a message to the world through Joseph Smith, as a prophet, is not in itself a stumbling stone to the world; but the facts themselves are. They are huge boulders and lie directly across the path. Many attempts have been made to remove them, but they still remain, and are as patent stumbling stones to-day as they have ever been.

That, to be baptized, means to be planged, or immersed in water, according to the commandment of God, for the remission of sins, is a stumbling stone to many; it also remains, steadfastly refusing to be put away.

These, with others, form a formidable array of "stones of stumbling;" rocks of offence, against and over which, many that are without, stumble, and fall.

There are a great number of stumblers within the church, and the following are given as some of the stones over which they are stumbling. The facts we vouch for, but the names are fictitious, hence no offence must be taken if we should unfortunately get in the names of some estimable members of the church.

Sr. Chillblain became offended and stumbled—the cause was; a stone of stumbling laid in the path by Sr. Jane Serry, who, at a quilting, said: "If some folks knew what some other folks thought of them, they wouldn't go into the church on Sunday morning, quite so high-headed." Sr. Chillblain was present, heard the remark, and after she had returned home, concluded that

Sr. Serry meant her. That stone of stumbling has never been removed, and Sr. Chillblain refuses the sacrament because of it.

Br. Donald Letrain, heard Elder Dason say, in his Sunday sermon, that he believed "that all men, saint and sinner, would have to appear at the judgment bar; whether they would be condemned and punished, or be found worthy of a commendation and a place in bliss, and eternal life." Br. Letrain was offended, stumbled; such a doctrine was a false doctrine, the Elder was devoid of the Spirit; and much more that was unpleasant and wrong was said. The stone of stumbling remains, the belief of Elder Dason remains the same; and Br. Letrain's opinion that it is a false doctrine is unchanged.

John Jones believes, and has so expressed himself, that there is a real, literal "lake of fire and brimstone," and that devils and wicked men shall consort there in torment. Br. Gladso, believes it not, and when he hears John advance the idea he discourses against him in bitterness; the reason is, to them is a rock of offence.

Alma Rubens, good, steady and quiet christian man that he is, heard Elder James Merryheart tell a comical story one day at dinner, when it so happened that he was detained at Merryheart's house by rain. His heart was sadly pained, and he grew very serious. He chided Br. Merryheart; but he, unconscious of any frivolous or wicked intent in reciting the story, laughed at his brother's sedate reproof; it was enough; a stumbling stone was laid in the path, and to the present time, Br. Ruben's faith is shaken, his confidence in Br. M. is gone, and wonders "if the church allows such things."

TO BE CONTINUED.

QUESTIONS AND ANSWERS.

Q.—Does "putting away," in Luke 16 : 22, mean divorcement?

A.—Putting away is the act of separation, the obtaining a divorce is a public acknowledgment and announcement of that separation. Divorcement is the consummation of the act of putting away. From this view we must conclude that the "putting away" in the text quoted means divorcement.

Q.—Is it right for the sacrament to be administered to a Brighamite elder in our meetings?

A.—We believe not.

Q.—Is it right for a Brighamite elder to be allowed to come and preach in our meetings, and uphold the authorities before the world; for we know their authorities are not as ours?

A.—We answer this question the same as we should if it were asked respecting the ministers of any other denomination. Yes, at proper times and seasons. If we expect or ask for consideration at the hands of that people, we

certainly will not obtain it by refusing to grant to them what we ask for ourselves.

One principle to which we have ever tried to adhere is never to ask from another what we would not grant to them under similar circumstances.

We have always thought that our houses of worship and places of preaching shall be accessible to others at proper times and seasons. We do not except Brighamites, so called, from the list.

This is not to be construed as meaning that we should suffer our meetings to be broken up by anybody. It would be proper on occasion to give way for another even then.

BR. MARK H. FORSCUTT, writing from Brooklyn, New York, under date of July 8th, says:

"Neither Brs. Avondet nor Davis have arrived. We have taken passage on board the Australia, a very nice boat of the "Anchor Line" of steamers. She is advertised to start on Saturday, the 13th inst.

"The heat has been very oppressive, and has enervated us considerably; but we are in tolerable good health, and anxious to reach our fields of labor. We spent the first Sunday out at Galien. I had good liberty. Br. Patterson declined to speak that day. He remained and spoke on Monday night, and on Tuesday, thinking to save expense by so doing, returned to Chicago, and took through ticket to New York. I went on Monday to Cleveland, Tuesday to Kirtland, Wednesday to Painsville and back, and preached in the Temple on Wednesday and Thursday evenings. Good liberty. Friday to Pittsburgh, where I again met with John and Br. Ells. Had a pleasant time at Pittsburgh, staid there till Tuesday, then on to New York. No chance for night meetings here—too hot—too hot—sweltering. Heard H. W. Beecher Sunday morning. Spoke afternoon and evening, followed by Br. John in the evening."
"MARK."

TWO THOUSAND Voices of Warning, pamphlets, HERALD size, in colored covers, received and for sale at this office. Single copy by mail twenty cents, three copies fifty cents, per dozen \$2.00.

WE have no Books of Mormon, except a half a dozen in French, for sale. They can be procured of Russel Huntley, Jersey, Licking Co., Ohio.

FIVE HUNDRED Hymn Books received on the 5th of July and on sale at this office. Price, by mail, \$1.75 and \$1.25.

Correspondence.

GRAND MANAN, Me.,
April 27th, 1872.

Br. Joseph:

I left home on the 8th, for Yarmouth, N. J., calling at Bryan Island; was invited to preach in the Bethel, a free house, occupied by the so-called Camp-

bellites. I called on Dio Peters, who extended an invitation to me to preach that evening. I consented to do so. I then felt that the way was opened for making another public proclamation of the truth on that Island of the Sea; but I was soon made to feel how uncertain and unreliable are some men's promises, when I felt that the house was secured to me; their spiritual adviser, presented himself. We

spent some two or three hours investigating the doctrine held by us. I invited him to attend my meeting, when he informed me that the house was not prepared for a meeting. I expressed my surprise at this, and inquired into the difficulty, when the reverend gentleman informed me that he considered the morals of the place would suffer, if I was allowed to preach. When the prominent men of the church learned the reason of the house being shut against me, they revoked the decision of their adviser, and on my return from Yarmouth, invited me to preach, which invitation I will improve on my next visit.

On the 10th, I visited Long Island, distant from Bryan about one mile. I then found two of the saints, brother and sister Churchill, noble representatives of the truth; from them I learned of others, all in a scattered condition, but the most of them strong in the faith. Enclosed you have a list of names comprising the Maitland branch of Nova Scotia. I am not certain that the branch has ever been reported in conference; but Br. Churchill, the priest, will report at our next conference. On the following Sunday evening I preached on Long Island, in the Baptist House, to a large congregation, and when about to close the meeting, one of the gentleman arose and said they had heard enough of the doctrine. After meeting, in answer to some questions it became apparent that the truth lost none of its beauty or force, by being investigated.

I arrived home on the 15th, and in company with Br. D. W. Lakeman, left home the 19th, for Jonesport, and Indian River. When we arrived, the 21st, I preached in the meeting house in Jonesport same evening. Next day went to Indian River, preached in the evening, congregation small, in consequence of the rain; but very much interested. Spent the night with Br. McKenzie; for whom and family, we cherish kindly feelings for their hospitality. In the afternoon went to

Hood Harbor Island, Tuesday, to meet an appointment; but owing to reasons (which we believe true) not yet fully known, the people did not receive notice of our intentions; and only five persons came to the school-house, and we postponed until a future time. Next day returned to Jonesport, and preached in the evening to an interested congregation. Next morning left for home, where we arrived same evening, feeling that our mission had not been in vain. Yours in the faith,

JOSEPH LAKEMAN.

—♦—
MOUND CITY, Linn Co., Kan.,
June 16th, 1872.

Br. Joseph:

This is a day of rejoicing with me, for there are five more added to the church to-day by baptism, and a good prospect for more; may the God of Heaven bless his servants everywhere. Those that are faithful will receive the blessings. They are just getting to understand what the Lord means in sending his servants out among them in this part of the vineyard. Have well-behaved congregations, of good size. Good attention is paid to the truth. I am putting in pretty much all my time in the gospel. Pray for me, brethren, that I may ever hold out faithful, for I feel that the Lord is with me; the gifts and blessings are made manifest more or less every day.

An invitation is given to any of the brethren that are passing, to call and see us. There is a good deal of preaching needed in north-east Kansas. Yours in the gospel,

G. L. COX.

—♦—
BLAIR, Washington Co., Neb.,
June, 1872.

Br. Joseph.

The work of God is onward in this part of God's vineyard. Three were baptized a week ago, and confirmed last Sunday. May it still roll onward, is the prayer of yours in the gospel covenant,

M. FYRANDO.

WAYLAND, Allegan Co., Mich.,
July 1st, 1872.

Br. Joseph Smith:

The conference of this district, which closed on the third of June, was one which tends greatly to encourage those who are earnestly desiring the spread of the gospel in this State. The number of saints in attendance was larger than at any previous conference held in this district since its organization. Peace, unity of purpose, and brotherly love, were manifest to such a degree that even those not of our number have acknowledged that they never saw its equal before; and some have confessed a deep interest in the welfare of their own souls, taking knowledge of us that we have been with Jesus. Lively hopes are entertained that they may unite with us soon. How useful and necessary, for the good of the cause, is that unity among saints, for which the Savior prays, by which the world may know of His divine mission. How necessary that we give heed to this exhortation of Peter "See that ye love one another with *pure hearts, fervently, etc.*"

The prospect for the increase of the peace and kingdom of Christ in Michigan is bright and encouraging. Earnest calls for ministers of the word of life are being made in various parts of the State, and we have four able, active, spiritual men in the field, namely, Brn. E. C. Briggs, H. C. Smith, Wm. H. and E. L. Kelley, besides several others who are determined to labor, to the utmost of their several abilities and circumstances.

Since conference, in company with Br. O. B. Thomas, I visited Alpine, Kent County and Cazenovia Muskegon County. We held two meetings at the former and three at the latter place; we enjoyed good liberty in speaking, and good sized congregations were in attendance. The good of the cause demands more labor at those places, as some are believing and contemplate obedience soon. Upon our arrival at Mr. Joseph Brown's, of Cazenovia, who is a friend to latter day workers, the

spirit and peace from on high were given me in a wonderful manner, giving assurance of God's favor and assistance in time of need. The saints of the Hopkins branch have decided to hold meetings for public preaching once in two weeks in our own township, that we thereby may more clearly rid our skirts of the blood of this generation.

That your prayers may ascend in our behalf, is the desire of your unworthy brother in Christ.

ASA S. COCHRAN.

ESCAMBIA Co., Ala.,

April 21 1872.

Dear Herald:

Our quarterly conference was held a few days since, and notwithstanding it rained most all the time during its whole session, it was none of the poorest. Our business sessions were remarkable for obedience; yet none seem afraid to express their sentiments, though they might be in opposition to those of some one else. We were necessitated however on one occasion to resort to a superior power to that of man for wisdom, and praise to the God of saints we sought not in vain. The poet sung our sentiment entertained on this occasion when he said,

"We thank thee O God for a prophet,
To guide us in these latter days."

Our services of public worship were well attended, I need not say the work was ably delivered, when it is remembered that elders T. W. Smith, and I. M. Bebee, were there. S. G. Mayo, and I. N. Hawkins need not be ashamed. Several elders of the district were not present; those who were expressed a willingness to labor for Zion's cause during the coming quarter, as guided by the Spirit, and as their circumstances may permit.

Our numbers do not increase as fast here as they do in some other places; but the good seed is being sown in different localities. Brn. G. R. Scoggin, W. J. Booker, and John Booker, are laboring as I suppose in their respective neighbor-

hoods in Monroe Co., Ala., S. G. Mayo, as president, G. H. Shell, as priest, and Br. M. Speir, (an elder) acting as teacher, are laboring as branch officers for the Evening Star branch. This branch has been enjoying a season of preaching for some months past. I am sorry to chronicle the apparant lull that now seems to prevail. Some pruning has been necessary here of late, still more is anticipated; yet with the faithful brethren above named at the head of the column, we hope to see all things move on aright. One thing is sure, there are some faithful God-fearing saints in this branch. The nearer the saints strive to live their religion, the more diligently does the evil one seek their overthrow, Elder B. L. West is laboring as president of the Santa Rosa branch, assisted by Elder James Calhoun, and priest, Wm. West. This was the first branch organized in Florida, the first to receive any visible manifestations of the Spirit, and we trust it may grow up unto perfection, Elder A. Kennedy as president, is assisted in his labors in Coldwater branch and vicinity by Elder I. M. Bebee, J. N. Hawkins and A. J. Odom, the latter recently ordained an elder. This branch, we are pleased to say, is in quite good condition; Mt. Olive branch is somewhat in a scattered condition. The president, Elder M. B. Ellis, lives some eighteen miles from the place where the branch is accustomed to meet. I think that on Elder J. J. Cooper rests chiefly the burden of that branch. Br. W. W. Squires' health is poor; Br. M. B. Ellis, though aged and inform, is earnestly battling for the truth. Br. J. H. Givins is still operating in Baldwin Co., Ala., He organized a branch there not long since, the last I heard of him he said that others were ready for watering. I have no recent intelligence from the Unity branch, neither the branch organized at Orange Hill, both in Florida. I anticipate visiting these two branches as soon as my domestic relations will admit. I am sorry there is not some one now cultivating this

field, as the prospects for good there are very favorable. This is the field Br. T. W. Smith mentioned in his last correspondence, as one that he should strive to see cultivated. He has not has yet been able to accomplish this purpose. I trust he may soon. One great trouble in the way here, as in other places, is the two races, the whites and the blacks. Unity branch saints are all black. This question is an interesting one here, requiring much wisdom to decide. It seems to have gone into the very essence of the whites to think themselves superior to the blacks. You know friend *Herald* the situation the latter has recently emerged from. To talk now of equality with a people that have been for years their servants in the most extreme sense of the term, with a people whom they have been educated to believe as equal only with the brute; and to a people naturally sensitive in the extreme is trying. Still Paul says "God has made of one blood all nations; of course the negroes not excepted. The gospel is to be preached to all nations, kindreds, tongues, and people. One thing I pray for is that the Lord will raise up and send some faithful colored brethren here to labor with their own race, I say "send," because it is unreasonable to suppose that men raised under the circumstances that the blacks of the south have been are capable of teaching, very efficiently. If the brethren of the San Francisco district could send that intelligent colored man baptized at their last conference, I think it would result in good. I am not opposed to, nor pregiudiced against the negroes; on the other hand I contended for their liberation from bondage, and I here expressed my determination to make no distinction in word or doctrine; but to break down the middle wall of partition from between the two races is beyond the power of mortal man, this can only be done by time. To know now, under these circumstances, how to act wisely, is something to be sought by the elders in the South. To cultivate too much familiarity

with the blacks, offends the whites, to neglect the blacks, will offend the Lord.

In conclusion, I will corroborate a statement made by Br. Seoggin in his last correspondence, that is that the progress of the work in the South depends mainly on the faithfulness of the elders. We are at no loss in but few places for material to operate upon, and of course we have the machine; but we need operators. The elders of this district are no doubt faithful men, but they have so much to do in quarters, they seldom get into the field. I trust the day is not far distant when we will be able to wage a more continuous warfare than heretofore.

Br. T. W. Smith is still with us, well, and active. He is doing an excellent work here. He has the confidence of most all the saints. Would that there were more such. He has lately been engaged in building; but the saints in conference, I think, lifted this burden from his shoulders. He is now going around seeking whom he may convert.

Pardon me dear *Herald*, for staying too long. Praying and laboring for the redemption of Zion, I subscribe myself yours,
L. F. WEST.

17 Arthur Road, Stoke Newington,
LONDON, June 7th, 1872.

Br. Joseph:

In forwarding the minutes of the conference, I cannot but acknowledge my pleasure at the appointment of Br. Mark to the English Mission. I feel that it is a step in the right direction. It is just what was wanted. The Lord speed the plow. You will see by the minutes of conference, that we broke the ice at last, by the addition of three, and there are several more almost ready for the water. As for myself, I feel as if I had began afresh, not that I have neglected the Church in any way, or my own duties as a saint of God; but I feel while I stay here to preach the gospel I love, because of its glorious truth. The Lord has indeed given me a great knowledge of the way of

salvation, and a good memory, which I find a great benefit in preaching the word. The people seem to be interested in the lectures I am giving. Yours in Christ.

C. DOUGLAS NORTON.

BREWTON Station, Escambia Co., Ala.,
June 23rd, 1872.

Br. Joseph Smith:

With pleasure I write to you. The Evening Star branch is improving. I have been teaching as a priest, therefore, I have an idea that they are more united together than they have been for some time. It seems that all the officers are doing all that lies in their power, to put forth and execute the laws and commandments of God. The presiding elder of the Evening Star branch is trying to lead the children of men to the fullness of joy. The saints are kind to all, and are trying to set a good pattern for the world to see.

I believe that the presiding elder of the district is doing all that is required at his hands; to the upbuilding of His cause in this generation. He has just returned home from a short mission. The reports are favorable. The church is gaining ground in the south. There is a great call for preaching in this part of the land. The harvest is ripe, and the laborers are few. Yours in Christ.

G. H. SHELL.

ROBERTS, Ford Co., Ill.,
July 8th, 1872.

Br. Joseph Smith:

Preached three times last week to attentive, though not large congregations, near Piper City. Yesterday preached at the same place on "The inspiration of God's people in the latter days." Texts, Rev. 16: 6, 18: 4. The doctrine was evidently quite new to most of the hearers. Many listened with astonishment, some with glad surprise, and others in doubt. After services rode eleven miles with Bro. Wm. A. Moore to his residence, near this place. Preached at half-past four in the

afternoon to a fair sized congregation, on the first principles of our faith. Many seemed interested and pleased, while others seemed heedless. The Lord has comforted, enlightened, and strengthened me with his free spirit. Praise be ever his, through Christ Jesus our Lord. To-morrow I hope to start for Scottsville.

W. W. BLAIR.

HENNINGVILLE, Utah,

Jan'y 5th, 1872.

Br. Joseph Smith:

Please find enclosed the sum of \$6.80, being the sum raised in this branch by the following members, to assist the church for the loss sustained by losing the edition of hymn books in the Chicago fire.

John Philips	\$1.00	W. L. Mitchell	\$1.00
Sr. Philips	50	Sr. Tristram	1.00
Sr. Welsh	50	Sr. Thomas	30
S. Foster	1.00	T. Stevens	25
J. E. Foster	1.00	Sr. Stevens	25

JOSEPH E. FOSTER.

BOSTON HIGHLANDS, Mass.,

July 4th, 1872.

Br. Joseph:

Our conference in Boston on the 28th and 29th of June was a very good one indeed. The prospects in this district are quite encouraging.

Your brother in Christ,

E. N. WEBSTER.

[Continued from page 437.]

[The following letter is inserted in the HERALD for the following reasons: It is seemingly wrong for a man to be attacked and not permitted to defend himself, and that the saints may see the spirit of the writer, which is easily discovered. We do not endorse it by any means.]—Ed.

INDEPENDENCE, Mo., Oct., 1870.

Herald Office, Plano, Ill., Elder M. H. Forscutt:

So far as the testimony of the Twelve published in that book is concerned it was a base forgery. The Twelve left Kirtland in May, proceeding on an eastern tour.

They were in the state of Maine, or at least in the east. They held their last conference in Farmington, Maine, Oct. 2d, 1835. So their testimony could not in truth be in that assembly in Sep. 24, 1835. So much for that item. The quotation from Jeremiah is not in point at all. His prophesy was burnt, but Joseph's was before him. Jeremiah did not alter, nor take out whole revelations or parts, but only added. He says the changes were made in June, 1832, which is not true. He says again, A stream cannot rise above its fountain. That's true. And in order to have Joseph and Oliver ordained legally he must have an angel do it. An angel never ordained a man to any ministerial office since the world began. Then say you how did Joseph and Oliver get authority to start? I answer, that a revelation from the Lord gives a man both power and authority to do whatever it commands. The Lord commanded Joseph to baptize, confirm, and ordain Oliver, then Oliver to do the same for him. This was legal and valid. Samuel anointed Saul and David kings. That was legal, altho Samuel was no king himself. You say "either accept the whole history, or throw it all away. No sir, I will sift it and receive truth, but reject error."

Now Elder Sheen your first statement is simply untrue. You say the *Star* and *Messenger and Advocate* were published from June, 1832, till Sep., 1836. The first number of the re-printed *Star* is dated January, 1835. You thought Elder Bays was not equal to his task, and hence you wanted to help him. I am willing all the talent of your church shall take hold. Truth is mighty, and figures and dates wont lie. I have all Oliver's letters, and I simply say they were all written after he had lost power to officially act according to the mind of the Lord. They were all written in the interest of Latter Day-ism; and hence cannot be depended upon. From the decision of that high council in Kirtland, on the 23d of Aug., 1834, when they voted officially to take upon them all the responsibility before God if Sylvester Smith would commit an unjustifiable act, by signing a document to excuse Joseph Smith. Woe be the spiritual power of the church from the 3d of May, 1834, when the name was changed, and after that wicked decision! No such statement is in the book of Commandments as that John was ordained by an angel when eight days' old, as you stated. I know the paragraph relative to "traveling bishops, high priests," etc., never was printed until 1835, in the book of Covenants. Harp on it as you please.

Such expression is not found either in the book of Commandments, or *Star* as printed in Zion. You speak of 1829-32-33 thus, "This was the second time that these paragraphs were so published before the book of Commandments, was published." The above is not true in any sense. Those things were not re-printed, or not printed at all until 1835. You say, "Will Mr. McL. assert that Joseph was not so ordained." I myself attended the Amherst Conference, and know positively that he was only ordained president of the church. Priesthood was not mentioned in his ordination at that time and place. You say, "I was to be High Priest when I was ordained an Apostle." That's not true. No law of God defines such a rule. You speak again of an item published in Jan., 1833. I want you to be correctly informed relative to dates before you write again. It's unfortunate for you that I have the original *Stars* as printed here, and also the reprint of Kirtland. You quote from a revelation given 1830. Now after the word "I will drink of the fruit of the vine with you on the earth," all after is not found in the *Star* or Commandments as printed here. Hence away goes your angel ordinations. This revelation was got up in 1835, in order to sustain them in their darkness about angel ordinations. You have failed entirely to prove that High Priests, or Aaronic priests, either should exist in the Church of Christ in the gospel day. Because you have made no quotations from documents printed before the church went into darkness, and altered and changed their revelations.

Your long quotations from the reprinted *Star* relative to David and my signatures adds nothing to your cause, but to mine. As to your statement about name I refer you to what I have already said. You say, the *Star* of 1832-3 contains many revelations which was afterwards published in the "book of Commandments." This is simply not true. That book was not published after 1833. The additions were made to the revelations in 1835, and published in the Doctrine and Covenants. You say again, "That assertion is erroneous, and I will wait for more definite charges, instead of undefined defamations." I state truths and facts, but its you that misrepresent. You state things, well, I'll say erroneous, about the reprint of the *Stars*, about the priesthood, about the name, about the ordination of Joseph and Oliver, about Joseph's ordination in 1832, about a Seer being not ordained, in representing that Joseph ordained his seed or son legal-

ly, and I might go on but I'll stop in order to hear from you again. In the editorial of the May No. of the reprinted *Stars* we find for the first time in the world's history, "Progress of the Church of Latter Day Saints." And in the same No. we find four columns written on the change of name, headed, "To Saints." But the editor does not use the words Latter Day in that article. And in the next No. another is written of seven columns on the name. But in that lengthy article the word Latter Day does not yet appear. The editor must have been ashamed of the adopted name. O the folly of man.

In the reprinted *Stars*, (from which you quote), all the revelations (I believe) printed then, taken from, or professed to be taken from the old *Stars* printed in this city, are altered and changed. And when put in the book of Covenants were jumbled together in confusion. As I said whole revelations were made up (out of man's brains) and added, and whole paragraphs also, relative to priesthood and presidency. If you have the *Stars* as printed here, and as reprinted in Kirtland, by comparison it is plain. You say "the *Stars* reprinted in Kirtland was done from June, 1832, until Sep. 1836." You ought to have known this is not true. The *Stars* from which you quote were not printed until Jan., 1835, and afterward. Not until the church had changed its spirit, its name, and many of its doctrines, government and practice. Throwing all under false priesthood. I do know, (because I was personally there), that most of the revelations in the book of Doctrine and Covenants were altered and changed from their original as first given, before they were printed in that book. The revelations given by or through J. Smith after he ceased to give them by the use of the Interpreter, by which the Book of Mormon was translated, cannot be altogether depended upon, after he ceased to give them in that way.

I had a long talk with Oliver Cowdery in Elkhorn, Wis., in 1847. I asked him to what did you ordain J. Smith on the 6th of April, 1830? Said he, "I ordained him Prophet, Secr, Revelator, and Translator just as the revelation says." All your remarks then on that subject amount to simply nothing provided they acted by divine appointment.

Now I have written a few things on the name, on the two priesthoods, and on the Covenants. But much more could be written on these important subjects. I hope to see my strictures and reasonings in print, and according to your promise as an editor

I shall certainly expect it. Great pains were taken to publish my former letters to Elder Bays, and the first one without my knowledge or consent. But this letter was refused the light, but the reasons I know not. Accept my best respects. I am as ever a lover of pure and unadulterated truth.

W. E. McLELLAN, M. D.

Conferences.

Nodaway District.

Nodaway, Missouri, District, met at the Freedom school house, in the Platte branch, May 18th, 1872. Wm. Woodhead, president; R. C. Moore was chosen assistant clerk.

Branch Reports.—The Platte branch was reported by Ole Madison, the same as last report.

Allenville branch, reported by William Powell, two removed by letter.

Guilford branch, reported by R. C. Moore, 6 removed, 1 marriage solemnized; 2 elders, 1 priest, 1 teacher, 1 deacon, total 17.

The following elders then reported: Ole Madison, Wm. Powell, C. Christian, A. Jacobsen, M. L. Winters, A. Berigo, R. C. Moore, C. Andreason. Priest Peter Rasmussen and Deacon J. Nelson reported.

Resolved that this district hold and claim that Harrison and Worth counties belong to this district, until the Decatur district send a delegation to this conference, and show why they should not so be held.

Resolved that traveling elders be requested to show their licenses to the officers of the district before preaching in the same.

Resolved that the president and clerk of the district receive their licenses from the secretary of the church.

Br. Wm. Woodhead tendered his resignation as president of this district. The same was accepted.

On motion a vote of thanks was tendered him on past services.

On motion of Elder Christian, Wm. Powell was chosen president of this district.

Sunday Morning Session.—Br. William Woodhead addressed a large congregation with good liberty.

Afternoon Session.—The congregation was addressed by Elders C. Andreason and R. C. Moore.

On motion, it was resolved, to sustain the spiritual authorities of the church in all righteousness.

On motion, adjourned till the third Saturday and Sunday in August, to meet at this place.

Southern Nebraska District.

Minutes of Southern Nebraska District Conference, held in Nebraska City, at Simpson's Hall, May 16th and 20th, 1872.

Preaching by Elder E. C. Brand; subject, the existence of the spirit before and after death.

Afternoon Session.—The president made useful and interesting observations, and placed the meeting at the disposal of the congregation. The sweet hallowed influence of the Holy Spirit overshadowed the meeting in rich effulgence, the gift of tongues, the interpretation thereof with the harmony of testimonies, were as a refreshing from the presence of the Lord.

Officials: elders 8, priests 2, teachers 3, deacons 1.

Evening Session.—Preaching by Elder E. C. Brand; subject, "Spiritual Gifts."

Morning Session, 20th inst.—The president set forth the reasons why all should be interested in the business of the conference.

Minutes of last conference read, and after a troublesome discussion, the following adopted:

Resolved that the minutes be approved with the following corrections, that Br. Jasper's reasons for not preaching were stated to the conference, but being lengthy, were not spread on the minutes, and that a resolution had been omitted, stating that the action of the conference, in demanding certain Elders' licenses, was illegal, as no charges had been preferred against them.

Branch Reports.—Nebraska City, statistical report: 4 elders, 1 priest, 1 deacon, 60 lay members, total numerical strength 66.

Official members, how accounted for: 3 elders and 1 deacon acting as branch officers, 1 elder and 1 priest absent.

Lay members, how accounted for: present 35, absent from the branch 24, residence not known 1, total lay members 60.

Branch numerical loss, by vote 11, certificate 4, disfellowshipped 7, total numerical loss 22.

Official loss: by vote 5, certificate 1, disfellowshipped 1, total official loss 7.

Numerical strength last report 88,

numerical loss since last report 22, present numerical strength 66. R. C. Elvin, president; Robert M. Elvin, secretary.

Union: report laid on the table.

Camp Creek: report laid on the table.

Nemaha: A verbal report was given by Charles Frost, teacher, of the condition of the branch.

Elders' Reports.—John Jameson, E. C. Brand, Knud Johnson, Elke Jasper, Jas. Thomsen, J. W. Waldsmith, R. M. Elvin, and James Kemp reported verbally. The following by letter, P. C. Peterson and R. C. Elvin, Priest John Lee.

Sabbath School Report.—Ida Sabbath School, organized March 20th, 1872, with 17 names on the roll, admitted since 3; total membership 20. The school has held nine sessions, in which there have been 361 verses, 455 questions and six hymns recited. Average attendance 13. R. C. Elvin, superintendent; R. M. Elvin, clerk and librarian.

Elder John Jamieson and Priest John Lee were released from their mission.

Elder John Jamieson called for the reading of the Nebraska City statistical report, and objected to it on account of seven having been disfellowshipped. A long discussion was had, resulting in the following.

Resolved that the president appoint a court of five elders to investigate the subject. The president appointed the following. J. W. Waldsmith, John Jamieson, Samuel Campbell, sen., John Chapple and James Kemp.

Resolved that hereafter no branch reports will be accepted unless made out in the printed blanks, as printed at the *Herald* office for that purpose.

Resolved that all rules, regulations and resolutions adopted heretofore, now or hereafter of general use, be kept in a special book for that purpose.

The authorities were upheld and sustained.

Adjourned to meet at this place, August 18th, 1872. James Kemp, president; R. M. Elvin, secretary.

London, (England), District.

London District Conference was held at 103, Mile End Road, April 14th, 1872. C. D. Norton, president; T. Howarth, clerk.

Minutes of last conference were read and approved.

Officials present: 5 elders and 2 priests. The president, after a few appropriate remarks, said, from information received

through J. W. Lewis from a Br. Altrope, requesting him to visit his father, a president of a Brighamite branch, he had visited him, and some members, and found them honest-hearted people; some of whom were about to visit London, when they would be baptized.

Branch report by Elder Bradshaw. Three had been received by baptism, and by taking the hall as above, there were better prospects of an ingathering.

Elder J. Owen stated the prospect of his mission in the west of London, and said that he felt well in the work of the Lord. He has opened a hall there, it being too far to attend this branch.

Proposed that we sustain all the authorities in righteousness.

Adjourned, subject to the call of the president.

Montana District.

Montana Quarterly Conference was held at Gallatin Valley, April 27th and 28th, 1872. James Bamber, president; John J. Reese, clerk.

Conference commenced by holding prayer meeting in the morning.

Afternoon Session.—Officials present: elders 5, priest 1, teacher 1, deacon 1.

Elders' Report.—Edward M. Brown had baptized 1 and blessed two children. Lewis Gaulter and James Bamber had blessed one child. Amos B. Moore and John J. Reese had baptized one.

Priest John Pritchard; Teacher Thomas Reese; Deacon William Bradshaw reported.

The foregoing reports were accepted.

Resolved that we accept the minutes of the last conference.

Willow Creek branch numbers 22 members, 1 elder, 1 priest, 1 deacon, 2 disfellowshipped, 6 removed by letter, 4 scattered.

Gallatin branch reports 22 members, including 3 elders, 2 baptized, 4 removed by letter, 1 cut off since last reported; present strength 17. Teacher Thomas Reese, presiding.

Resolved that we sustain Joseph Smith as President of the Church of Jesus Christ of Latter Day Saints; with all of the spiritual authorities with our faith and prayers.

Resolved that we sustain James Bamber as president of the Montana district, and John J. Reese as clerk of the Montana district.

Sunday Morning Session.—There was a

good congregation all day. The word was preached during the conference by James Bamber, John J. Reese, Lewis Gaulter, and Amos B. Moore.

Resolved that we adjourn, to meet at Willow Creek, on the last Saturday and Sunday in July, 1872.

Resolved that James Bamber and John J. Reese be recommended as worthy to receive license from the office, so that we can have our licenses renewed.

St. Louis Sub-District, No. 2.

Report of Sub-District, No. 2, Conference, held in the West Belleville School-house, May 25th and 26th, 1872.

Branches Reported as follows.—Belleville 30 members, including 2 elders, 3 priests, 3 teachers, 1 deacon, lay members 21, total 30; baptized 2, admitted by certificate of removal 7, total increase 9, removed by certificate 2, total decrease 2, confirmations 2; children blessed 3, numerical strength last report 23, aggregate 32, increase 9, decrease 2. *Sunday School Report:* teachers 5, scholars 23, educational works in library 40. Jos. E. Betts, president; Benj. Chadwick, clerk.

Gartside Hill, No. 3, reported 5 members, including 1 elder, 1 priest, 1 deacon, lay members 2; absent from branch 1, removed by certificate 8. Branch united; a good feeling existing. George Kinghorn president and clerk.

Pittsburgh reported 12 members, including 3 elders, 1 priest, 1 deacon, lay members 7, official 5. Cash paid to General Conference expenses \$4. *Sunday School Report:* teachers 2, scholars 40, average attendance 30. J. Thompson, president; Nathaniel Miller, clerk.

Alma reported 30 members, including 3 elders, 2 priests, 3 teachers, 1 deacon, lay members 21, official 9; admitted by certificate 1, numerical strength last report 29, gained by ordination 1, total gain 2, absent from branch 3. Richard Hughes, president; Wm. Wilson, clerk.

Greenwood branch not reported.

Wood River branch reported by Thos. Allen, who stated that the members of his branch had all removed.

Resolved that Wood River branch is disorganized. Dutch Hollow branch disorganized, as the members did not know when they would meet again, on account of bad circumstances connected with their mining work.

All the other branches are in a good, prosperous condition.

On motion, it was resolved that Elder John Beard be restored to his office, if he would make acknowledgment of having done wrong.

Br. Beard would not make confession of having done wrong.

The next conference will be held in Alma, on the last Saturday and Sunday in August, 1872.

Pittsfield District.

Conference held at Pittsfield, May 4th and 5th, 1872. C. Mills, chosen president; Thos. Williamson, clerk.

Minutes of last conference read and approved.

Official members present: 1 seventy, 6 elders, 2 priests.

J. Miller was chosen to act as deacon during conference.

Branch Reports.—Pittsfield: 21 members, 3 elders, 1 priest. Thos. Williamson, president; J. Miller, clerk.

New Canton: 13 members, including 1 seventy, 2 elders; one married, and one child blessed. D. Bowen, president; R. C. Hendricks, clerk.

Elders' Reported.—Daniel Bowen, C. Mills, J. Goodale, H. B. Huffman, R. C. Hendricks, Darias Weatherby, Thomas Williamson. Priests: J. Miller and Wm. Curry.

Moved that the president and Darias Weatherly be appointed a committee to arrange for a two or three days' meeting in the Schuyler branch.

The question in regard to a district record, after some discussion, was laid over till next conference.

Preaching at half past seven by J. Goodale.

Conference met according to adjournment at eight o'clock, Sunday morning, to finish conference business.

Resolved that this conference refund to Br. Mills his traveling expenses to the annual conference.

Resolved that the president of the district and of branches lay before their branches the condition of Br. Darias Weatherby, and the necessity of contributing to his support according to their means, on or before the next conference.

Moved that when we adjourn that we hold our next conference at the New Canton branch, on the third Saturday and Sunday in August, 1872.

Moved that Br. C. Mills be our president for the ensuing three months.

Preaching at 11 A. M. by J. Goodale, on

the evidence of J. Smith being a true prophet. Sacrament meeting at J. Miller's house, at 2:20 p. m. Preaching in the evening by J. Goodale.

Miscellaneous.

Notice to Stockholders.

Notice is hereby given to the Stockholders of the United Order of Enoch, that a meeting will be held on the 14th day of September, 1872, at Council Bluffs, Iowa, for the purpose of electing seven directors of said United Order of Enoch, to fill the vacancies occurring by the expiring of the term of the present Board. All shares should be represented, either by persons holding them, or by proxy properly accredited. Blank forms have been forwarded to the Stockholders, by filling out of which they may empower others to cast their votes for them, if they so desire.

E. BANTA, *Pres. of Board.*

SANDWICH, ILL., July 8th, 1872.

Expelled from the Church.

16 Louisa-St., San Francisco,
2 July, 1872.

President Joseph Smith:—Will you please publish the inclosed in the *Herald*, and oblige the San Francisco Branch.

Yours respectfully,

WM. HART,

Clerk of the San Francisco, Cal., Branch.

SAN FRANCISCO, June 17th, 1872.

We, the undersigned, organized a Court of Elders, convened on this day at the residence of Br. J. Roberts, to hear evidence in the case of Br. John Cox, who had twice been cited to appear and answer the charge of unchristian conduct.

From the evidence then offered by members of the church, we are thoroughly convinced that Br. John Cox, in connection with his wife, who was lately expelled from the church, did systematically and intentionally prey upon the credulity of many of the saints, not only in San Francisco but elsewhere, and also upon the humane and charitably disposed merchants of the city of San Jose, Cal., by contracting considerable loans of money and bills of merchandise, each and every one of which it appears they have shamefully dishonored by absconding and leaving them unpaid.

Also, that said John Cox did, while being suspended and under citation for trial, present himself unlawfully for membership, and was received by baptism into the San Bernardino branch, and did upon his status becoming known, assert that he was not a member of the San Francisco branch. Also, it is quite evident that his original motives for connecting with the church were not good, and this Court would recommend to the churches everywhere that they exercise proper caution should he appear amongst them. We declare him guilty as charged.

JOHN BOND,
JOHN PARKINS, } *Court of*
T. J. ANDREWS, } *Elders.*

WM. HART, *Clerk.*

SAN FRANCISCO BRANCH,
June 27th, 1872.

Resolved that this branch do sustain the decision of the Court of Elders in the case of Br. John Cox, for unchristian conduct, and for which he be expelled from the Church of Jesus Christ of Latter Day Saints, and that said action be published in the *Herald*.

JOHN ROBERTS,
President of Branch.

WM. HART, *Clerk.*

European Conference.

The General Conference of the European Mission will be held in London, October 5th and 6th, 1872. Reports are to be sent to the care of Mr. Thomas Bradshaw, 16 John Street, Limehouse Fields, London. All branches in the European Mission are requested to report either in person or by letter—reports to be made out to September 30, 1872. All members of the church not belonging to any branch are requested to send in their full names, when and by whom baptized, when and by whom confirmed, and if holding office, when and by whom ordained, and to what office. Presidents and clerks of branches are also requested to send in to that conference the same particulars of every member in their branches. By order of

M. H. FORSCUTT,
In charge of Mission.

Addresses.

Isaac Sheen, box 165, Plano, Kendall Co., Ill.
M. H. Forscutt, care Mr. H. Norman, 11 Free School Lane, Leicester, England.
A. H. Smith, Nauvoo, Hancock Co., Ill.
Joseph S. Lee, Independence, Jackson Co., Mo.
Senterlow Butler, Box 543, Waltham, Mass.

Notice to Third Quorum of Elders.

The elders who were enrolled last fall as members of the Third Quorum, are requested to meet at Council Bluffs, during the Semi-Annual Conference, for the election of officers. All other elders, not yet members of either quorum, will please report themselves in person or by letter at the same time, in order that they may be enrolled in the Third Quorum. Reports of names by letter, with their addresses, should be sent to Jesse Broadbent, Omaha, Nebraska, in whose hands are the names already enrolled. By order of

E. BANTA,
President of First Quorum.
HENRY A. STEBBINS,
Secretary First Quorum.

MARRIED.

In San Francisco, Cal., June 30th, 1872, at the Church of Latter Day Saints, by Elder Hervey Green, ARCHY C. BRYAN to Mrs. ELLEN M. NEWEL, both of San Francisco.

At the residence of the presiding elder at Bevier, Macon County, Mo., July 4th, 1872, by elder John Watkins, Mr. DAVID MYERS to Miss MELISSA GREATHOUSE.

DIED.

At his residence at Preparation, Harrison Co., Iowa, April 18th, 1872, of old age, Br. EDWARD JOHNSON, in the 87th year of his life.

He was an old-time saint, and was faithful to his conceptions of duty to the last. Peaceful be his rest.

Near Union Post Office, Cass Co., Neb., July 14th, 1872, of billious attack, after an illness of five days, IDA ELLEN, daughter of brother and sister Nicholas and Ellen Trook, aged 3 years, 8 months, 21 days.

A bud of promise, bloomed for a day,
To cheer our hearts, and comfort give
While tossed in the world's highway,
The bud is blighted, the spirit is alive. R.M.E.

At Plano, Ill., July 11th, 1872, of consumption, Sr. ELIZABETH HENDRICKSON, in her 56th year.

She was a member of the church at an early day, passed through the Missouri and later troubles, was one of those with whom the Reorganization first began, and has gone to her rest in the peace of Christ.

Addresses.

Thomas J. Andrews, No. 436, Brannan Street, San Francisco, Cal.
Glaud Rodgers, Washington Corners, Alameda Co, Cal.
Wm. H. Kelly, Varsailles, Ind.
C. G. Lamphear, Sandwich, Ill.
Charles Sheen, Anamosa, Jones co., Iowa.

Selections.

Golden Grains.

When thou prayest, rather let thy heart be without words than thy words without heart.

No man can improve in any company for which he has not respect enough to be under some degree of restraint—*Lord Chesterfield.*

The study of literature nourishes truth, entertains old age, adorns prosperity, solaces adversity. It is delightful at home and unobtrusive abroad.

The road ambition travels is too narrow for friendship, too crooked for love, too rugged for honesty, and too dark for conscience.

Industry, economy and prudence, are the sure forerunners of success. They create that admirable combination of powers in one, which always conduces to eventual prosperity.

Life may change, but it will not fly till the appointed hour, hope may vanish for a time, but it is deathless; truth may be veiled, but it endures; and love may be repulsed, but it returns.

Love is the geratest instrument of nature, the bond and cement of society, the spirit and spring of the universe. Love is such an affection as cannot so properly be said to be in the soul, as the soul to be in that; it is the whole man wrapped up in one desire.—*South.*

Marriage is the strictest tie of perpetual friendship, and there can be no friendship without confidence, and no confidence without integrity, and he must expect to be wretched who pays to beauty, riches or politeness that regard which only virtue and piety can claim.—*Johnson.*

Take a great, illustrious revenge on your calumniators, by seeking to do better, constrain them to silence, by your excellence; this is the true road to triumph. If you take the other—if you plead your cause, justify yourself, or make reprisals—you open for yourself a store of wars, and you lose the tranquility which you require for your work, and the time in disputing which should have been consecrated to labor.

Paying of debts is, next to the blessing of God, the best means in the world to deliver you from a thousand temptations to

sin and vanity. Pay your debts, and you will not have wherewith to purchase a costly toy, or a pernicious pleasure.—Pay your debts, and you will not have anything to lose to a gamester or to give a dram seller. In one word, pay your debts, and you will of necessity abstain from many indulgences which would certainly end in the utter destruction both of soul and body.

THERE is a beautiful legend illustrating the blessedness of performing our duty at whatever cost to our inclinations. A beautiful vision of our Savior had appeared to a monk, and in silent bliss he was gazing upon it. The hour arrived at which he was to feed the poor of the convent. He lingered not in his cell to enjoy the vision, but he left to perform his humble duty. When he returned he found the blessed vision still waiting for him, and uttering these words: "Hadst thou stayed I must have fled."

The Date of the Crucifixion.

Herr Kalb, the German savant, in his work recently published, shows that there was a total eclipse of the moon concomitantly with the earthquake that occurred when Julius Cæsar was assassinated on the 15th of March B. C. 44. He has also calculated the Jewish calendar to A. D. 41, and the result of his researches fully confirms the facts recorded by the Evangelists of the wonderful physical events that accompanied the crucifixion. Astronomical calculation proves without a shadow of doubt, that on the 14th day of the Jewish month Nisan (April 6), there was a total eclipse of the sun, which was accompanied in all probability by the earthquake, "when the veil of the Temple was rent from the top to the bottom, and the earth did quake, and the rocks were rent."—(Mat. xxxii, 51). While St Luke describes the eclipse in these words: "And it was the sixth hour (12 noon), and there was a darkness over all the land till the ninth hour (3 o'clock p. m.), and the sun was darkened." (Luke xxii., 44.)

This mode of reckoning corresponds perfectly with the result of another calculation our author made by reckoning backward from the great total eclipse of April, 1818, allowing for the difference between the old and new styles, which also give April 6, as the date of new moon in the year A. D. 31. As the vernal equinox of the year fell on March 25, and the Jews ate their Easter Lamb, and celebrated their *Frib Passoh*, or Feast of the Passover, on

the following new moon, it is clear April 6 was indentified with Nisan 14, of the Jewish calendar, which moreover, was on Friday, the *Paraskevee*, or day of preparation for the Sabbath, and this agrees with the Hebrew Talmud. Thus, by the united testimony of astronomy, archæology, traditional and Biblical history, there can be but little doubt that the date of the crucifixion was April 6, A. D. 31.

A Novel Boat.

Galignani describes a boat that is at present on one of the lakes of the Bois de Boulogne, and which moves about without either steam, sails, or any other visible means of propulsion. The power employed is that of electricity, which by an ingenious contrivance, communicates a rotary motion to a pair of paddle-wheels. The experiment is curious enough, but unfortunately the principle cannot as yet receive a practical application, because it would not pay. An electric pile consumes just as many kilogrammes of zinc per hour and per horse-power as a steam engine consumes kilogrammes of coal, so that the electric system would be about thirty times dearer than steam.

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—o•o•o—

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TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.

All remittances, orders, and business communications intended for the office of publication, must be directed to Joseph Smith, Box 50, Plano, Kendall Co., Illinois. All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Chicago, or by Express. Remittances sent in any other manner will be at the risk of the sender.

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

Vol. 19.

PLANO, ILL., AUGUST 15, 1872.

No. 16.

ANTIQUARIAN RESEARCHES--No. 1.

BY ELDER H. A. STEBBINS.

At your request, Mr. Editor, and in connection with an article of mine relating to this matter in the *Herald* of Feb. 1st, 1869, I propose to resume this subject, so interesting to Latter Day Saints, by a review of the evidences produced and by extracts from numerous facts proven to the satisfaction of scientific gentlemen by the researches they have made from time to time.

It will be seen that these learned men are pursuing their investigations with such energy and skill, and drawing so many valuable, and evidently truthful, conclusions and inferences in support of the view held by the saints, namely, that there dwelt in America anciently an eminently civilized people, that with truth it may be said of them that they are working like men sent with a measure of inspiration from God, though unwittingly, and that word and work of the Lord which the world has so long laughed to scorn they are now proving of their own free will; until excuses will be vain in the time to come, and the mouth of the would-be self-excusing shall be shut in the day of judgment, for that which they have not considered, or been willing to accept by the word of the lowly servants of God, will he cause them to acknowledge to their condemnation by receiving from acceptable, because popular, sources.

Whole No. 256.

I wonder, as I look at it, that the world has so forgotten its past and present ridicule and contempt of the facts first preached, and held unto death even, by the so called "Mormons," as to be ready to accept the very same things when advocated as tenable propositions and provable facts by the busy and indefatigable workers in the relics, remains, and ruined creations left by the past generations which have lived on this, in our sight, precious land of promise; the land of Joseph, of which Moses said:

"Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruit brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of him who dwelt in the bush; let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren."—*Deut. 33: 13-16.*

Our predecessors of the old organization labored diligently, many of them with unwearied patience and without the external proofs that we have, to teach men the fact of a special latter day dispensation, and the coming forth of a record written by prophets and men of God; who, it is claimed in the record presented by these latter day men, lived coterminously with, and were numbered among extensively populous and prosperous nations of

men; whom they testified of as being not alone civilized to the extent of understanding the modes and habits of industrial peace and strategic war, but also as instructed, to a great extent, in the deeper and broader knowledge that pertains to a goodly measure of advancement and practical ability in the more valuable matters of commerce, manufactures, cloth making, the mining and working of metals, architecture, building, extensive and profitable agriculture, and, to quite an extent evidently, acquainted with certain degrees of art and science.

The brethren of forty years ago preached and declared the truth with few or none of the external evidences that are yearly accumulating for our confirmation, our advantage and the use of our ministry; and which now prove all these claims to have been justly made. I think it can be truly said of these men gone before us, and of ourselves, as Christ said of the prophets, and to his disciples then, "The prophets labored and ye have entered into their labors."

A new book just out, called "Ancient America," contains a collection of important proofs otherwise not attainable except by reading the works of numerous writers, which few can afford to do; and, as likely the present work will not be obtained by many of the saints, I select some of the most valuable, and here present them for the readers of the *Herald*, believing that God in his own wisdom, and for his own purpose, has caused men to write and publish these things for our benefit, even while, evidently, they are not in the least thinking of, or making a single mention of our views, when wondering over and trying to gain a solution of the question, Whence came these people, their origin and the cause of their disappearance? The Lord's solution is not worthy of the least consideration with them. Truly it may be asked, "Where is the wise? For when in

the wisdom of God the world by wisdom knew not God, [or the truth of his work], it pleased God by the foolishness of preaching to save them that believe."—1 Cor. 1:20, 21. Let us then use these evidences to the enlightenment of those to whom we present the scriptural evidences of the origin and coming forth of the "Book of Mormon."

The author of *Ancient America*, Mr. J. D. Baldwin, also the writer of "Pre-Historic Nations," says on the opening pages:

"There are existing monuments of an American ancient history which invites study, and most of which might, doubtless, have been studied more successfully in the first part of the sixteenth century, before nearly all the old books of Central America had been destroyed by Spanish fanaticism, than at present. Remains of ancient civilization, differing to some extent in degree and character, are found in three great sections of the American continent; the west side of South America, between Chili and the first or second degree of north latitude; Central America and Mexico; and the valleys of the Ohio and Mississippi. These regions have already been explored to some extent, not completely, but sufficiently to show the significance and importance of their archeological remains, most of which were *already mysterious antiquities* when the continent was discovered by Columbus."

"An ancient and unknown people left remains of *settled life* and of a certain *degree of civilization* in the valleys of the Mississippi. We have no authentic name for them either as a name or race, therefore they are called "Mound builders," this name having been suggested by an important class of their works. Prominent among the remains by which we know that such a people once inhabited that region are artificial mounds constructed with *intelligence and great labor*. In shape they are usually square or rectangular, and the higher mounds appear to have been constructed with winding stairways on the outside leading to their summits. The great mound at Grave Creek, West Virginia, is seventy feet high and one thousand feet in circumference at its base. The great truncated pyramid at Cahokia, Illinois, is seven hundred feet long, five hundred wide, and ninety high."

He says that it is evident that these people had edifices constructed of wood or other perishable material of which, of course, no traces now remain.

"In Mexico and Central America these structures were very numerous. They are described as solid pyramidal masses of earth, cased with brick or stone, level at the top and furnished with ascending ranges of steps on the outside. There have been many conjectures in regard to the purposes for which these mounds were built, and it has been suggested that some of them may have been intended for defence, others for religious purposes. We know only that they were prepared *intelligently*, with great labor, for human uses. 'Lines of embankment varying from five to thirty feet in height, enclosing one to two hundred acres, are not unfrequent, and occasional works enclosing as many as four hundred acres are found.' Combinations of the square and circle are common in these ancient works, and the figures are *always perfect*. This perfection of the figures proves, as Squier and Davis remark, that 'the builders possess a standard of measurement, and had a correct means of determining angles.'"

The number of mounds in the State of Ohio is estimated at over ten thousand, and the number of enclosures at more than fifteen hundred; and the writer declares that the great number of these ancient remains is really surprising. One mound is described as five hundred feet in circumference at the base and thirty-four feet high. Near it in a small mound was found "an urn holding forty-six quarts." In Mississippi there is a mound six hundred feet long, four hundred wide and forty high. What vast and systematic labor must have been required to have built these structures. Dr. Dickeson mentions angular tumuli "formed of large bricks bearing on them the impression of human hands.

One embankment in Adams Co., Ohio, is described by Squier and Davis in the work published by the Smithsonian Institution.

"It is in the form of a serpent, one thousand feet in length, extending in graceful curves and terminating in a

triple coil at the tail. This figure is more than five feet high, with a base thirty feet wide at the center of the body, diminishing somewhat towards the head and tail. The mouth is wide open and seems in the act of swallowing or ejecting an oval figure, which is formed by an embankment four feet high, perfectly regular in outline, its conjugate and transverse diameters being respectively eighty and one hundred and sixty feet. The combined figure has been regarded as a symbolical of the Oriental Cosmological idea of the serpent and the egg."

It is found that Marietta, Newark, Portsmouth, Chillicothe, Ohio; St. Louis, Missouri; and Frankfort, Kentucky, were favorite seats of the Mound Builders, leading the most intelligent investigators to remark that "the centres of population are now where they were when that mysterious race existed." This brings curious thoughts to one when he thinks of the great cities of this age built for advantageous influences, even though upon a long narrow island, like New York; or over a swamp, like Chicago; where perhaps some of those ancient cities written of in the Book of Mormon went down, or were overthrown by the sea, or the shaking of the land, as therein recorded; and if so, what may be the fate of some of those boastful modern cities, standing perhaps over those who once filled and ruled the land, but left no voice that can speak to us the story today.

Mr. Baldwin continues:

"Careful study of these ancient remains seems plainly to authorize the conclusion that this people *entered* the country *at the south* and began their settlements near the Gulf, and that here they must have been very numerous."

He speaks of the ancient stone-work in Central America, with its finely carved inscriptions and wonderful decorations, as he calls them, and of the mounds, pyramids and relics farther north, and says:

"To make such works possible under any circumstances, *there must be settled life*, with its *accumulations and intelligently or-*

ganized industry. No savage tribe found here by Europeans could have undertaken such constructions as those of this people. This condition of industry, of which the worn and decayed works of the Mound Builders, are unmistakable monuments, means civilization."

Albert Gallatin, who gave considerable attention to their remains, thought their works indicated "a dense agricultural population." He was sure that the people who established such settlements and built such works must have been "eminently agricultural."

"It is abundantly evident that there were large towns where Newark, Circleville and Mariette now stand. Their unity as a people, which is everywhere so manifest, must have been expressed in political organization, else it could not have been maintained."

It is evident from the Book of Mormon that those who settled in the territory, now known as the United States, came, as Mr. Baldwin argues, from the south; furthermore, that for obvious reasons they built their houses, as he says, "of perishable material;" that they were "very numerous;" that there was "settled life," accumulations of property and wealth, "organized industry," "civilization," "a dense agricultural population," and a firm political government that directed and ruled.

One peculiarity that might be noticed right here, is that Mr. Baldwin believes the country to have once been entirely cleared of timber, for he says:

"No trace of their ordinary dwellings is left. These must have been constructed of perishable materials which went to dust long before great forests had again covered most of the regions through which they were scattered."

All these points are more or less established by Helaman 2: 1-3, (Book of Mormon, third European edition), page 394, as follows:

"An exceeding great many departed out of the land and went forth into the land northward, and they did travel an exceeding great distance, insomuch that they came to large bodies of water, and many

rivers, and they did spread forth into all parts of the land, into whatsoever parts it had not been rendered desolate and without timber, because of the many inhabitants who had before inherited the land. And now no part of the land was desolate save it were for timber, but because of the destruction by the people who had before inherited the land, it was called desolate. And there being but little timber upon the face of the land, the people who went forth became exceeding expert in working cement; therefore they did build houses of cement. And they did multiply and spread insomuch that they began to cover the face of the whole land from the sea south, [Gulf of Mexico], to the sea north, and from the sea west to the sea east. And they did suffer whatsoever tree should spring up that it should grow up that in time they might have timber to build their houses, their cities, their temples, their sanctuaries, and all manner of buildings. And as timber was exceeding scarce in the land northward, they did send forth much by way of shipping, and thus they did enable that people to build many cities both of wood and cement."

Still farther concerning their systems of government, industry, &c., it is written by Jarom, page 137:

"Our kings and our leaders were mighty men in the faith of the Lord. And we multiplied greatly, and spread upon the face of the land, and became exceeding rich in gold, in silver, in fine workmanship of wood, in buildings, in machinery, and also in iron, copper, brass and steel, making all manner of tools to till the ground and weapons of war."

Thus wise men have delved all these years and proved just what men by faith received and believed forty years ago; that these people were organized, industrious, and had the needful "accumulations" of settled agricultural and mechanical life. Concerning the shipping mentioned, I will refer to a paper read before the "American Science Association," in Chicago, in August, 1868, by Dr. J. H. Gibbon, of North Carolina, "On the evidence of a remote colonization of the American Continent by maritime people of distinct nationalities before the modern era." He endeavored to prove that a maritime people had come over to this

country, and although they had been subjugated, yet had left traces of their civilization. It will be seen that these parties generally believe that either different races of people came here, or else that they came at widely different periods from each other, as I will show hereafter from Mr. Baldwin.

I will now go back and touch upon the mounds and embankments. There are evidences that the material of which some were constructed were brought long distances, because otherwise it was not to be had. Nearly all are composed of earth for obvious reasons, yet some are of stone, or partly of brick. There is one stone-work, or fortified hill, in Paint Creek Valley, Ohio, containing one hundred and fifty acres. Other embankments enclosed from two hundred to four hundred acres, and usually the places selected are peculiarly adapted to defense, and the approaches are guarded with advanced works, and protected by inner ones, and were apparently fortified with great skill. There is a system of earth works; some designed for defense, some for worship, some for sepulture, and many of them mysterious in plan and purpose and in intricacy of design. There is one fortified hill in Butler County, Ohio, sixteen hundred and fifty feet long, showing a special design of defensive outer and inner works, having one outer wall and four inner ones at the most accessible point from the plain below, and the others protected by a less number. Speaking of these constructions, Mr. Baldwin says:

"There is nothing to explain them so clearly as to leave no room for conjecture or speculation. Some of them were for defense, others, it may be, for religious purposes. A portion of them may have encircled towns or villages."

Alma says, 21 : 21 :

"Now it came to pass that Moroni prepared the minds of the people to be faithful to the Lord their God; yea, he strengthened the armies of the Nephites, and erected small forts, or places of resort, throwing up banks of earth around about

to enclose his armies, and also *building walls of stone* to encircle them, and *about their cities* and borders of their land."

To the world the age of these earth works is altogether conjectural, still they strike very closely to the truth in their idea based upon the fact of trees of six or seven hundred years' growth now standing upon them, while others of great size are mouldering to dust in the soil beneath them; so that one writer says those works must have been abandoned a thousand years or more ago, possibly several thousand, as may have been the case with some of them, but those Alma writes of were erected just about a thousand years ago.

Mr. Baldwin also writes thus :

"In the details of their works, and in manufactured articles taken from the mounds, there is evidence of quite a degree of civilization; for instance, it has been ascertained that the circular enclosures are perfect circles, and the square enclosures perfect squares. They were constructed with a geometrical precision, which implies a knowledge in the builders that may be called scientific."

However reluctantly men may confess this fact, it is nevertheless evident that a good degree of scientific calculation and figuring, with geometry and kindred attainments, were and are necessary to construct extensive areas of works enclosing scores or hundreds of acres within the bounds of perfectly exact squares, circles, graceful and regular curves, lines of beauty, and an oval of such perfect symmetry as to accord with the best modern calculations in geometrical figures and outlines.

An extract found in a Chicago paper states that at one place in Crawford County, Indiana :

"There is an immense pile of *parallelogramic* sand stones, covering about half an acre of ground; and it is believed that they were quarried, dressed, and transported there by some ancient race who inhabited that region. In addition to their great uniformity of width and their having square sides, there is none of the same kind of stone found elsewhere in all the county, except two smaller piles near the large one. The largest stones are thirteen feet long and four feet wide."

The following is from the *Atlanta*, (Ga.), *Sun*, of last winter:

We mentioned in our last issue, that Dr. F. M. Stevenson had gone to take observations of some inscriptions in the rock on the top of Stone Mountain, which the doctor wished to inspect, and which he believes to be the work of Mound-Builders, a race extinct long before the American Indian had his origin, but who were civilized to a certain extent, having a government and understanding the *mechanical arts*. On Saturday, Dr. S., in company with Prof. J. W. Land, of the Atlanta Laboratory, and Prof. W. L. Stevens, of Oglethorpe University, went to the top of the mountain and reports as follows: 'The object of our visit was to examine the sculptures of the extinct mound builders, who, countless years ago, lived in this country, constituting a powerful nation extending from the Gulf of Mexico to the great lakes and from this part to the Rocky Mountains, in all portions of which are some relics of art and hieroglyphics, which with these on Stone Mountain comprise a series of great interest. These with the idol, or goddess of Etowah, the elegant quartz discs of Clark and Bibb Counties, and the sacrificial vessels found, form part of an alphabet which may enable some Champollion to describe and read the history of this long lost people.' They stated that the sculptured figures were two or three inches deep, and surrounded by a plainly marked 'circle,' and that there were hundreds of these circles, 'varying from one to six feet in circumference.'

TO BE CONTINUED.

TALKS WITH THE SISTERS.—No. 2.

SUNLIGHT AND FOOD.

If women, especially those over-worked and over-hurried with unremitting toil and care, could only be made to know how much benefit the pure air and happy sunshine would be to them, they would enjoy more of it, we are confident.

Rest and recreation are what you need, sisters, and delicious sunbaths, inhaling the while the sweet bracing outer air. We, as a class, stay in the house too much. Of course there are

exceptions to all general rules; but the majority do not enjoy enough of the bright exhilarating light and air without.

This practice of shutting ourselves up so much is very injurious, particularly to unhealthy, puny, nervous women. And we are so nervous, most of us; because our systems are furnished with a larger proportion of nerves, and generally, nerves of a more delicate construction, than those fortunate brothers of ours. Our nerves, though capable of great taxation and long endurance, are very easily unstrung, and when our nerves are unstrung our minds and bodies are in a state of jumbled up confusion, so to speak. And we get our nerves out of order so constantly. The reason of it is, we break the laws of nature in one or perhaps half a dozen ways, and it tells upon us in this way.

Whenever we see a weary-eyed, languid-footed woman, wasting the best days of her life, dragging through the unceasing labors of household and nursery, laboring every moment, late and early, trying, O, how vainly, to be cheerful and happy; especially when husband and friends are near; whenever we see such a woman, as we often do, we feel our hearts swell with a desire to relieve her of a great share of her burden, to tell her how to make life the bright happy existence it should be. We know how it is ourselves. We have been there and can sympathize.

We feel as if it were possible to convey to the minds of others, and make them believe that so much weariness of soul and body is quite avoidable. If they do not believe it, they will scarcely be persuaded to take measures to avoid it. If they would form regular habits of eating, sleeping, working, resting and recreating. So much depends on order and regularity; and there is such a disregard of it.

Take time every day, once at least,

to go out, and if you have a bright secluded nook convenient, lie down in the sun, with the head shaded, if the heat is oppressive, and rest soul and body for half an hour. Drive every care, every thought and plan from your too active brain, and enjoy for a brief space of time the delightful sensations of quiet and rest and sunshine and pure open air. Air and sunlight invigorate the nerves, regulate their action, and relax and unravel the tangled ones. Air and sunlight also, induce a proper circulation of blood, and aid in its purification; and they also give tone and vigor to the surface of the body, thus assisting in carrying off the waste matter from the system through the pores.

If you have no suitable place to recline in to take a sunbath, sit down in the sunshine, or even walk very moderately a short time, then go in and lie down, divesting yourself of every thought and care, and rest and sleep if you can, for at least a quarter of an hour. You can do this nearly every day if you only try. If you fully believe it to be your duty to enjoy good health, you will make an extra effort. If you are well, take measures to insure a continuance of good health.

Don't you suppose you spend, on an average a half hour a day, in trimming, ruffling and stitching fine clothes for yourself and family, that could be left out without any sacrifice save that of fashion? We think, we know you do. Not that we advise saints and christians to put on long faces and studiedly-plain quaker garments. By no means. There is a golden medium between the two extremes. Grace and beauty in dress are desirable. Not great and mighty chignons; bold, gaudy colors in patterns like the old style 'curtain calico;' nor a superabundance of flutings, plaitings and trimmings. Taste and neatness may be combined with beauty in a christian woman's dress

and not offend the God who made this bright world of ours and robed it in the soft beautiful radiance of living colors sweetly blended and skillfully contrasted to please the eye, soothe the mind and inspire the heart to pure and happy meditations.

Just leave out the extra, unnecessary work, and you will have leisure to rest a little while every day. And let it be rest in the best sense of the term,—rest from the top of the brain to the inmost depths of the heart. You can empty your mind, though it be difficult at first. It is attainable, and it will do you so much good eventually, and perhaps be the means of adding years to your life. And one can rest so much in a short space of time after she has learned how. For it requires skill and practice to rest thoroughly in the midst of multitudinous toils and duties all resting on one pair of fragile hands and one woman's heart.

One needs respite or relaxation from work and worry, in order to improve the mind, meditate, study, consider. To read good books and gain useful information. Physiology and chemistry should be familiar to every woman. No daughter's education should be considered finished without these. All other interesting, useful and practical sciences she should be acquainted with; but the human system, and the elements which constitute the food we eat should be as an open book to her. Then she would know what to eat, how to eat and when to eat. She would know how to nourish and sustain her own body, and how to rear healthy, happy-dispositioned children.

If mothers only knew how injuriously they treat themselves and their little ones, in always preparing rich indigestible food, and allowing hap-hazard, and too frequent eating, we are certain they would desist. Every one who knows, will tell you that fine wheat flour is not healthy and nutritious. Graham, or unbolted flour is healthful

and highly nutritious. Children especially should eat this principally. Too much condiments are used. Leave out part of the salt and pepper, and at least half the spices and seasonings, and you and yours will have better health and smoother tempers, and once accustomed to less seasoning your food will relish as well as before.

Ugh! just to think of the huge quantity of fat, greasy, scrofulous swine we consume every year. Pork and lard undoubtedly aggravate, and often produce scrofula. And so many of us are scrofulous. Thrice too much grease is eaten all the time. Why can't we partake sparingly of meat and grease in the warm season, and have better digestion, and freer powers of mind? Why not eat more vegetables, simply prepared, not swimming in butter or lard, and salted and peppered till the delicate natural flavor is destroyed. And fruits, simply cooked, or ripe and in a natural state. Half the usual quota of sugar, and more delicious harmless cream. Money and labor would be spared thereby. Women generally slave themselves too much in cooking a variety of dishes for a single meal. Three or four varieties are better for our stomachs, will spare us useless toil, and leave us a leisure hour perhaps every day for reading and study. We take too little pains with our mental structures, and too much care, often improperly directed, of our physical constitutions. Or rather we spend too much time with our bodily wants, and too little with the spiritual requirements. What our systems need is proper food, partaken of at intervals sufficient to give the stomach rest after its work of digestion, proper, loosely-fitting, convenient clothing, regular hours of complete rest, frequent exposure to the sunlight, pure air to breathe that the blood may be cleansed; pure water to drink, and all other minor requisitions, and then sickness,

pain and disease would be the exception instead of the rule.

Water strongly impregnated with lime or any other foreign substance should not be taken into the stomach if avoidable. The water we drink serves to wash and purify the blood. If impure its office is only imperfectly performed. Cisterns can be made with small expense, and a filter would add but little to the outlay. Then pure water could be obtained for all ordinary purposes. Every thing added to water in its primitive state renders it deleterious to the human system. Every thing of course includes tea and coffee. Yes, my dear tea and coffee-drinking sisters, it is unprofitable for you to indulge in this species of intemperance, for intemperance it is in a minor degree, and binds its victim with as strong a chain as does the glittering wine-cup. But its effects are not so unpleasant. Yes, we know it sisters; you can't do without your tea and your coffee, as the case may be. 'Can't' is a very hard word. And we know it is very pleasant to sip a cup of fragrant tea, or rich, delicious coffee. It is better not to do so; but if we do, although the sin is not an aggravated one, yet it is a breaking of one of nature's immutable laws, and we must of course abide the result. Perhaps this talk is wearying your patience. I will be silent and let you think a while, then.

PERLA WILD.

The Russian government cannot suppress the Skoptsi. Only a few weeks since a party of four hundred of these fanatics left the town of Balatschow, and proceeded to a neighboring wood to pray. A madman named Wasiloff, declared that he was the Son of God, and after choosing twelve apostles from the party, called for a human sacrifice. Five victims were at once selected, placed on a number of wagons which had been piled up for the purpose, and burned alive. A woman seized a shaft of the cart and beat two young girls to death, while another female was first trodden down under foot, and then literally torn to pieces by the fanatical crowd.

[Continued from page 365.]

THE COVENANT THAT GOD MADE WITH ABRAHAM YET IN THE FUTURE.

BY ELDER ISAAC F. SCOTT.

In our first article on this subject, we treated of the command given to Abram in Ur of the Chaldees to get out of his country, and from his kindred, and from his father's house, etc.; his going with his father to Haran in Mesopotamia, a distance of some six hundred miles; his remaining in Haran till after his father's death; then Abram and Lot his brother's son, went into Canaan and came to Shechem (now called Nabalus) distant from Haran about two hundred and fifty miles; the promises made to Abram; the time they were made; the nature of those promises; and when fulfilled etc.; and that Abram was not included in those promises, and that he knew by the word of the Lord spoken to him that he would die and be gathered to his father's in peace, long before the promises then made to him concerning his seed, would be fulfilled.

We will now examine the covenant made when Abram was *ninety and nine years old*, found in Gen. 17 ch.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the almighty God, walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an

everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man-child among you shall be circumcised."

We have before stated that a covenant is an agreement between two or more parties to perform some act or thing stipulated, or agreed upon; and we find in the above chapter that God stipulated what he would have Abraham do to ratify the covenant on his part. First, "Walk before me and be thou perfect" was required of Abram; and God promised to make a covenant with him and multiply him exceedingly; and make him a father of *many nations*; and be a God to him and to his seed after him, and give unto him and his seed after him the land wherein he was a stranger, *all the land of Canaan for an everlasting possession*. And God told Abraham that he and his seed should keep his covenant throughout their generations, and it should be ratified by him and his seed after him, by the seal of circumcision; this God required of them as the *token* of the covenant and to make it a perpetual, everlasting covenant between them and their God.

Well; did Abraham comply with the conditions on his part, as party of the second part? We answer that he did, for we read in the twenty-sixth and twenty seventh verses of this same chapter that.

"*In the self-same day was Abraham circumcised, and Ishmael his son; and all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.*"

The twenty-fourth and twenty-fifth verses give the ages of Abraham and his son; the father ninety-nine, the son thirteen years old. Abraham's manner was to do what God required of him, when it was required to be done, in every instance on record, and by thus willingly obeying the requirements of

his God, he ratified this great *everlasting* covenant and become the friend of God.

"For I *know him* that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

The intermediate part of this seventeenth chapter of Genesis gives Abraham the necessary instructions for the carrying out of the particular items of the covenant. Here then we find the promise made to Abraham in the second verse is *literally* fulfilled, "And I will make my covenant between me and thee." The covenant is made, the stipulations are complied with, it is confirmed, and cannot be disannulled.

Now the question comes up, did Abraham abide in the covenant to the end of his life? He did keep it faithfully all the days of his life; so much so, that he is called "The father of the faithful;" "The friend of God." That he lived in the fear of God; that he died in his favor, and will yet receive the literal fulfillment of the promise and covenant; "And I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God."

Paul, in writing to his Hebrew brethren, the posterity of Abraham, after speaking of the faith of Abel, Enoch, Noah, and others, says of Abraham.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. * * * These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—Heb. 11 : 8, 9, 13.

Here we have as good a witness on

the stand as the world can produce, and he says that he, Abraham, ~~with~~ the others enumerated, "died in faith, not having received the promises, but having seen them afar off," not forfeited as the christian world now teach us; but he saw them afar off. Yes, we say, very far off; three thousand seven hundred years to reach to our day, and still in the future; but only a few short years will father Abraham have to wait the fulfillment of this great and glorious covenant of God with him and his posterity.

Now, dear reader, let us examine for a few moments what God has performed, or fulfilled on his part, of the covenant and promises made in the seventeenth chapter of Genesis. First, he has made the covenant that he told Abraham that he would make with him; this he has literally fulfilled; and secondly, God says, "I will multiply thee exceedingly," so that if the dust of the earth could be numbered, then might the seed of Abraham also be numbered. Is there a man on earth can tell the number of the posterity of Abraham? Not one. His seed have become as the sand upon the sea shore for multitude, and the days of their greatest glory is yet in the future.

Again, "and I will make nations of thee, and kings shall come out of thee." This has also been literally fulfilled; for in the days of Rehoboam, Solomon's son, who was made king over Israel to succeed his father, the kingdom of Israel was divided because of the oppressions of King Rehoboam, and nine and a half, or as they are generally termed the ten tribes, revolted and chose Jeroboam, the son of Nebat, to be their king; thus they became two distinct and separate nations or kingdoms, and ever have remained two separate nations; waging war with each other, until both nations were much reduced, and their power as nations almost destroyed; and then Shalmanesar, King of Assyria, came

against the ten tribes, overcame them, and carried them away captive into Assyria, to return no more to the land of their father, until the latter days; when the Lord has covenanted to gather them home again to the land of Canaan.

If we may be permitted the privilege of introducing the history of that portion of the children of Abraham that was brought by the hand of the Lord to this continent, found in the Book of Mormon, we will prove that here upon the American Continent there has lived two more great and powerful nations of the literal descendents of Abraham; they also have divided and subdivided, until they have become a multitude of nations, or tribes, having kings, rulers and separate governments, thus fulfilling to the letter the promise to Abraham, "*And I will make nations of thee, and kings shall come out of thee.*" For a fulfillment of the last clause of this quotation we refer the reader to kings, David, Solomon, Rehoboam, Jeroboam, and many others; establishing beyond the possibility of a doubt, the literal fulfillment of the promise of the Lord to Abraham. "*And kings shall come out of thee.*" And we suppose that no one conversant with the history of the kings of Israel will deny that the children of Abraham have had the most notable kings that have ever reigned on earth, or ever will reign until he reigns whose right it is to reign, *King over all the earth.*

God also promised to be a God to Abraham and to his seed after him. Has God fulfilled this promise also? Let the history of God's dealings with that peculiar people answer; for no nation that has ever lived on this earth has been blessed with so many great blessings, and such marvelous interpositions of the power of God in their behalf, as the children of Abraham. Read his dealings with Abraham; his care over him; the revelations of his will to him, the blessings,

spiritual and temporal, that he bestowed upon him; his promises, his covenants with him; and all confirmed with an oath, "by two immutable things in which it was impossible for God to lie;" so that Abraham could place the most implicit confidence in all that God had promised to do for him and his posterity. Then turn to the history of his seed after him, when Abraham and Sarah's, Isaac and Rebecca's, Jacob and Rachel's bones were in their last resting place in the cave of Macphelah, which Abraham bought of Ephron the Hittite for four hundred shekels of silver, for a burying place.

Did not the Lord of Abraham bring his posterity out of Egypt, after the four hundred years' bondage, as he had promised? Yes; and he brought them out with a mighty hand and a stretched out arm; and utterly spoiled the nation that opposed them. He brought them through the Red Sea, dividing the waters thereof; sent a pillar of a cloud with them by day, and the shining of a flaming fire by night; fed them on angels' food for forty years; gave them water to drink from the rock; they heard the voice of God from Sinai, saw his glory; he brought them to the land of Canaan; divided the waters of Jordan, destroyed their enemies and gave them the land of Canaan; a land flowing with milk and honey. O, dear reader, has the great Jehovah not been a God to Abraham and his seed, as he promised? Has one particle of his word failed thus far? Not one. And the promise made in Genesis twelfth chapter is fulfilled. "*To thy seed will I give this land.*"

And now we come to the promise that God made to Abraham and his seed, as found in the eighth verse, which reads thus:

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God."

Has this promise been fulfilled, as were those that we have just investigated? We think every sound mind that has not been traditionated into the deceptive idea of spiritualizing the word of the Lord, and taking men's assertions, that utterly pervert the plain declarations of scripture, will agree with us when we say that this promise of the Lord to Abraham, and to his seed, has not yet been fulfilled, neither to him nor his seed; but the sectarian world say it has been fulfilled in part to his seed, and what was not fulfilled to them is forever forfeited, by their transgressions of that seed. This we heard a learned divine preach to his audience, not long since, in opposing our views advanced in public discussion on the restoration of the children of Israel, or the seed of Abraham, to the land that God covenanted to give to *Abraham and his seed* for an *everlasting* possession; and a *literal fulfillment* of all prophecies and promises yet unfulfilled.

We enquire, why this sudden change? Why this wheeling about, and this change of position? In the past all has been literally fulfilled; but in the present, and future, all the prophecies, promises, and covenants, must be *spiritualized* or *spiritually understood*, or considered forfeited, and abandoned, to accommodate the views of this wise generation; for they will not tolerate the idea that God should stretch out his mighty arm for the restoration of his chosen people upon the earth; and fulfill the covenants that he has confirmed with an oath, and that by two immutable things.

The saint of God has the consolation of knowing that the God of Abraham, Isaac, and Jacob, is an unchangeable God; a covenant keeping God; and that he will fulfill all that he has promised to the seed of Abraham.

Let us examine the evidence we have to sustain the position we have taken in saying that the land of Canaan has

not yet been given to Abraham and his seed under the covenant found in Genesis, seventeenth chapter:

In the first place, when this land shall be given, it must be given *by God to Abraham*; he must be put in the *bona fide possession of all the land of Canaan*, from the river of Egypt to the great river Euphrates, and bounded as given unto Moses; and it must be an everlasting, perpetual, a never ending possession to him and his seed. That Abraham was never put in possession of the land by God, we think is very clear, for Stephen says,

"Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into a land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Chayran; and from thence, when his father was dead, he removed him into this land wherein ye now dwell. *And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.* And God spake on this wise, that his seed should sojourn in a strange land; and that they should bring them into bondage, and that they should entreat them evil four hundred years; * * * and after that, they shall come forth and serve me in this place."

By this testimony we see that Stephen understood that the covenant was not fulfilled to Abraham, while he was a probationer here on the earth, but that it would be fulfilled in the future.

Neither did Abraham himself expect or understand that he was to receive the fulfillment of the covenant in this life. He knew better than to expect it; for God told him years before the covenant was made, "*And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age;*" and we have failed to discover a word in his history, or in any act of his life, that would convey the idea that he expected the fulfillment of the covenant, to give him all the land of Canaan for an everlast-

ing possession, in this probationary state; for had he thus received it, it would not have been everlasting; it would have been broken up by death. Paul, in writing to his Hebrew brethren, says,

“*By faith* Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. *By faith he sojourned* [dwelt for a time as temporary resident] in the land of promise, as in a *strange country*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. * * * *These all*

died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims [wanderers] on the earth.”—Heb. 11 : 8, 9, 13.

We think these testimonies are conclusive on the subject, and that they fully sustain our position in relation to God's dealing with Abraham and his seed in their past history; and hoping that our position has been understood, and that the evidence is satisfactory to the reader.

(*To be continued.*)

True Latter Day Saints' Herald.

PLANO, KENDALL CO., ILL., AUGUST 15, 1872.

JOSEPH SMITH,

EDITOR.

THE MARRIAGE BOND.

There are occasionally questions coming to the office respecting the relationship and church standing of persons who have been married, but who have been separated from their companions.

It would seem that either the law is not sufficiently explicit, or there is a fear to act as the law directs. We will quote one of these questions, and then the law, then give our understanding of both law and question.

Question.—“If a man or woman, being married, puts away his or her companion, husband or wife, as the case may be, and marry again, is it adultery? If so, should such persons retain fellowship in the church?”

Answer.—Under ordinary circumstances we would not reply to this question in the form in which it is stated; and we now strongly suspect that the question is asked with a view to local application.

The various complications arising out of Utah marriages, and their consequent difficulty of solution recurring at every new case, renders frequent allusion to the subject necessary, and sometimes profitable.

If local application was intended by the one sending the query, we advise him that the law requires two or more witnesses to establish an allegation and condemn an accused person.

If the motive for asking the question was to triumph over another, to annoy and distress any one, or to stir up long-buried strife, we think it a

wrong motive, and that evil will come of it. We shall be sorry that we answered it if such should be the case.

Quotations.—"For this cause shall a man leave father and mother, and shall cleave unto his wife, and they twain shall be one flesh."—Matt. 19: 5.

"Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and whosoever marrieth her that is put away, doth commit adultery."—Matt. 19: 9.

"Whatever persons among you having put away their companions for the cause of fornication, or in other words, if they shall testify before you in all lowliness of heart that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you."—Doc. & Cov. sec. 42, par. 20.

The sum of these quotations is this. Men and women of competent age may marry, and that marriage is a covenant between two only, and they twain thereby become one flesh. The term flesh limits the continuance of the contract to the time of severance by the death of one or both of the contracting parties. The result of the keeping this covenant inviolate is that neither can be absolved except by a transgression amounting to a crime. This crime when committed breaks the bond of the covenant; which bond is the purity of faith, one with the other. When this bond is broken the one who is criminal may be put away lawfully, and the one putting the other away is at liberty to marry again, thereby securing another companion in the place of the one put away.

We presume that if any one wished to marry a person convicted of adultery, or fornication, they might do so after he or she was put away.

From the passages quoted it is to us very clear that there was no justifiable cause for the dissolution of the marriage contract in the days of the Savior; but if either party to it became a transgressor, it was then a broken bond; and the one aggrieved was justified in severing the connection.

We know of no change having been made in the law of God touching the case. The law making bodies of different governments, founding their action upon the Mosaic code, have modified the stern decree of the Savior's rule, until there are many causes, which if existent, and proven, may give married persons freedom from their contract.

The great question with the church ought to be. Shall we recognize the divorces granted by the courts of the *land* under its laws; or shall we insist upon the strictest interpretation of the Savior's words, and permit no persons to unite with the church who have put away their companions, unless that putting away was for the cause given, that of fornication and adultery.

It is our opinion that the church should take this ground; that there is but one cause justifying putting away and divorcement, that cause being the one spoken of by the Savior. Further, that any person being guilty of the crime which is a cause for divorce should *not* retain fellowship in the church after the first known offence, unless they repent and confess; nor at all after the second known offence. We use the words, "known offence," because

crime and the one committing it must be known to us before we can punish the guilty.

We have reason to believe that there are many hasty marriages; and that these hasty marriages lead to evil results. The saints should teach and enforce every remedy preventive of crime; and a more considerate, deliberate contracting between men and women, by which they assume so grave relations as those of husband and wife are, would prevent a multitude of evils.

The world groans under a loose morality fearful to contemplate; and the course of many talented men and women, in teaching and in practicing the absolution of the marriage covenant for trivial causes, is making the world worse; and indeed, it may be said, with some show of truth, that there will come a time, should the teaching of such philosophers become the rule, that virtue and vice, morality and immorality existed but in name; for that which is now vicious and immoral will by teaching and custom have become the rule.

The church should be the lever of reform in this matter; and while we preach a purer faith, we should also preach a purer practice; while we teach freedom from spiritual bondage to the world, we must insist upon the sanctity and holiness of the marriage bond; for unless holiness shall begin in the domestic relations, it will never be found in the church, nor in the state.

To answer the question direct, "whosoever" putteth away his or her companion, except for the cause specified by the Savior, and marries another, "committeth adultery." Whoever committeth adultery and will not repent and forsake should not have fellowship in the church.

ANONYMOUS COMMUNICATIONS.

We are receiving, every now and then, letters, communications, and questions for answer in the HERALD, to which no name is signed and of which we do not know the authors. It ought to be unnecessary for us to state that to these anonymous writings we can pay no attention, as this is the usual custom of all publishers; but for fear some who have written in good faith may not be aware of the custom, we here repeat: "NO ATTENTION WILL BE PAID TO ANONYMOUS COMMUNICATIONS; WRITERS USING FICTITIOUS NAMES MUST MUST IN ALL CASES INFORM US WHAT THE REAL NAME OF THE AUTHOR IS."

It must also be remembered that the Editor is not responsible for any but his own articles; as each production published must stand or fall upon its own merit. If we were infallible, or the HERALD was private property, we might be more inclined to assume the responsibility of answering for the views of every writer for that paper. We reserve the right of rejecting articles offered for publication, but when any offered are published, the writers of them must answer for, and defend if necessary, the views expressed in them.

It will be time enough to make one man answerable and responsible for the views, opinions and arguments of all the other men in the church, when that one is made the repository of the consciences of all; but while the principle of individual responsibility, and personal salvation or condemnation prevails, we think the event referred to quite improbable.

W A N T E D .

Wanted to know the whereabouts of one Henry Love. He came to Plano, was there baptized and subsequently ordained as an elder. He attended the Conference of the Kewanee District, held at Princeville, Peoria Co., Illinois. From there he went to the Buffalo Prairie Branch, in Mercer Co., Illinois. It is said that he left there by agreement with the owner in charge of a pair of horses and wagon, since which time he is not reported. Any information respecting him will be thankfully received at this office, or by H. C. Bronson, Princeville, Peoria Co., Illinois.

Done by request of the Plano, Illinois, Branch of the Church.

ELDER ISAAC SHEEN in a discourse on the gathering of Israel, delivered in Plano, the evening of August 4th, said: "Let the scientific men continue their researches for Sir John Franklin, and the North Pole, or open sea; and if they should discover any traces of the Lost Tribes, or the people themselves; either on the outer or inner surface of the earth; as, speaking for myself and not for the church, I believe the earth to be a hollow sphere; let them understand that years before this, and now, the general outlines of the fact of the Lost Tribes being in the north country have been testified of; both in the Bible, Book of Mormon, and the Doctrine and Covenants; by ancient and by modern prophets, and I take the opportunity now of presenting these things, that before any discoveries are made, our faith in the word of God, as revealed to those prophets, may be set forth."

BR. JOHN LAWSON was at Plano during the latter part of July and first part of August. He preached in the Saints' Meeting House to a large congregation, taking as his text the last chapter of the Book of Mormon, and presenting the "word of wisdom" there spoken of as the "word of wisdom" given in the Doctrine and Covenants, and insisting upon its strict observance.

BR. JOSIAH ELLS, of Pittsburgh, Pa., left Plano on the 23rd of July, 1872, for Utah, *via* Alden and Council Bluffs, Iowa; and Omaha and Columbus, Nebraska; and Cheyenne, Wyoming Territory; in good health and spirits, to join brethren Boren and Smith, who are preaching in Salt Lake City, in the Liberal Institute, to good congregations.

BR. JOHN T. DAVIES, of Mound Valley, Labette Co., Kansas, left on the 26th July, for Wales, also in good health and spirits. Br. Davies has had a long experience in preaching in Wales, and will we think do much good.

ATTENTION is called to "Antiquarian Researches, by elder H. A. Stebbins. It will be seen that recent developments do not disprove the claims of the Book of Mormon, but rather strengthen them.

Correspondence.

SALT LAKE CITY,
July 10th, 1872.

Dear Herald:

It will be remembered that on the 24th of June I left Sandwich for Salt Lake City, and eventually, I trust, the Pacific Slope.

Of the journey to Nauvoo, where I spent two days, I will write little; except that I found church affairs generally prosperous, and enjoyed a pleasant visit. I called on many of the members there, and found the work under the hands of Br. Alexander H. Smith, in a good state.

From Nauvoo I went to Burlington, thence to Council Bluffs. I remained at Council Bluffs from the 28th of June, until the 2nd of July, preaching twice, and getting a good ready for my westward flight. Here, as everywhere, I found the people kind and hospitable; my thanks are due them, and also the saints at Sandwich, whose remembered liberality gives tone and strength to our mission to Utah, that now promises to be more interesting, if possible, than did the former one.

On the second of July with valise, and well filled lunch basket, I crossed the Missouri, accompanied by Br. Charles Jensen, whose aid was of value to me.

There is a fine large ferry boat plying between Council Bluffs, and Omaha, on board of which I was made acquainted with a Mr. Johnson, representative from Utah to the Baltimore Convention. He criticized the policy, or lack of policy of the Reorganization, saying that its presi-

dent should have come to Utah and have placed himself under Brigham Young.

I explained that this would have been not only bordering on the dishonest; but would have been easily thwarted by Brigham himself. In this view I have since received the concession of many able minds in this Valley. Such a course would have been suicidal, and have failed in one worthy effort of the Reorganization, that of endeavoring to aid in the suppression of the evils in the valley. We had some farther chat and then I took my leave for the depot.

Omaha is improving rapidly as a city, and it is not a little amusing to watch the conceit of its inhabitants in their town.

We were soon under way. When I bid Br. J. C. Jensen good bye, I felt as if the desert and strangers were before me. My good bye to Br. J. was noticed by one of the passengers, who, assuming a lofty tone, entered into a very bitter religious controversy in regard to continued revelation. I confined him to the scriptures, kept him out of my personal experience and had a clear field. He made very little headway. Another minister came to his rescue, I had a glorious time. They accused me of kicking up an argument. They had both attacked me and got the worst of it. Their defeat was recognized by others. They went away, and opening my lunch basket, I enjoyed my lunch and the wide scenery of the plains. The strange wierd sunset filled me with conjecture in regard to the termination of the mission. However, it blazed up in a wonderful golden display of light, a bright promise of good.

The next day three notable sights were afforded us; prairie dog towns, very many antelope, and a glimpse of the distant mountains. Far away they hung on the horizon's verge, blue and white; blue with the shadowy ravines, and white with snow, cloud-like and dim and vast. Some contended that they were clouds, but their outlines were too sharply drawn and too lasting; now sinking below the swell of the vast plain, not rising again the same, following us like a phantom. One entertaining feature of the landscape was the flowers, white thistles, poppies, purple larkspurs, a sweet white-flowered creeping plant like a verbena; besides, the cactus plants, and many, strangers to me.

I did not observe that there was much improvement in the stations we passed. Much of the country can never be improved, and such as can is far too large to be exhausted or filled up in the present generation. The Creator has still preserved many desert and mountain sanctuaries unprofaned by foot of man, where solitude and silence reign.

The expression of the plains is exactly that of the sea; vastness, what Ruskin calls infinity, and freedom. The mind seems to expand while gazing upon them; thoughts of eternity, of everlasting life swell the heart with grateful praise. This, sometimes, in looking upon the far stretches reaching away to the horizon is impressed so keenly on the mind as to be almost painful; accompanied, as it is, by a sense of loneliness.

So we passed another night and another day dawned, the 4th of July. One great, jolly man canvassed the train; thirteen votes for Grant, sixteen for Greeley, is how it stood with the voters. The scenery grew hourly more interesting.

We went out on the observation car, an open car attached to the train for viewing the country in. It was delightful; laughing, talking and singing, we flew along over the high trestle work and through the dark tunnels. The scenery in Echo

Canon, and Heber Canon is perfectly grand. It has however often been described, and in a former letter I gave an account of it. Witch's rock, Devil's Slide, and gate, were passed, and we were at Ogden.

A fine young man, of the *Elizabeth (N. J.) Herald*, introduced himself to me while on the road to Salt Lake City. We talked gaily, and I endeavored not to be known to those on the train, you will remember that Brigham Young has control of the road from Ogden to Salt Lake City,—but it was of no avail; many recognized me, and came and spoke to me, and on alighting at the depot I had considerable difficulty in getting away from their urgent hospitality, to the Josephite head quarters. Indeed one of the Brighamite elders carried my satchel to Br. Browning's, while holding an animated discussion upon our relative views, I found Br. Boren waiting my arrival. We proceeded next day to open the mission, and have ever since been busy as possible. We have held three public meetings in the City, the Liberal Institute being opened to us, and crowded to its utmost capacity. The excitement is very intense, and we think our meetings are doing good. The papers have taken up the controversy, and our *friends* answer for us. Danger has passed away, the iron bands are broken; free speech and toleration is the order of the day.

We receive the support of many noble minded, not of our ranks, and the sympathy of all opposed to the tyrannical rule here; besides, the secret sympathy of many in the ranks of the polygamists. We aim our arrows at polygamy, secrets penal oaths, and wicked covenants for binding the people under penalty of death,—and *they tell*. We also preach against *narrow policy*, and propound *principle* in its place. The time has come to speak plainly, however charity winneth; and we do not condescend to personality, nor narrow minded abuse, however, they are aimed at us by the opposite power.

The *Tribune* of yesterday contained an article advocating young Brigham as his father's successor. The results are good, if we only pull down their works so notoriously bad; out of the debris a better one will arise. Yours in health,

DAVID H. SMITH.

BEVIER, Macon Co., Mo.,
July 7th, 1872.

Br. Joseph:

We have some hearers coming to our church to hear preaching. When Br. Mark was here the church was full. Things move slow in Bevier, there is room to do better. I was down at Renick, Randolph County, thirty-five miles from here, June 28th, where I was welcomed by brother and sister Perry.

On Sunday, June 30, at two o'clock I preached in a grove where the colored people held meetings. Br. Perry obtained leave to hold preaching there too, got some more seats, and at two o'clock Br. Perry and I held meeting. There was quite a number come to hear. I had good liberty. At half-past six p.m. I held meeting at Br. Perry's house, a goodly number present.

In *Herald*, July 1st, page 403, I read about Br. Wm. O. Clark. It read there that he is a champion of temperance. I want to ask does that mean that the saints should join that society. As an elder in the Church of Christ I believe that the gospel teaches all good things, to be sober, be honest, walk uprightly in all your dealings, live in peace with all men. I have been asked what I thought about temperance. I told them that it was a spark of the gospel light.

THOS. REES.

BEVIER, Macon Co., Mo.,
June 20, 1872.

Br. Joseph:

The brethren of the above branch have nominated two of the brethren for the purpose of auditing the accounts of the moneys received and collected from the world and the saints, for the purpose of

paying for the new church building that has been erected at Bevier, and also that it should be reported through the columns of the *Herald*.

The chapel is thirty feet long by twenty feet wide, fourteen feet high. It is not plastered yet. The lot of land has been bought of the coal company. The price of the lot was ninety dollars; but they respected the saints and gave the lot for forty-five dollars.

The cost of the chapel as it stands at present is five hundred and twenty dollars and twenty-one cents. The moneys collected from those outside of the church is one hundred and forty-eight dollars. The moneys collected among the saints amounts to two hundred and forty-seven dollars and thirty-two cents. Total amount received three hundred and ninety-five dollars and thirty-two cents. Total amount paid out three hundred and ninety-five dollars and twenty-one cents. In treasurer's hands eleven cents.

We do hereby attach our names to this report, as having found the same correct.

HENRY JONES.

WILLIAM WILLIAMS.

ST. JOSEPH, Mo.,
July 22nd, 1872.

Br. Joseph.

I find the death of sister Elizabeth Shelton recorded in the *Herald*. She was baptized by me in the old organization. The circumstances under which I came to baptize her were these: I was in south western Virginia, Birk's Garden, Tazewell County, laboring in that part of the Lord's vineyard. Some friends having arrived from Nauvoo in that country was speaking of Br. Shelton, and greatly sympathizing for him on account of his wife. After hearing the story, I told them I would go and baptize her. They laughed at me, made sport of me, wanted to know if I could do more than some of the Twelve, naming them that had been there; and she would not suffer them to hold meeting on the

farm. But after hearing all that my friends had to say, I told them that they could neither talk nor laugh me out of it; they might make sport, but as sure as the Lord lived I had spoken the truth in the name of the Lord, and I soon should be going. In a few weeks I bid saints and friends farewell, to travel on foot eight or nine hundred miles to baptize a woman I had only heard of, but had never seen. After many a wearisome step, through snow, mud and water, near the last of April, I called at Br. Shelton's house one afternoon, was as well received by her as I expected. I stayed all night. In the morning I started to visit some saints that I had become acquainted with that had fallen in there.

After I got a short distance from the house, Mrs. Shelton called me, and wanted to know if I was going to preach, I told her yes if she desired it. This was the first thing of a religious nature that had occurred. In the evening I returned and held meeting in her dwelling, to the great joy of Br. Shelton, and the astonishment of the saints and neighbors. The next morning I set out for Nauvoo, promising to come back and preach for her again. In about two weeks I returned, held one meeting, baptized her and her oldest daughter, sister Eliza Mayfield, and left them rejoicing in the work of God. Sister Shelton was a saint, and one of the noblest of women; a kind and affectionate mother, beloved by her neighbors.

Yours in the covenant,
WM. A. LITZ.

NEWTON, Iowa,
July 25th, 1872.

Br. Joseph:

In the month of June there were eleven baptized, and the majority are promising members.

I can not say there is a general life in the members of the district; but the word of the Lord to us is, "None but the pure in heart will stand." We are buffeted, but not forsaken. May God be praised,

Zion will stand. Let our prayer be "Let us have life, and that abundantly."

Your brother in the gospel,
I. N. WHITE.

ROCKLAND, Me.,
July 29th, 1872.

Br. Joseph:

I distributed those tracts sent me, among the Adventists, and last evening I saw the leader of the class, and asked him what he thought of them.

Said he, "they are truth, they are Bible, and I beleive that."

My business is such as to cause me to travel most of my time, but seldom very far away, not as to get out of this state. Last week I was at North Haven and Vinal Haven. These two places are two quite large islands, situated at the entrance of the Penobscott River. There I saw one of the old saints, who was baptized about thirty-five years ago. She told me that thirty-five years ago the gospel was preached there, and she with many others were baptized. Afterwards she married a man by the name of Banks, and has resided ever since on North Haven. After the prophet was killed, and there was no one there to lead them, they became discouraged, knew not what to do—not understanding thoroughly the government of the church. Brigham's followers taking advantage of this, came among them, deceived them, and carried away all that would go. Those who could not bear the thought of polygamy remained here. Some went into other churches, some went back to serve their old master; but one, just enough to keep faith alive, remained steadfast, praying all these many long years for God to break the cloud of darkness that hung over her. Standing up for the truth when storms of slander and persecution would come, she would say these things were not mentioned in the gospel when I obeyed. At last deliverance came. About three years ago tidings came of the reorganization. "There are many" said

she, "That needs the fire to be started afresh; and many that would feel interested. May God send deliverance to the captives in this place, is my prayer.

Last winter I was on Vinal Haven, and bore my testimony to the truth. I put up at Aaron Merrethew's talked with him all I could, and explained the word to the best of my knowledge. When I left in the morning he begged me to send some one to preach to them. Last week I saw him again, "O," said he, "We have looked for you to come with some one to tell us the way. There are preachers here, but they are hirelings, and do not teach the truth.

"He caught me by the hand, saying, "I pray God to send some one to preach us the gospel. Tell them to come here and enquire for Aaron Merrethew, and they are welcome night or day." May God grant deliverance.

Your unworthy brother.

M. HOLLAND, JR.

CHEYENNE, Wyoming Ty.,
April 29th, 1872.

Dear Brethren Joseph, and Mark:

I still feel to help this great and glorious work along. The two last Sunday nights I have preached on the corners of the street. Before this, I tried to get the Good Templar's room to preach in. The committee came and asked me if I was going to preach about Joseph Smith. I told them I should. They came back to tell me I could not get the room. I then went and asked the marshal for the Court House. He told me he had nothing to say. I then thought I would stand on the corner of the street. I pondered in my mind which corner, and while looking round, the Spirit of the Lord came on me, and made known to me the place, and said, "Fear not, for I will be with thee, and I will bless thee." I went to the store keeper, asked him if he was willing for me to preach at his door. "Yes," he said, "and you can stand on my whiskey bar-

rel." I told him it was too high. The next store keeper said "why, take my box." So I did.

On Sunday, it snowed so that I could not go to my post; but the trains were snow-bound again. The conductor came to my house, and asked me to come and preach in the sleeping car; so I went with him. When we arrived he called the man to light extra lights, and then introduced me Mr. John Eames, an Elder of the Church of Jesus Christ of Latter Day Saints. The Spirit of the Lord was with me, and I preached one hour and a half. I then went into a second class car, and preached a time to them. Then had preaching after dinner to my boarders.

I made it a rule to call my boarders in to prayers night and morning when I can see there is no confusion. Some of my family told me that if I did that, my boarders would all leave my house; but I have more come, and they all seem to like me. I feel that I am on the Lord's side, and have nothing to fear.

A week last Sunday, I went to my post and got on my box. There was about a hundred people. I preached about half an hour, when a drunken man came up and was some little trouble, until the police made him leave. Then up came another man, and he was made to leave me again too.

Last Sunday, I went back to my post; but my box was gone. I then took the whiskey barrel. It was five feet and a half high. Close to this barrel was a sign made like a cross, about seven feet high. I laid my large Bible and book on the top of the cross. I had preached a short time, when a drunken man came and annoyed me; but the policeman made him leave. The leading men of the city were all out to hear me. I told them I was going to preach in my house. Some came down and there was "more out-side than in the house." After I commenced some of them shouted and pelted my house with rocks. I think I may raise up a branch now, by the help of the Lord, or the devil would

not lead the mob to howl and assail me. I shall think I am a poor elder if I do not. I want to baptize some good men to help me to preach; and I feel that I cannot rest until I have by the help of the Lord. The first night on the street, a man came, and said that was the gospel he had longed to hear, and he took some of my tracts. The day after another man came and said, "are you a Josephite?" I told him I was. He said that he was an elder in the church, was baptized in Salt Lake eight years ago. I told him that he must help me to preach. He said that he dare not call on me, for so many knew him. I told him that many knew me too. He begged me not to call on him. I fear he loves whisky too well now; but he was a preacher in Wales.

Your brother in the gospel,

JOHN EAMES.

PAWTUCKET, R. I.,

July 19th, 1872.

Br. Joseph:

Feeling like writing my views on the Mission to England, I have a few words to say to the English saints. One of old said, whom we ought to know, "Cast thy bread upon the waters and it shall be seen after many days." Brothers and sisters, Br. Mark H. Forscutt is laboring in England. Now it appears to me that we can help him very much. Let us give Br. Forscutt a letter of introduction to all our former friends who once loved the way of truth and goodness, whom we would have heard and test the pure gospel of Christ. O, how happy they will be if we can remove the clouds of darkness that we know they have been tormented with. He is the man to do it if we will let him know where they live, what they have been, and how they formerly worked for and loved the truth. Let us write as good a letter as we can to our friends; tell them of the man of God that you send to them; tell them that the light has come, and as much good news as you know of. Write a letter to your friend, write one letter to Br. Forscutt, inclose your friend's letter in Br. Forscutt's letter, and my word for it you will feel good. Direct, until otherwise ordered, to Mark H. Forscutt,

in care of Henry S. Norman, No. 11 Free-school Lane, Leicester, England.

Yours in Christ,

JOHN HOLT.

Conferences.

Southern Wales District.

Conference for the Southern Wales District was held in the Albion Room, Aberaman, South Wales, England, on Sunday, May 26th, 1872. Elder D. Griffiths, president; E. Morgan, clerk.

Branch Reports Accepted.—Tan yr Ystrad in good standing, only the saints have been deprived of a convenient place to hold their meetings of late; but have now secured a good room for 10s. per month, called the Queen's Hotel Room. Elder D. Jenkins appointed to preside, in place of T. Smith, released. Elders 3, priests 2, lay members 2; baptized 1 since last conference; all enjoying the spirit of God. D. Jenkins, president; J. J. Evans, clerk.

Aberaman in worse feelings than a month ago, although the gift of healing has been realized in that branch of late. Two elders have been appointed to officiate in the office of teacher. Elders 9, priests 2, teachers 1, reduced by letter 1, cut off 1, lay members 19, total 32. D. Griffiths, president; Dan Davies, clerk.

New Tredegar: elders 4, priests 1, teachers 1, lay members 21, total 29. Some in good standing, and some not. The gift of healing has been received to a great extent of late by administering in the ordinances of anointing with oil, laying on hands, and praying to our Heavenly Father to heal the sick. Sr. M. Haskins was almost given up to die by her relatives, and the doctors gave but little hopes of her recovery; but thanks be to our Heavenly Father, he is still a hearer of prayer. Our sister is now recovering fast, far better than her nearest relations thought she would. She is a very faithful sister in the church. E. Morgan, president and clerk.

Merthyr, and Llanvasson, and Beaufort branches not reported.

Resolved that a written report be given from every branch, and that that report be accepted in the saints' meeting in every branch in the district before being sent to conference.

Resolved that a circuit be formed in the district for preaching in the open air when

circumstances will permit, and in the branches as well. Elders Wm. Morris and Evan Jame volunteered to go out to preach in the circuit of Aberamman branch. Elder T. Morgan, of Merthyr branch, volunteered to go whenever circumstances would permit.

Elders D. Griffiths and D. Jenkins spoke on the subject of calling officers into offices except the brethren are quite worthy of their calling and ordination.

Resolved that Br. Watkin Powel be ordained to the office of priest.

2 P.M.—Elder T. Smith spoke on revelation and on the order of the church in ancient and modern times, and on the duty of the saints to continue faithful to the end. Elder D. Griffiths addressed the meeting.

Br. W. Powell was ordained to the office of priest by Elders D. Jenkins and D. Williams.

Resolved that we uphold Br. J. Smith president of the church, and Br. William Marks as his counsellor.

The Quorum of the Twelve, high priests, seventies, and elders were sustained.

J. R. Gibbs, T. Morgan and Thos. Taylor, presidents of districts, were sustained.

Br. Joseph Smith's letter to president T. Morgan concerning missionaries, brethren M. H. Forscutt and J. T. Davies, was read by the secretary.

The meeting was then opened to bear testimony, and singing, and speaking in tongues, and the interpretation of tongues, which was done under the inspiration of God.

Elder D. Jenkins spoke on the works of the devil in putting the people in the way of different opinions.

6 P.M.—Priest J. Jenkins preached on the Book of Mormon and the book of Doctrine and Covenants; testified that he knew that these books were the word of God. Eld. E. Morgan preached on "Faith, hope and charity, but the greatest of these is charity." Eld. D. Jenkins preached on the prophets, and on the prophecies of the Old and New Testament.

Resolved that the Sunday service of the Aberamman branch be omitted on the first Sunday in June, 1872, for the purpose of going to the opening of the Tan yr Ystrad, Queen's Hotel Room.

Adjourned to meet August 25, 1872, at the Albion Room, Aberamman.

Pittsburgh District.

Pittsburgh District Quarterly Conference, held at Pittsburgh, Pa., June 8th and 9th,

1872. Elder Josiah Ells, called to the chair; W. H. Garrett, secretary.

The president made some remarks upon the right of presidency, showing that where there are any of the traveling High Council present, it is their right to preside at all Councils or Conferences, if there are none present higher in authority than they, but the highest authority present must preside.

Minutes of last conference read.

The legality of the ordination of Br. B. F. Smallwood, of Belmont, branch Ohio, to office of an elder, was questioned, he having been ordained at Wheeling, W. Va., by elder Thos. E. Lloyd, without the sanction of the branch to which he belonged. It was stated that he denied belonging to any branch. The president of the Belmont branch replied that he gave his name and record of baptism to the clerk of that branch to be put upon their record, and therefore claimed him to be a member of that branch. Elder T. E. Lloyd, stated that he ordained him with the understanding that he was not a member of any branch.

The president ruled, from the evidence adduced, it being clearly shown that he is a member of the Belmont branch, not having withdrawn, that his ordination was illegal, the branch to which he belonged, not having been consulted.

With correction of Belmont branch report, of Br. B. F. Smallwood as elder, the minutes were accepted as read.

Branches Reported.—Pittsburgh, Banks-ville, Bethel Star, Belmont, Brookfield, Glen Easton, Church Hill, all accepted. Waynesburg, not reported.

Officials Reported.—Of the Twelve, Josiah Ells; of the High Priests, Jesse Price; Elders, James Brown, Jacob Reese, Thos. E. Lloyd, Archibald Falconer, Frederick Eberlin, Peter Ray, James McMillen, Jas. McDowell, by letter. Priests, David Jones, James Craig, H. Collins, W. H. Garrett, S. McBurnie, (letter) Joseph F. McDowell, by letter of Elder James McDowell. Teachers, Wm. Lawrenson, H. H. Bacon. Deacon, Robert McBurnie by letter. All accepted.

Book Agent, W. H. Garrett, reported that he had received \$7.80 from branches in district, for Record Book, \$14.20 for *Hopes*, 30 cents for tracts, \$14.30 for Hymn Books, \$1.50 for *Herald*, making total of \$38.10; \$30.30 of which was remitted to *Herald* office, leaving \$7.80 in his hand. Report accepted.

The sacrament was administered, and a season of enjoyment obtained in the testimony of the saints.

Evening was occupied in preaching by Josiah Ells.

Conference adjourned to meet in Pittsburgh, the second Saturday in September, 1872.

Galland's Grove District.

Galland's Grove District Conference was held at Mason's Grove, June 15th and 16th, 1872. Thomas Dobson, president; J. W. Chatburn, clerk, *pro tem*.

Br. John McIntosh was by vote associated with Br. Dobson to preside over the conference.

Minutes of last conference were read, and were objected to.

Motion made by Br. Rounds that they be laid over was carried.

Officials present: 2 high priests, 14 elders, 2 priests, 4 teachers, 1 deacon.

Branch Reports.—North Coon consists of 2 elders, 1 priest, 1 teacher, 1 deacon, 17 lay members, total 22. Enos Buttrick, president; Lizzie Ochampaugh, clerk.

Harlan consists of 3 elders, 1 priest, 9 lay members, total 13. J. W. Chatburn, president; Thomas W. Chatburn, clerk.

Mason's Grove consists of 1 high priest, 10 elders, 1 priest, 2 teachers, seventy lay members, total 84. Since last conference added by letter 4, by baptism 3.

Galland's Grove consists of 3 high priests, 1 seventy, 16 elders, 3 priests, 4 teachers, 3 deacons, 108 lay members, total 138. John Hawley, president; Jno. Pett, clerk.

Elders' Reports—John A. McIntosh reported that he had preached every Sunday, except one, since last conference to attentive congregations.

Br. Thomas Dobson reported that he had attended all of the two days' meetings, except one, and that there is a good feeling in the district. There is a great inquiry for preaching.

Br. Jordan reported his labors. He had traveled in Carrol and other counties. He preached when he could and was well received. He is satisfied that any elder can get good congregations in those counties.

Br. J. W. Chatburn reported his labors as an elder.

Br. John Rounds had baptized one, preached forty sermons in nine different school houses away from home.

Br. Ira A. Goff had baptized two and was anxious to do more in the ministry.

Br. R. R. Montgomery had baptized 1. Br. F. Rudd reported.

Moved that Br. John Rounds and F. Rudd be released from the mission given them two years ago,—carried.

An application was made by letter, from Br. Ralph Jenkins, for this conference to grant him an elder's license, he being on a mission at this time. He was granted one.

Resolved that we sustain all the church authorities in righteousness.

Preaching by Br. Hawley and Br. McIntosh.

Moved that all the elders in the district labor wherever circumstances will allow.

Sunday Morning, June 16.—Preaching by Brs. John A. McIntosh and J. W. Chatburn; good attention by the congregation.

Preaching at 4 p. m. to a large and attentive congregation by Br. J. W. Chatburn, followed by Br. John McIntosh. One child blessed.

Adjourned to meet at Salem branch, (Leland's Grove), on Saturday the last day in August and Sunday, the 1st of September, 1872.

Thus ended one of the most interesting conference ever held in this district. The saints were spiritually strengthened, and the world had to admit that in accordance with the scriptures we taught the truth. Thomas Dobson, president; J. W. Chatburn, clerk, *pro tem*.

Western Maine District

The Western Maine District Conference was held on Bear Isle, June 21, 22 and 23, 1872. Elder George W. Eaton, president; M. R. Cousins, Clerk.

Session of the 22d met at 1 p. m. Minutes of the last conference read and approved.

Officials present: elders 8, priests 3, teachers 2, total 12.

Elders Reported.—G. W. Eaton, Thomas Ames, J. H. Eaton, L. Hendrick, S. Eaton, G. W. Cousins, Peter Eaton, Sen'r, O. C. Eaton.

Priests, L. C. Gray, D. Eaton and J. B. Knowlton.

Teachers, by H. B. Gray, Peter Eaton, jr.

Branch Reports.—Bear Isle: 16 members, including 3 elders, 1 priest, 1 teacher, 1 deacon; remains the same as when last reported. J. H. Eaton; president; J. S. Eaton, clerk.

Deer Isle: 21 members, including 3 elders. This branch is in a low state. L. G. W. Eaton, president; J. W. Blaster, clerk.

Green's Landing: 36 members, including 2 elders, 2 priests; and remains the same as when last reported. T. Ames, president and clerk.

Brooksville: 25 members, including 3 elders, 1 priest, 1 teacher, 1 deacon. J. J. Billings, president; M. R. Cousins, clerk.

Resolved that the president, or those who the president shall instruct, visit those officers who have not reported and bring in their excuses to the next conference.

Resolved that when we adjourn that we do so to meet with the Brooksville branch, Buck's Harbor, September, 20th and 21st, 1872.

Sunday Morning Session.—Met at 10:30. Preaching by T. Ames; there were about eighty saints, and but few of the world's people.

Afternoon Session.—Preaching by G. W. Eaton. At the intermission three were born of the water and of the Spirit.

In the evening there was held a prayer and testimony meeting, at the close of which the sacrament was administered.

Adjourned to meet with the Brooksville branch, Buck's Harbor, September 20th, and 21st, 1872.

Canada District.

The Canada District Conference was held at the Lindsey branch, in the Township of Chatham, Ontario, on the 8th, 9th and 10th of June, 1872. George Cleveland, president; George Robinson, clerk.

Minutes of last conference read and approved.

Officers Present.—1 seventy, 13 elders, 8 priests, 6 teachers, and 2 deacons.

Report of Officers.—Rev. G. W. Shaw reported his labors, followed by Elders D. Campbell, G. Cleveland, A. Vickery, R. Davis, A. Leverton, J. S. Snively, John Shippy, Joseph Shippy, N. Blakesley, M. Haskins, John McKensey, C. W. Blanchard from Michigan, and G. Robinson.

Priests Reported.—J. Traxlar, J. Robb, J. Taylor, O. Chute, J. Hooks, R. McBraine, Jas. McKensey, and Br. Chute, Jun., from Michigan.

Teachers Reported.—E. Coburn, Br. Chute, Sen., Alex. Campbell, Elijah Wolaston, and Phellan Shaw.

Deacons Reported.—Hugh Harvey.

Reports of the officers were accepted.

Report of Branches.—Buckhorn branch: 3 elders, 2 priests, 2 teachers, 1 deacon, 55 lay members, 22 baptized, total 63, gain

22. A Sunday School is also formed and is in a prosperous condition with twenty-five scholars and teachers.

Lindsey branch: 1 seventy, 2 elders, 2 priests, 1 teacher, 31 lay members, 4 baptized, 3 received by letter, total 37, gain 7.

Zone branch: 2 elders, 3 priests, 21 lay members, 14 baptized, total number 26, gain since last report 14.

Olive branch: 4 elders, 1 priest, 1 teacher, 1 deacon, 17 baptized, 1 rebaptized, 2 disfellowshipped, 4 removed by letter, total number 38, gain since last report 16.

Wilkesport branch: not reported; 21 members last report.

Puce River branch: not reported; 24 members last report.

Botany branch: not reported; 9 members last report.

It is known that an increase has taken place in each of those branches, but through some misunderstanding their officers failed to report, making the total number of members 164 reported, with the 54 of those three branches above, making a total of 218, giving an increase of 63 since last conference.

Mission Appointments in the District.—Br. Davis continued in his mission and to labor elsewhere as his circumstances may permit.

Br. J. Shippy continued in his mission.

Br. George Shaw to labor in the district as his circumstances may permit.

Br. Norman Blakesley to labor at Filbury and in the district as his circumstances may permit.

Brs. A. Leverton and M. Haskins to labor in Brook and in the district as their circumstances may permit.

Br. Geo. Robinson to labor in Dresden and elsewhere in the district.

That Br. J. T. Snively be sustained by the faith and prayers of the saints in his mission appointed him by the general authorities of the church in righteousness.

The meeting house building committee were sustained with two more added to their number by their request.

Moved that this conference accept Br. Duncan Campbell as the president of the Canada mission.

Moved that this conference sustain in temporal means Brs. Campbell and Snively in the Quebec mission, assigned to them by the mission council, held in March last.

Moved that each branch president be requested to lay the matter of the Quebec mission before their several branches in order to sustain the mission.

Moved that we require a conference of the Kent and Elgin Districts apart from the general conference of the church.

Moved that the next conference of the Kent and Elgin districts be held at Buckhorn, on the second Saturday and following Sunday in October, 1872.

Moved that we sustain Br. Joseph Smith and all the spiritual authorities of the church in righteousness.

Moved that we sustain Br. Duncan Campbell in the Canada mission in righteousness.

Moved that we sustain Br. George Cleveland as president of the Kent and Elgin districts, and George Robinson as clerk of the districts.

Moved that we tender our thanks to all the brothers and sisters of the Lindsey branch, and other branches, for the kindness experienced while the conference has been in session.

Moved that this conference adjourn herewith.

Miscellaneous.

Statement of Bishop's Account.

Church of Jesus Christ in account with Bishop I. L. Rogers.

1872.		MISSIONARY FUND.	
June 27,		balance on hand.....	\$ 802 10
" 28,		from Camp Creek branch, Iowa.....	2 00
" "		Mottsville branch, Nev.....	21 00
July 6,		Starfield branch, Mo.....	3 65
" "		Franktown branch, Nev.....	33 35
" "		Laforge branch, Wis.....	1 60
" "		Carl A. Gross, Nev.....	5 00
" 7,		Fred. G. Pitt, Ill.....	75
" "		J. J. Kaster, Iowa.....	19 85
" "		Logan saints, Iowa.....	10 50
" "		Jonesport saints, Maine.....	3 00
" "		Columbus branch, Neb.....	20 00
" "		Nebraska City branch, Neb.....	9 25
" "		Ray Creek branch, Utah.....	15 00
" "		Mount Diablo branch, Cal.....	5 00
" 10,		Mottsville branch, Nev.....	3 00
" "		Pittsburg branch, Pa.....	98 00
" "		Boomer branch, Iowa.....	9 50
" "		Newton branch, Iowa.....	2 50
" "		Twelve Mile Grove branch, Ia.....	2 10
" "		William Franklin, Wis.....	2 00
" "		M. P. Franklin, Wis.....	1 00
" 18,		G. P. Slayton, Cal.....	50
" "		Watsonville branch, Cal.....	26 50
" "		Geo. Adams, Cal.....	5 00
" "		Joseph Lakeman, Maine.....	9 17
" "		Wellington Bearse, Mass.....	50
" "		James Hunter, Ill.....	2 00
" "		Wellsville branch, Mo.....	6 00
" "		W. H. Hazzledine, Mo.....	50
" "		E. Penrod, Nev.....	5 00
" 19,		J. A. Robinson, Iowa.....	2 50
" "		Sr. Rudd, Iowa.....	1 50
" "		Dry Fork branch, Ill.....	6 00
" "		Low Gap branch, Ind.....	3 50
" 20,		Fred. G. Pitt, Ill.....	50

" 22,	"	Eureka branch, Cal.....	4 20
" "	"	Thomas Dungan, Cal.....	11 00
" "	"	R. M. Dungan, Cal.....	11 00
" 25,	"	Premium on gold draft received June 25th from T. J. Andrews	21 62
" 29,	"	Brooksville branch, Maine.....	5 00
" "	"	Church Hill saints, Ohio.....	4 00
" "	"	Fall River branch, Mass.....	16 75

Total \$1,212 89

1872.		Dr.	
July,		paid to Swiss, Welsh, Utah and other missions.....	\$ 570 00
Balance on hand.....			\$ 642 89

The sum of \$8 50 previously credited, under date of June 18th, to the Council Bluffs branch, should have been to the Eight Mile Grove branch, Iowa, as I am informed.

ON TITHING FUND.

1872.		Dr.	
June 27,		to balance due.....	\$ 315 47
" 28,		to paid Br. P. S. Wixom.....	5 00
			\$320 47

		Cr.	
July 6,		from Br. T. R. Allen, Ill.....	\$ 1 00
" 7,		G. P. Chute, Ala.....	30 00
" 25,		".....	1 00
" "		Sr. E. McIntosh, Iowa.....	2 00
" "		Sr. C. P. Wildermuth, Iowa.....	70 34 70
Church Dr. to balance.....			\$285 77

Notices.

There will be a Two Days' meeting held in the grove, near Union School house, Victoria township, Knox Co., Illinois, August 31st and September 1st, 1872. It is expected that Joseph Smith, of Plano, Ill., will be present. By order,

H. C. BRONSON,
President of District.

We hereby notify Br. Lars Andrews to appear at Newton, Iowa, before the proper officers of the Des Moines, Iowa, District, on the 31st day of August, 1872, at the hour of four P.M., to answer to charges to be then and there preferred against him. The Elder's License that he now holds is herein revoked.

I. N. WHITE, Pres. of District.
JOHN SAYER, Clerk.

The Des Moines, Iowa, District Conference convenes at Newton, Iowa, on the 31st day of August, 1872, at the hour of three P.M.

I. N. WHITE, Pres. of District.
JOHN SAYER, Clerk.

ERRATUM.—In the notice of the marriage of Elder John Stone, published in the Herald for July 1st, "Sister Catherine Myers" should be Sister Kate Myers.

A Dream and its Interpretation.

In my dream I stood under a roof which was fixed upon four posts, set firmly in the ground. It was night. Suddenly there appeared mellow lines of light shooting upward from the south to the zenith, and from the east to the west. These kept up a waving motion that lighted the whole heavens, except the part in the north.

Soon after the appearance of the light, I heard a rumbling noise, which gradually increased in volume, until I beheld a train of cars approaching from the east.

The engine and all the cars were of a pale white color.

The forward part of the engine was in the form of a massive bird, with long neck and half open wings. The neck and head of the bird forming a smoke stack, which was discharging great clouds of smoke. The after part was in the form of an ordinary locomotive. The cars were all uniform in appearance, and were constructed in the form of ancient riding chariots, but were of the length of modern railway coaches, and were roofed, and each car had small, black windows.

The train reached in its progress, from the east unto the west, and was loaded with saints on their way to their promised land in Missouri.

I felt that Christ was near, and I could see his Spirit working in the heavens and upon the earth.

I beheld a great gulf running east and west.

While I stood upon the northern bank, the train was moving on the southern in a parallel direction, I was transfixed by awe and admiration, and watched until the last car disappeared in the west.

Immediately after the disappearance of the train, I heard a great noise of men yelling and screaming, and beheld them running in fright, coming up out of the gulf.

While I was casting in my mind to know the cause of their terror, I saw, as they came up over the top of the hill, that they were closely pursued by a pack of wolves.

The men were dressed in poor clothing—thread-bare and much worn. They ran past me till they came to a clump of dead trees. Some were standing, while others were fallen.

The men attempted to climb the standing trees, but failing to do so, ran back to the place where I stood. Whereupon I stooped down, and picking up a stone, slew the foremost of the wolves. Hurling

another stone at the second wolf, I completely severed his head from his body. His head rolled away to the stump of a tree. And in like manner I slew the whole pack.

I now went to the house and retired to sleep, from which I was awakened by terrific thunders and crashings as if heaven and earth were being torn to pieces.

Arising, and going out of the house, I beheld the world on fire.

The main body of the fire was in the south, and its track was toward the north-east, but was spreading east by south.

Great, black clouds of smoke were rolling along the earth in cylindrical form, while now and then the fire would burst out of the earth, both in the plains and in the mountains.

There was a line dividing the east from the west.

I stood upon a green grassy slope in the western division. Before me, looking southward, was a large field of half grown fruit trees, in rows thickly set together. Some entire rows had been torn up by the roots, or broken down; others were only partially destroyed, leaving some of the trees standing.

The whole northern sky, as in the fore part of my dream, was shrouded in thick darkness.

In the west I beheld, as it were, a new world—a sight more beautiful than words will explain. It was lighted by a soft, pleasant light, differing from anything I had ever seen.

The land was rich in verdure, and the mountains were covered with green foliage and with beautiful and sweet scented flowers.

Feeling perfectly calm, I uttered a prayer to God, saying, 'If this is the Paradise for the saints, I want to come into the kingdom of God.'

My next thoughts were of my father and mother, and I hastened to tell them, that they might go in too. J. A. G.

Dreamed Jan. 29, 1872.

INTERPRETATION.

The waving shooting waves of light represent the clearness, yet the pleasantness of the gospel truths; they were many, reaching from the east to the west, so are the gospel truths many, and began in the east.

Light moves in undulating lines; gospel truth is active.

The cars signify the safety and the rapidity of the final accomplishment of the work of God; and the west is the destined

place of building up; being of uniform color, attest the sureness of the means of grace in all ages.

The bird-like appearance of the engine indicates that there shall be a wide spreading oversight of the gathering, and the thick volumes of smoke signify power. The after part of the engine being like ordinary ones, and the coaches being similar in length, attest the fact that by the usual means of travel the saints may travel; the ancient form of the cars shows that the gospel as anciently declared is the true mode of saving people; the small black windows show that those within can see what is without; but those without cannot see in. "Except a man is born again he cannot see the kingdom."

The great length of the train is indicative of the extent of the work. Being loaded with saints is easily understood.

The fact that the dreamer feeling that Christ was near, testifies that he is with the saints, and is also moving in the hearts of many in the world.

The gulf is the line between the good and the bad, and the dark north represents the pleasant character of the land of the south, in contrast with the unredeemed land, this being dark and cold, as the icy regions of the north.

There is an apparent parallelism between the churches of the day and the church of Christ, but the gulf lies between.

After the gathering shall have been fully accomplished, fear and sorrow like wolves shall pursue the unrepentant; but the dried trees of their religious systems shall afford them no shelter, and their supposed fine clothing of sanctity shall be found coarse and poor.

When they shall find that their trees fail them, they will seek to those standing securely, and as the wolves were slain, so shall they be relieved who earnestly seek.

The burning of the earth is most likely prefigured by the fire of the dream.

And there will be safety during the burning as in "green grassy slopes" in the west.

The orchard will prefigure the fact that among those in apparent security many will fall because of unfaithfulness, yet many will stand.

The obscurity of the north shows that the secrets of the Lord will remain untold till he reveals them, as the north has so far defied man's researches.

The new world will far surpass our present, even so far that we cannot now comprehend it.

The dreamer's calmness shows his wil-

lingness to obey, that the paradise he saw may be his.

His anxiety for his parents shows the kindly, tender nature of the gospel ties, its family relationship, the depth of its love. T.

DIED.

At Nebraska City, Nebraska, July 15th, 1872, of hemorrhage of the lungs and consumption, MARY ANN ELVIN, daughter of R. C. and Martha Elvin, aged 21 years, 10 months, 24 days.

The departed was one of the first that obeyed the gospel at this place, was ever faithful and strong in the cause; she had no fears of death, but rather welcomed it, that she might be at rest with Jesus.

Near Tabor, Fremont Co., Iowa, June 16th, 1872, of cholera morbus, Sr. MARIA S. CHADWICK, daughter of Br. Elijah B. Gaylord, and wife of George S. Chadwick, aged 32 years, 5 months and 17 days.

She leaves a husband and five little ones to mourn her loss.

Dear sister, thou art gone to rest,
But still we mourn for thee;
But by our faith we know that you
Art where on earth thy spirit longed to be.
Thou hast joined thy loved ones gone before,
Where death and parting's known no more.
P. M. G.

At her residence in Boomer, Pottawatomie Co., Iowa, on June 1st, 1872, Sr. MARY ANN WARD HALL, daughter of Sr. Ward, of Council Bluffs, Iowa.

Deceased was born in the County of Cheshire, England, November 1st, 1833; was baptized into the old church by Elder Ward, in 1848; was baptized into the Reorganization by Elder E. C. Briggs, at the North Star Branch, August 28th, 1860. Her faith was strong to the last, her hope was blooming with immortality and a glorious resurrection.

At Bevier, Macon Co., Mo., July 14th, 1872, JOHN, infant son of Isaac and Elizabeth BAATH, aged 15 months and 14 days.

Rest little one, rest.

Explanatory.

Editor Herald:—In justice to my brethren, the Elders of the Utah District Conference, I request the privilege of correcting a statement found in the minutes of the Pacific Slope Mission Conference, printed in *Herald* No. 13, vol. 16, page 410, "Bro. Job is the only Elder who has reported from Utah to this Conference." During my sojourn of two years and two months in that district, the Utah District convened in conference capacity twice a year; at which conference the Elders generally all reported, with few exceptions, Br. Job and one or two others among them. The minutes of each of these Sub-District Conferences were always sent within three days to the president of the Pacific Slope Mission, elder W. W. Blair. Be-

sides which, elder W. W. Blair was present with us at several of our conferences, and decided that we were not required to do more than we did; that is, to send a copy of our minutes to the *Herald*, and to him, the same as Montana; therefore elder Thomas Job had no authority to report any except his own individual self. I think Br. Blair will endorse this.

Respectfully,
E. C. BRAND.

[We understand that all that is stated in the conference minutes, referred to in the above correction, is that Br. Thomas Job reported, and that he was the only one so reporting. We do not see that anything more than this is intended. Br. Job only reported for himself, and not for others.]—Ed.

Zion's Hope S. S. Sociable.

I feel proud to say that if Zion's Hope Sunday School was censurable at the General Conference in April, it has now redeemed itself. The sociable of this school, held July 22nd, was, I think, the best sociable ever given by Zion's Hope Sunday School. The order, the speaking, and the singing were better than was ever witnessed there before.

There was a large platform erected over the speaker's stand, with curtains on the back and sides, and a drop curtain in front; and two side dressing rooms—one for ladies and the other for gentlemen. Over the center of the platform on a large card, was the word "WELCOME," in colored letters, and above that was the Sunday School banner.

At exactly eight o'clock, as per announcement, the superintendent called the audience to order, having previously arranged all the small girls of the school on the platform behind the curtain, after which he gave out the hymn "Praise the giver of all." The organ then struck up the introduction, played by Miss Eveline Allen, and when the superintendent tapped the bell to call the scholars to their feet, the curtain rose at the same moment, displaying the pretty, joyful faces of the little ones,—a sight which of itself was sufficient to repay the most arduous Sunday School worker for all their labor of love.

The first hymn being over, which was excellently sung, father Clark invoked the divine blessing. Next was sung with a hearty good will, "Sweet bye and bye;" after which the superintendent read the first part of the third chapter of Ecclesiastes—"There is a time for all things." And so from beginning to end, everything went on just like clock work; the audience seeming as though they would never tire.

The price of admission for all over fifteen years was twenty-five cents, under fifteen belonging to the school free. I have not yet heard what the receipts of the evening were, but from report I believe the officers are very well satisfied. A LOOKER ON.

Original Poetry.

ATONEMENT.

BY DAVID H. SMITH.

All the sacrifices offered
From the days of Abel down,
Forward look to this one proffered
On Golgotha's rugged crown.

All the prayers and sacrifices
In the future, yet to be,
Backward turn their weird faces
To the form upon this tree.

From all pain and anguish gleaming,
That have been, or e'er shall be,
'Tis an hour of grandest meaning,
And most potent mystery.

All ye wayward and forsaken,
All ye tried, despised, and poor,
View the heart, now for you breaking,
Take the gift and sin no more.

Selections.

Census Facts.

No State has declined in population. This is a great fact. But Vermont has just saved herself from being put on the losing side, having gained only one-third of one per cent. in a decade. New Hampshire has increased only two and a half per cent. All the slave States have gained more rapidly than either of the New England States; South Carolina, the lowest of the slave States, having increased 5.27 per cent., and all the other slave States having increased more rapidly than South Carolina. Maine has increased only 7.74 per cent. Tennessee has gained 10.68 per cent.; Virginia 12.29 per cent. New York has increased 25.29 per cent. Illinois presents a most striking picture. We quote: "Illinois presents the most wonderful example of great, continuous and healthful increase. In 1830 Illinois contained 157,445 inhabitants; in 1840, 476,183, in 1850, 851,470; in 1860, 1,711,951. The gain

during the last decade was, therefore, 860, 481, or 101.06 per cent. So large a population, more than doubling itself in ten years, by the regular course of settlement and natural increase, is without a parallel. The condition to which Illinois has attained under the progress of the last thirty years, is a monument of the blessings of industry, enterprise, peace, and free institutions."

The following, which we take from the introductory chapter, is a valuable and interesting condensation of great facts:

"Looking curiously over the returns it appears that the fifteen slaveholding States contain 12,240,000 inhabitants, of whom 8,039,000 are whites, 254,000 free colored persons, and 3,950,000 are slaves. The actual gain of the whole population of those States, from 1850 to 1860, was 2,627,000: equal to 27.33 per cent. This does not include the slaves of the District of Columbia, who decreased 502 in the course of ten years. By a law of April 16, 1862, slavery was abolished in the District of Columbia, the owners having been compensated out of the public treasury. The nineteen free States and seven Territories, together with the Federal District, contained, according to the eighth census, 19,203,008 persons, of whom 18,939,771 were white, 237,283 were free colored, and 41,725 civilized Indians. The increase of both classes was 5,620,101, or 41.24 per cent. No more satisfactory indication of the advancing prosperity of the country could be desired than this general and remarkable progress in population. North and South we find instances of unprecedented gains, as in the case of Illinois, just adverted to. In the Southwest the great State of Missouri has increased by the number of 500,000 inhabitants, which is within a fraction of 74 per cent. It is due to candor to state that the marked disproportion between the rate of gain in the North and South, respectively, is manifestly to some extent caused by the larger number of emigrants who settle in the former section on account of congeniality of climate, the variety of occupation, the dignity wherewith respectable employment is invested, and the free dom of labor."

We notice a very striking fact in relation to the increase of colored population, and the contrast between that increase among slaves and among free blacks. It appears plainly that freedom is not favorable to the development of the race. This may be owing to one or another cause. We do not now stop to inquire what it is.

"In the interval from 1850 to 1860 the

total free colored population of the United States increased from 434,449 to 487,970, or at the rate of 12.33 per cent. in ten years, showing an annual increase of above one per cent. This result includes the number of slaves liberated and those who have escaped from their owners, together with the natural increase. In the same decade the slave population, omitting those of the Indian tribes west of Arkansas, increased 23.39 per cent., and the white population 37.97 per cent., which rates exceed that of the free colored by two fold and three fold respectively. Inversely, these comparisons imply an excessive mortality among the free colored which is particular evident in the large cities: Thus, in Boston, during the five years ending with 1859, the city registrar observes: "The number of colored births was no less than the number of marriages, and the deaths exceed the births in the proportion of nearly two to one." In providence, where a very correct registry has been in operation under the superintendence of Dr. Snow, the deaths are one in twenty-four of the colored. and in Philadelphia, during the last six months of the census year, the new city registration gives 148 births against 306 deaths among the colored. Taking town and country together, however, the result are more favorable. In the State registries of Rhode Island and Connecticut, where the distinction of color has been specified, the yearly deaths of the blacks and mulattoes have generally, though not uniformly, exceeded the yearly births; a high rate of mortality, chiefly ascribed to consumption, and other diseases of the respiratory system."

In immediate connection with this subject we present a table from which an important deduction is made:

CENSUS OF SLAVES AND FREE COLORED.					
Census of	Free col.	In. P ct.	Slaves.	In. P ct.	
1790.....	59,466	...	697,897
1800.....	103,395	82 28	893,041	27 97	
1810.....	186,446	72 00	1,191,346	23 49	
1820.....	233,524	25 23	1,538,038	28 79	
1830.....	319,599	36 79	2,009,043	30 61	
1840.....	336,303	20 89	2,487,455	23 81	
1850.....	434,449	12 46	3,204,313	28 82	
1860.....	487,970	12 32	3,953,760	23 37	

Here it will be seen that the increase of slaves for ten years has been 23 per cent.; while the increase of free colored has only been 12 per cent. It will also be seen that the per centage of increase has been gradually diminishing. The rate for the whole black population for ten years past was 22.02 per cent. On this the report presents the following remarks:

"The greater apparent increase among slaves from 1840 to 1850, is connected with

the admission of Texas in 1846. For the future, the rate will probably continue to diminish; and to apply uncharged the rate of the last ten years must give results exceeding rather than falling short of the truth. The following estimates, therefore, have been computed on the assumption that the rate of the last ten years 22.07 shall continue twenty-years longer, or until 1860, after which the rate is diminished to 20.00 until the close of the present century, for the colored population. And to facilitate comparison, the next column exhibits the aggregate of whites, free colored, and slaves, based on the well known and very correct assumption of a mean annual increase of three per cent."

PROBABLE FUTURE POPULATION OF THE UNITED STATES.

Year.	Free Colored and Slaves.	Aggregate of Whites and Colored.	Per centage of Colored.
1870.....	1,421,900	42,328,432	12 81
1880.....	6,618,350	56,450,241	11 72
1890.....	7,942,020	77,266,989	19 28
1900.....	9,530,424	100,355,802	9 50

Thus, according to the best estimates, the total population of the United States, at the close of the present century, will be about a hundred millions. All observing persons will perceive that the relative increase of the whites exceeds that of the colored, and that the disparity is gradually becoming more and more favorable to this part of our population. Leaving the issue of the present civil war for time to determine, it should be observed, if large numbers of slaves shall be hereafter emancipated, so many will be transferred from a faster to a slower rate of increase. In such case nine millions of the colored in the year 1900 would be a large estimate. Of these, a great proportion will be mixed decent, since 2850 one-ninth part of the whole colored class were returned as mulattoes, while in 1860 it is more than one-eighth of the whole, and 86 per cent. of the free."—*N. Y. Journal of Commerce.*

Bear ye one Another's Burdens.

Bear ye one another's burdens,
As ye struggle on through life;
Turn not on your erring brother,
Add not to his care and strife:
Let your heart beat kindly for him,
For this world with sin is rife.

If his burden is so heavy
That he stoops beneath the care,
Help him bear it; of your vigor
Give him as you well can spare;
Of his weakness do not taunt him,
Of your strength give him a share.

Sympathy and love can lighten
Burdens that are hard to bear;
Spirits bright will help you nobly—

Spirits from the land so fair,—
They will bless you if another's
Burdens you will nobly share.

Wrap not close your mantle round you—
Mantle, dark, of selfish pride;
In your bosom, gentle impulse,
Do not strive to crush or hide;
There is much of good, as evil,
In this world so bleak and wide—

Much for willing hearts, of labor,
Much of good there is to do;
Then arouse, leave not the burden
Bearing heavy on the few,
There are burdens, waiting, laggard,
Should be bravely borne by you.

Golden Grains.

Nothing is profitable which is dishonest.
Virtue is like a rich stone, best plain set.

The mother's heart is the child's school-room.

The remembrance of a well-spent life is sweet.

Keep good principles, and they will keep you.

Genius finds its own road, and carries its own lamp.

Devils believe and tremble because they have no hope.

Do good with what thou hast, or it will do thee no good.

A man's manners not unfrequently indicate his morals.

Every man is a volume, if you know how how to read him.

A straight line is the shortest in morals as well as in geometry.

Conversation should be enlivened with wit, not composed of it.

A failure in a good cause is better than a triumph in a bad one.

A little wrong done to another is a great injury done to ourselves.

It is safer to be humble with one talent than to be proud with ten.

Few pity us for our misfortunes, thousands hate us for our success.

Good company and good conversation are the very sinews of virtue.

It is not easy to straighten in the oak the crook that grew in the sapling.

A man is rich or poor according to what he is, not according to what he has.

Life is a great poem; and religion, love and music, are the sweetest of its stanzas.

Of all earthly music, that which reaches

the farthest into heaven is the beating of a loving heart.

When there is love in the heart, there are rainbows in the eyes, which cover every black cloud with gorgeous hues.

One pound of potash to six gallons of water is a good wash to apply to trees, on whose bodies or limbs are insects or moss.

The mind of man is like a piece of land, that to be useful must be enriched with understanding, plowed with energy, sown with virtue, cultivated with faith and love, and harvested with wisdom.

A person who discovers a fault, or hears of a crime, however heinous, committed by any one, and considers before telling or publishing the same, that with the same faculty, training, or chances through life, he might have been guilty of the same thing, and refrains from speaking ill of any one only in case of duty, can truly be said to be a person of deep piety, and on the way to perfectness.

Look at These Figures!!

1 ^{pt} 72 , 15 ^{pt} 72
 2 2

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TERMS:—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.

All remittances, orders, and business communications intended for the office of publication, must be directed to Joseph Smith, Box 50, Plano, Kendall Co., Illinois. All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Chicago, or by Express. Remittances sent in any other manner will be at the risk of the sender.

THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEAR RETH
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. 19.

PLANO, ILL., SEPTEMBER 1, 1872.

No. 17.

THE "TEN VIRGINS."

Under this figure, our Savior has stated for our instruction and comfort, many highly important facts connected with his second, and glorious appearing.

No subject can be more thrillingly interesting to the faithful saints than that which so often engaged the pen of God's prophets, that which was so fondly dwelt upon by our Lord himself when upon earth, and which was so faithfully and forcibly inculcated by the Apostles.

Christ's second coming is fraught with consequences the most important for all mankind.

For whilst his advent will be the chief joy of his people, whose longing souls will cry out, "Come, Lord Jesus, and come quickly," those who "Know not God, and that obey not the gospel of our Lord Jesus Christ; * * * shall be punished with destruction from the presence of the Lord, and from the glory of his everlasting power."—2 Thess. 1:8, 9, I. T.

His coming will result in resurrecting the righteous dead, and changing the righteous living, to a condition of glory, power, dominion and happiness far beyond the most sublime conceptions, and the most exalted desires of mortal man. Paul says:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God;

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and the dead in Christ shall rise first; then they who are alive, shall be caught up together into the clouds with them who remain, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words."—1 Thess. 4:16-18, I. T.

Again, he says:

"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."—Phil. 3:20, 21, I. T.

John, the beloved, bears a similar testimony concerning this glorious change into the likeness of Christ, the Lord of glory. He says:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—1 John 3:2.

From these evidences, (and there are very many other similar ones), we gather some of the many reasons why the saints take such delight in the subject of Christ's second coming.

The earth, for the last near six thousand years, has been "Defiled under the inhabitants thereof."—Isa. 24:5. It has been the habitation of evil under every form, and the theatre of crime in every phase. Its fair fields have been often crimsoned with blood by the treachery and violence of man and beast, while the four quarters thereof have been troubled by the vain babblings and tumultuous contentions of

the wicked. When Christ comes all these evils will pass away, for he will reign unto the uttermost parts of the earth, (Ps. 2 : 8; Rev. 11 : 15), and "Of the increase of his government and peace there shall be no end."—Isa. 9 : 7. Then, too, the saints will possess the earth, and reign with him. (Matt. 5 : 5 with Ps. 37 : 11, also Dan. 7 : 27 with Rev. 9 : 10 and 20 : 4-6). And, for these reason, also, let the saints rejoice and be glad that the Lord Jesus will come again.

Jesus teaches by the parable of the "Ten Virgins," that at the time of, and before his coming, "the kingdom of heaven" will be upon the earth, and, so far as its subjects are concerned, in an imperfect state. These facts should be carefully noted by the reader, because there are some who teach that the kingdom of heaven can exist only in heaven, while others teach that it may exist on earth, but not until after Christ comes in glory; and still others, that it can exist only in the heart. All these teachings are unscriptural, and the last is more, it is highly absurd. Christ taught concerning persons entering into the kingdom, but never hints such a thing as the kingdom entering into them! It is true, Christ said unto the wicked Jews, "The kingdom of God is within you;" but this was only to say that the kingdom was then among them—in their midst. All kingdoms are composed of subjects, laws, officers and authorities, with territory. All these were found with Christ and his disciples; so that Christ, with the greatest propriety, could say, even to the wicked, "The kingdom of God is within you [or among you]."—Luke 17 : 21.

Christ said, "A rich man shall hardly enter into the kingdom of heaven."—Matt. 19 : 23. And he told "The chief priests and the elders of the people," who professed great piety and religious concern, that "The publicans and harlots go into the kingdom of God before you."—Matt. 21 : 23, 31. He

further says to this same class, "The kingdom of God shall be taken from you, [i. e. from your midst], and given to a nation bringing forth the fruits thereof."—vs. 43. Again, he says,

"There shall be weeping and gnashing of teeth, when ye shall see Abraham; and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke 13 : 28, 29.

These sayings of Christ convey naturally and forcibly to the mind, the idea that "the kingdom of heaven," or "the kingdom of God," is the church, people, and government of God. With this idea in the mind, we can readily understand the saying, "The kingdom of God is at hand."—Mark 1 : 15. "I must preach the kingdom of God."—Luke 4 : 43. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."—Col. 1 : 13. "The kingdom of heaven suffereth violence, and the violent take it by force."—Matt. 11 : 12. Jesus says,

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish."—Matt. 25 : 1, 2.

By using the word "then," our Savior locates the time when the kingdom should be like unto the ten virgins. It was in the times just before, and at the second advent. The fact that there are to be foolish virgins among the wise, is conclusive proof that Christ is not speaking of the kingdom in the heavens, for, without holiness, "no man shall see the Lord."—Heb. 12 : 14. And, "the pure in heart shall see God."—Matt. 5 : 19. They who attain to a place in the kingdom in heaven, are they who "have washed their robes, and made them white in the blood of the Lamb."—Rev. 7 : 14. "And there shall in no wise enter into it [the holy city] any thing that defileth, neither whatsoever worketh abomination, or

maketh a lie; but they which are written in the Lamb's book of life."—Rev. 21 : 27. On the other hand, there may be, and *will* be, foolish and wicked persons in the kingdom of God on the earth, till Christ comes to separate the wicked from among the just. In proof of this we give the following.

"The Son of man shall send forth his angels, and they shall *gather out of his kingdom* all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; and there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. 13:41-43.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be *at the end of the world*; the angels shall come forth, and sever the wicked from among the just."—vs. 47-49.

Nothing can be plainer proof, than this last quotation, that "the kingdom of heaven" will be on the earth "at the end of the world," *before* the second advent of Christ, and that there will be wicked persons in it,—persons not prepared for that awful and trying hour. That the kingdom will be on the earth before the second advent will be quite apparent from a faithful examination of the prophecy of Daniel.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. * * * And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the

clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.

Here the kingdom is represented in its three principal stages. First, its introduction, and beginning, when its comparative magnitude is that of a stone to a mountain.

Its second stage is that of progress and development; for it "smote the image upon his feet that were of iron and clay, and brake them to pieces. * * * And the stone that smote the image became a great mountain, and *filled the whole earth.*"

The last stage of the kingdom is its universal dominion, as is seen in the last quotation. This last stage cannot be reached till Christ comes in glory "with all his saints."—1 Thess. 3 : 13. Zech. 14 : 5; the living and the dead. 1 Thess. 4 : 16, 17. Then it is that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."—Rev. 11 : 15. Then it is that he has given unto him the heathen for his inheritance, and the uttermost parts of the earth for his possessions.—Ps. 2 : 8. Then shall the wondrous promise of God be fulfilled, "But as truly as I live, all the earth shall be filled with the glory of the Lord."—Num. 14 : 21. And then, glorious day! shall come to pass the soul-cheering promise of God,

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11 : 9.

If the inquiry be made as to *how* Christ's kingdom, "the stone cut out of the mountain without hands," is to smite and destroy the image, we answer, By the preaching of "the gospel of the kingdom," among them first, after which follows the special judgments of God,—war, and bloodshed of various kinds, pestilence, famine, plague, earthquakes, tornados, with

various, and almost numberless exhibitions of wrath through the physical or natural elements; the earth, the air, fire, water, electricity, etc., will be used as instruments of divine wrath, as also will the wicked among mankind.

When light is offered by God to the nations, and they reject it, the Spirit of God ceases to strive with them, God's merciful superintendence is withdrawn from them, they are left in the darkness that they have chosen, and blindness and ruin is their doom. God will not be mocked. Whatsoever a man, or nation sows, that shall they also reap. God has said upon this point, that, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isa. 11 : 4.

John the Baptist prepared the way before Christ, and overthrew the kingdom of the Jews. (See D. & C. 83, [4] : 4.) He did it, not by the force of arms, nor by political intrigue, but by going to them with the words of life and salvation, calling upon them to repent of their evil ways and turn to the ways of the most high. They rejected his testimony. They, in their spiritual pride, followed the corrupt teachings of a blind priesthood, and God gave them up to their own evil ways, and the wrath of God finally came upon them to the uttermost. Had they believed John's testimony, they would have believed Jesus and his disciples; but, rejecting his testimony, they naturally enough rejected Jesus and his disciples. For these crowning sins God rejected them as a nation, withdrew from them his good Spirit and protecting hand, and gave them up to dissension and civil strife; to the sword at home and to the sword of their enemies; to famine, pestilence and plague; to spoil and captivity, till their nationality was lost, their towns and cities sacked and ruined, and their whole country made desolate. God

may be expected to deal similarly with those who reject "the gospel of the kingdom in these last days. He is no respecter. God has decreed that Christ shall dash the nations to pieces as potter's vessel, and "break them with a rod of iron," which "rod of iron" is clearly the word of God.—See Rev. 2 : 27; 12 : 5. Also 1 Nephi 3 : 17. In this way will the little stone smite the image, beginning at the toes, until Jesus comes with all his saints to achieve, and to witness the final triumph of the Lamb of God over all the kingdoms of the wicked.

It is said, "They that were foolish took their lamps; and took no oil with them; but the wise took oil in their vessels with their lamps." It is important to know what is signified by the "lamps," the "vessels," and the "oil." Without question, these terms are highly significant, and it is well for us to learn what idea Jesus intended to convey by them. These terms are used as so many figures, and our only safe way to reach their meaning is to learn what they mean in other parts of the Scriptures when used figuratively. "Oil" was symbolic in the times of the prophets and of the early christians, of the Spirit of God, the Holy Ghost. Hence they anointed their priests and ministers, Ex. 28 : 41; 3 : 31; and their kings, Sam. 10 : 1. 1 Kings 1 : 34; as a sign that they were especially selected by God, and entitled, if faithful, to his particular guidance and favor. Of Christ we read, Acts 4 : 31, that he was "anointed" of God; and in 10 : 38, we learn what that anointing consisted of; that, "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil." This makes it quite plain that oil, as a symbol, was used to represent the Holy Spirit. But further. John in his 1st Epistle, 2 : 20, says to the saints, "ye have an unction, [oil, or

anointing], from the Holy One, and ye know all things." Again, verse 27,

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in him."

As oil is, in one form or another, the most common light producer, it is a most fitting symbol to represent the Holy Spirit; that which imparts the spiritual light of God. The "lamps," we are confident, signify the revealed word of God. David, the Psalmist, said, "Thy word is a lamp unto my feet, and a light unto my path."—Ps. 119: 105. In Proverbs, it is written, "For the commandment is a lamp."—Ch. 9: 23. And Peter says, "We have therefore a more sure knowledge of the word of prophecy, to which *word of prophecy* ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 Pet. 1: 19. These passages are sufficient to show what is probably signified by the "lamps."

The "vessels," we hold, are the saints,—their *persons* as a whole,—body and spirit. This term is often used in the Scriptures to represent persons. We will quote a few passages in illustration. "Is this man, Coniah, a despised broken idol? is he a vessel wherein is no pleasure?"—Jer. 22: 28. "But the Lord said unto him, go thy way; for he [Saul] is a chosen vessel unto me."—Acts 9: 15.

Again:

"What if God, willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory."—Rom. 9: 22, 23.

Again:

"For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should

know how to possess his vessel in sanctification and honor."—1 Thess. 4: 3, 4.

"Likewise, ye husbands, dwell with them, [your wives], according to knowledge, giving honor unto the wife, as unto the weaker vessels, and as being heirs together of the grace of life; that your prayers be not hindered."—1 Pet. 3: 7.

Inasmuch, therefore, as the "vessels" represent the *persons*, or individual saints; the "oil," the Holy Spirit, and the "lamps" the revealed word of God, it is not difficult to learn the essential means by which the saints may be fully fitted for the coming of the Lord Jesus. They must have the word of God, the "lamp," and with it they must have the Holy Spirit, the "oil," and they *must* have it *dwelling within them*.

The word of God, without some measure of the Spirit of God by which to understand the sense of it, is precisely like an untrimmed lamp,—a lamp without oil. And in order that the lamp may be suitably trimmed, so as to give clear and steady light, the "vessels,"—the *persons* of the saints,—must possess, and furnish *only for themselves*, the "oil," the Spirit of God. Each one must have the necessary oil with which to furnish himself alone.

The fitness of the wise cannot save the foolish. The unfitness of the foolish will not deprive the wise of their salvation. The work of salvation, here and hereafter, is an individual work; and, this thrilling fact! how clearly it is taught in this parable!

As to the *necessity* for the Spirit of God to be *in*, and to be constantly *dwelling with* the saints, we may quote a few passages, lest some be found who are relying on their fellow's "oil," or who are seeking to travel by the light they had one, three, five, ten, or twenty years ago.

"And if the Spirit of him that raised up Jesus from the dead, *dwell in you*, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that *dwelleth in you*."—Rom. 8: 11.

Here we have the "oil" in the "vessel;" and Paul states it as the condition upon which the person may hope for salvation. And inasmuch as it requires this to fit one to enjoy eternal life, it can require no less to prepare one for the glorious appearing of the Son of God.

Jesus said to his disciples:

"If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."—John 14: 16, 17.

"And hereby we know that he *abideth in us*, by the Spirit which he hath given us."—1 John 3: 24.

"Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit."—4: 13.

"That good thing which was committed unto thee, [Timothy], keep by the Holy Ghost which dwelleth in us."—2 Tim. 1: 14.

These passages, with very many others of similar import, teach that it is the purpose of God, and of Christ, to dwell in the saints through the Holy Ghost continually.

"Know ye not that ye have the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. 3: 16.

"But ye are not after the flesh, but after the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8: 6, I. T.

The reader will pardon us for multiplying proof texts on this vital point, of the saints *constantly*, and *always*, possessing the Spirit of God within them, if we rightfully consider, that without the Spirit dwelleth and abideth in us we have no reasonable hope for the "great salvation." As we have said before, only that which fits the saints for full salvation, fits them for the personal, and glorious appearing of "the bridegroom."

Another noticeable point in the parable is this; that the "ten virgins" "went forth to meet the bridegroom,"

sometime before he actually came; and we can only conclude that they had been duly, and authoritatively invited, or instructed to do so. It is further evident, that none of them had such full, free, vital and living faith, as it was their privilege and duty to have; therefore they wearied in well doing. They were not wakeful, watchful waiters, but were careless, and measurably unconcerned; and so, "while the bridegroom tarried, they all slumbered and slept." This is no less than a prophetic description of the inactive, and comparatively spiritless condition of the saints while waiting for Christ's second advent. Oh, reader, how is it with you! Are you fulfilling this prophecy? Are you surfeited with the cares of this life, and slumbering when you should be watching? Beware lest you be found with no oil in your vessel, and so you be not admitted to the marriage supper of the Lamb.

W. W. B.

TO BE CONTINUED.

NEWTON.

"Nature, and nature's laws, lay wrapt in night; God said, 'Let Newton be,' and all was light."

I have heard skeptics urge as a reason for their unbelief of the Bible, that the inspired writers were ignorant of the laws of nature, that they virtually taught that the earth is a great square plain, so large that none but the Creator ever could know the size of it; that the sky is a pretty, blue curtain spread over it; and heaven is just above that curtain; that the sun, moon, and stars were created expressly for the earth, and have nothing else to do but to sweep round it every day, to please the eye and cheer the soul of man.

That Jesus, of Nazareth, was a carpenter, and yet he made no improvements in the art of building; claiming

that had he been the Son of God, he would have known how to lighten toil by doing his work in the best possible manner; and were the prophets really inspired men they would have known what we know now, and a great deal more, hence as they erred on these points there is no dependence to be placed in their testimonies of the Spirit.

These men err by thinking that the word of the Lord should teach everything that is worth knowing, and as the Bible does not teach everything, of course it is not the word of the Lord.

I have no wish to criticise the illustrious gentleman, whose name heads this article, but will briefly say that notwithstanding he unfolded the book of nature, and read volumes which before his birth were sealed to men; though he could by the aid of the telescope and other powers which God had given him, solve many great problems of matter, and, figuratively speaking, tread familiarly among the stars, he erred by thinking he could by so searching find out God. Hence his idea of the Creator, infinite, unextended, without body or parts, yet infinite in every part; all eye, all ear, all hand, all foot, is so sublime as to be absolutely ridiculous. He evidently read the book of nature more correctly than he read the scriptures, or he would have known that man was created in the beginning in the image of God; and however much of symmetry and beauty he may have lost by the fall, he still retains so much of the image of God that when his exact likeness was upon the earth he was called a man. How Bible believers can adopt it into their creeds of faith that God is without body or parts, when the Redeemer who had body and parts, and arose bodily into heaven, was so exactly like his father, that himself said, "He that hath seen me hath seen the Father," is a greater mystery than I can understand, or themselves explain.

To reject the testimony of such men as Newton concerning the material world, or things which do appear, because he was not able to find out God, or the things which do not appear, strikes me as being as wide an error, (though less sinful and less dangerous), as to reject the testimonies of the prophets concerning the Spirit, because they did not teach us everything worth knowing concerning the visible universe. Let us honor all men in their several callings. To my mind, the fact that Leiverries, of France, and Adams, of England, at the same time and unknown to each other, pointed out the exact locality of the planet Neptune, determined its mass and elements, direction and velocity of motion, before it had ever been seen by any human eye, is as tangible a proof, that what the astronomer and mathematician tell us, is not mere unfounded conjecture, as the fact that the history of events which are now transpiring, was written hundreds of years ago, is that the prophets were inspired of God, and therefore entitled to our credence, or belief in their testimonies.

I have examined the theory of "Plane Facts," and though I honor him as one who thinks, beg leave to think he reasons from wrong premises. Perhaps if I would wait till he gets through, these points would be all explained satisfactorily, but I am impatient to know if the earth is an irregular plain, spread out upon the waters; what holds the water? and what does that stand on? If built on a foundation that extends all the way down, how do the heavenly bodies get underneath? Why is the distance round the earth, at a given distance south of the equator, the same as at the same distance north? Why does the earth cast a circular shadow, which can be seen on the moon during an eclipse, or if it is not the earth's shadow which eclipses the moon, what is it?

If the tides are not caused by the moon's attractions, why do the spring tides always happen at fall and change of the moon; when the sun, earth and moon are in the same line of direction, and the neap tides when the moon is at quadrature.

He has explained how a ship might sail round the earth from east to west, and it not be a globe, by comparing it to the hands sweeping round the face of a clock. The north is the center, the south the circumference, while east and west is merely the line at right angles with the north. This is good, but is it not as true with regard to the sun sweeping round it from east to west, as of a ship? If so, why do we not see the sun all the time? How can we say it rises in the east and sets in the west, for if the east and west is the line at right angles with the north, we should see the sun in the east in the morning, south at noon, west at even, and north at midnight, (if there could be such a thing as night), which is the case in the frigid zones when they have their summer. The scientific world is challenged to prove the globe theory; but if the scientific world had not already advanced arguments sufficient to convince him, I know without trying, that I cannot, for all I profess to know, I have learned from books, and from lectures on the subject. *I am not an observer*; but remembering that it is easier to point out the absurdities of another's theory than to build one free from absurdities; and remembering that those who assisted by art, learning, and taste, both natural and cultivated, have spent more years of study than I number years of life, probably know more than I do; and remembering that some will read the "plane" theory, who like myself, have not opportunities for an extensive scientific research, I will endeavor to remove a few of the mountains of absurdity from the globe theory.

First.—After the hull of a ship has disappeared at sea, by viewing it with a telescope, it is brought again in sight.

Second.—the north pole star has been seen south of the equator.

Third.—The moon has been seen to rise eclipsed before the sun set.

All of these are explained by the laws of refraction, that light passing obliquely from a rarer to a denser medium, is bent, or refracted, and proceeds in the denser medium less obliquely, or from a denser to a rarer medium, being refracted, proceeds in the rarer more obliquely. This can be illustrated by placing a piece of metal in a bowl in such a position that the edge of the bowl will just hide it, then without removing the eye, pour some water into the bowl, the metal will appear to rise so that it will become visible.

No one claims that the telescope has power to penetrate a mountain of water, but that being composed of gems and crystals, or substances of very high refractive powers, bend the light reflected from distant objects toward the observer's eye. In this way a ship, which to the naked eye is hull down, by the aid of the telescope, may be hull up; and in this way the pole star may be seen south of the equator. Added to this the fact that the north pole of the earth does not exactly coincide with the pole star, but is inclined slightly; and bearing in mind the refraction of the atmosphere which causes the sun to appear before it has actually arisen, and detaining its beams after it has actually set; and also light being eight minutes in coming from the sun to the earth, and from the moon not two seconds, and that the moon having no atmosphere, does not refract either light or shade, it does not disprove the earth's rotundity, or that the moon is eclipsed by the earth if the moon should rise eclipsed half an hour before the sun set.

If the moon were a ball of burnished silver, or even a sheet of water. If a globe, it would doubtless reflect the sun's light from a point, and it would be the same kind of light it received from the sun; but being a body in many respects similar to the earth, it does not reflect from a point any more than a ball of yarn reflects from a point; and as it is not a mirror it absorbs part of the rays and reflects a part. It has no vegetation, no ocean, and probable has a pale yellow soil, (as mars is supposed to have a red soil), and the light it sends to the earth is therefore pale. We see all things, not themselves luminous, by the light which they reflect, and yet we see reflected from the different objects, not only the prismatic hues, but also an almost infinite variety of shades and combinations of hues.

We are told that the moon does not revolve on an axis of its own, any more than a calf revolves on an axis of its own, when held by a string, and made to run in a circle round a boy, who may be playing with it. No one claims that it does; but a calf does revolve on an axis of its own, and in precisely the same time that it revolves round the boy who is thus sporting with it.

Astronomy is doubtless an exact science, but not one claims a perfect knowledge of all phases of that science. If they did it would be an end of all further investigation. And be it further remembered, that it is only in very elaborate works of the very learned which even approximate toward perfection.

To my mind the appearance of brilliant and variegated light on the moon during a total eclipse, no more proves that the moon is not opaque, than the appearance of the Aurora Borealis proves that the earth is not opaque.

MORMONIA.

All cruelty springs from weakness.

PREROGATIVES AND DUTIES OF THE PRESIDING AUTHORITIES.

In the wide spread condition of the church in this and other lands, circumstances occur, and events incidental to such a situation transpire, which evince a lack of understanding of the true spirit of its government, on the part of some of the local authorities, regarding their relationship to the body as a whole; her general authorities, their prerogatives, rights and duties. This we presume has grown out of the fact, that in times past, there was such an assumption of power and perversion of its intention, that some of those who have watched the effects have now passed the line of moderation intended, and appear restive under any restraint, beyond the opinion of their own immediate rule.

Consequent upon this, it now appears to have become a necessity, that some of those various relationships should be canvassed, defined, and understood; more especially with respect to the general presiding authorities, both traveling and local. In some cases they seem to be but vaguely comprehended, even by the parties who exercise the functions they are called upon to discharge. Therefore no marvel if others misapprehend and mistake.

In a land like ours, having a constitution and laws based upon the broadest platform, consistent with the safeguards necessary for the well-being of society, every person looks with a jealous eye upon the least attempt to infringe upon his or her rights, whether those rights be supposed or real.

The scrutiny exercised, and independent kind of speech exhibited in the political arena; which may be right in its place, has introduced itself in a degree among some of our local officers; but such a tone is utterly at variance with the spirit and genius of revealed law; the law of the kingdom of God among men.

Their practice must not govern in our case. The civilian is entirely guided and bound by the letter of their written law and statutes; from the fact that their entire code is taken for granted to be the emanations of the minds of men only. Therefore the right naturally exists to canvass, demur, and resist any supposed encroachment upon their independence, not specifically in that law surrendered; this naturally grows out of the admitted fact, that the law of man is an imperfect rule; hence its continued change and amendment.

This is not the character of the law of God. It is neither subject to change nor amendment; and whatever rights were in that case surrendered, were so given up in the eternal world, for the individual and general weal; therefore past recall and remains fixed as the pillars of heaven.

Neither is that law restricted to the letter thereof, in its intentions and import; it enters into the thoughts and purposes of the heart, is lodged there, and in the mind, with all those who have entered the new covenant; consequently not all written with the pen; nevertheless, is equally binding in its intentions, as that which is written.

From the failure to realize and apprehend these facts, grows the enquiry, "Where is your law for that," even when the emanation forces itself from the very spirit and principle of the covenant with all the plainness conceivable; truthful in the very nature of things.

This is recognized in the revelations; and the Lord commands us,

"To teach one another the doctrine of the kingdom; teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly, in theory, in principle, in doctrine, in the law of the gospel, in all things pertaining to the kingdom of God; that is expedient for you to understand, of things both in heaven and in earth, and under the earth."

—D. & C. 88 : 21.

Yet to hear some converse upon the

subject, it would be imagined that there is neither theory nor principle growing out of it, all that they seem willing to recognize, is the plain letter of the law, that which is in print.

Self evidently, one of the principles it is expedient for us to correctly understand, is the government of the church; and this especially appertains to the authorities, general and local, and their relationship to each other; for exclusive jurisdiction exists in a degree only anywhere, absolutely nowhere, as some seem to understand.

We are members one of another; the head cannot say to the foot I have no need of thee, nor the hand to the eye, I have no need of thee; as Paul says, "the body is but one member, but many;" so also is the church.

Respecting authority; my purpose is to present my own views, with an idea of eliciting those of others, respecting the various departments in the organization of the kingdom of God upon the earth; with the desire of directing a more general consideration to the subject; the form and unity ordained of God, in this the times of the restitution of all things spoken of by all the prophets since the world began.

The executive officers of the kingdom exist in their general and local divisions. The local, into branch, district, and conference authorities; their officers having jurisdiction in their own immediate region, but subject to general church law and authority.

The general church officials are also divided into general and local authorities. The higher local organizations consists of the high councils at the seat of Zion and her stakes; these constitute courts of appeal, and have also the general supervision of their own immediate localities. Their organization consists of twelve high priests, ordained to act as high counsellors; a president and two counsellors, forming a quorum at Zion, or one of the stakes;

and at these stakes are also local bishops at the head of the lesser priesthood, whose spiritual duties are those of judges in Israel.

The principal divisions of the church authorities are: First, the president of the high priesthood over the church and his two counsellors. These constitute the first quorum of the priesthood, and hold the right of presidency in all general conferences and councils wherever they may be in all the world, in the high councils of Zion and all of her stakes, constituting the head of the church; through which agency the law and commandments to the whole church are revealed; and they receive their appointments by revelation, which is pointed out in the law of lineal descent; the president, if eligible, is by birthright the legal heir, and in that case must be of the seed of Ephraim; but to give validity to his office, he must be chosen and ordained by the body over which he is called to preside; and in virtue of that anointing, "becomes his duty to be like unto Moses, yea to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church."—104: 42.

Here I wish to remark upon, to me, a modern custom, which has obtained in the church I know not how; in reference to the president and his counsel. It has become a practice at the opening of every session of the general conference, for some one to propose that Joseph Smith preside at this conference; and so of his counsel; and it is supposed that they preside in virtue of that election. The absurdity of the practice appears from the fact, that it is not only his prerogative and right, but his duty, in virtue of his calling, as the president over the high priesthood of the church. Such proceeding gives him no additional right. He holds that authority as we believe by appointment from the heaven, and confirmed by the general assembly of

the spiritual authorities of the entire church; and if he possessed no other claim, having been once chosen to preside in the general conference, until that conference adjourns, "*sine die*," he is president of it until that time, be it months or years, unless legally removed. Whereas the conferences of the church have hitherto been adjournments from time to time, hence the anomaly of the course. I have inquired respecting the matter, but could not learn its origin. No person thinks it necessary in the case of a president of a branch that he be nominated and voted to preside, before he can proceed to business every time the branch meets; neither is it deemed necessary that the speaker of the congress or Senate, or any other similar body, who elect permanent presidents, that at every reassembling of the body, an election should take place, to authorize those men to take their stations in the assembly.

"But," says one, "the covenants point out such an order;" it says, "My servant Joseph shall be appointed to preside over the conference by the voice of it."—27: 4. We do not believe that rule had any application after he had been ordained to the presidency of the high priesthood over the church; previous to that anointing it may have been proper, but in the nature of the case not afterwards. It is now uncalled for and out of place. Until the incumbent become intelligible the practice is out of order.

At the hour appointed, the president can take the chair and call the assembly to order, or appoint some one to do it, and open the meeting. But in case he has not arrived, the *highest authority present* can call the meeting to order and proceed, as the case may be. This may be considered by some, as reading the president a lecture, be it so, I take it for granted he understands all about it, but hesitates until the door is opened by some one else rather

than himself. Who that attended the general conferences, or high councils, heard the seer voted to fill the chair; he did it always by virtue of his office—his right.

The rule that the *highest authority preside*, in council or conference, appears from the writing of Z. H. Gurley, the apostle, to have been a matter of revelation to the saints, in their deliberations in conference, regarding the reorganization of the church. The question of right to preside, was a subject of consideration, when the following revelation was given:

“Verily thus saith the Lord, as I said unto my servant Moses, see thou do all things according to the pattern, so I say unto you. Behold the pattern is before you. It is my will that you respect authority in my church, therefore let the greatest among you preside at your conference.”

And in his history he further says,

“It had become a law unto us that the one holding the highest priesthood should preside.”—*L. D. S. Herald*, vol. 1, pages 55, 66.

The rule regarding presidency observed in the days of the seer, we understand the saints are by the above revelation to continue to practice.

This settles the question of prerogative of right regarding the presiding authorities throughout the church.

The next general presiding authority is the quorum of the twelve. The law reads:

“The twelve are a traveling and presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeable to the institution of heaven, to build up the church and regulate all the affairs of the same in all nations.”

On the 14th of February, 1835, the quorum of twelve was organized at Kirtland, Ohio. At a grand council held May 2nd, same year, same place, Joseph Smith, jr., president, it was decided:

“That it would be the duty of the twelve when in council to take their seats together according to age, the oldest to be

seated at the head, and preside at the first council, the next oldest at the second, and so on until the youngest had presided, and then begin at the oldest again, &c.

“That the twelve will have no right to go into Zion or any of her stakes, and there undertake to regulate the affairs thereof, where there is a standing high council; but it is their duty to go abroad and regulate all matters relative to the branches of the church.

“When the twelve are together, or a quorum of them in any church, they will have authority to act independently, and make decisions, and those decisions will be valid.

“But where there is not a quorum, they will have to do business by the voice of the church.

“No standing high council has authority to go into the churches abroad, and regulate the matters thereof, for this belongs to the twelve.

“When the twelve pass a decision, it is in the name of the church, therefore it is valid.

“The seventy are not to attend the conferences of the twelve, unless they are called upon, or requested to do so by the twelve.

“The twelve and the seventy have particularly to depend upon the ministry for their support, and that of their families; and they have the right, by virtue of their office, to call upon the church to assist them.”—*Millennial Star*, vol. 15, page 261.

But the question may arise, what are we to understand are the prerogatives and rights of single members of the twelve, when there is not a quorum; what is meant by the terms, “do business by the voice of the church.”

The authority to act in the name of the Lord is ordained of him, and when that appointment is confirmed by the general assembly of the spiritual authorities; then each and every member of that quorum holds the right of presidency in virtue of their calling, as declared by the decree at Kirtland, all preside in turn; and it requires no vote of local or other authorities to permit the exercise of that right whenever it is needed; the right of exercise is restricted; however, others hold rights as sacred and God-given as they, and those rights must be respected;

we must learn to accord to every man his position as the case may be. It is as much the duty of the general church officials to learn their relative duties towards others, as any other duty, and *vice versa*. If a man does not understand his own business, he need not expect others to respect him in his office; he will surely blunder and forfeit their respect; whereas a knowledge of his own calling will command it; and although from jealousy of jurisdictional privileges, the authority put forward in some instances may be reluctantly conceded, until they are informed; yet the light will eventually prevail with every one who prefers right beyond all other considerations; therefore let every man learn his duty, and be firm, yet kind, in its discharge.

It is the duty of the twelve, and others to communicate with the branches through their officers, aside from the rule governing the case; the courtesies of life demand it, "honor to whom honor is due," was a rule among former day saints, and as rightful now as then.

In our intercourse with each other, we must be respectful in our demeanor, and treat all kindly as becometh saints; for the spirit of God "envieth not, is not puffed up, does not behave itself unseemly."

The general church officials, in their visitations through the branches, will not, unless there exists wrong, or complaints are made, or appeals from branch or district decisions, interfere with the harmony of the churches, but as far as practicable let them regulate their own affairs; but if dissatisfaction exists in any form, then the duty of a council is unquestionable. To fail to regulate in that case, would involve themselves in transgression for neglect of duty. In doing of it he will notify the presiding officer, who has jurisdiction in the case, of his intention, and appoint a meeting of the officers of the branch, or district, as the case may be;

and the traveling councillor will sit in judgement in virtue of the authority invested in him by the general conference. That court is one of high council, and his decision must be sustained by the officers present, as in case of the decision of an elders' court. If dissatisfaction exists with the decision, the right of appeal can be exercised, and forwarded to the high council, at the seat of the first presidency, as directed in the D. & C. sec. 99. The ruling of that court must however govern in the case until reversed by legal authority.

If, in such a case, the local authorities refuse to co-operate, when called upon to do so, they debar themselves from all further action in the matter, and subject themselves to action for contempt of authority, until they give satisfaction, which may be demanded. Those who are sent out to administer the law, are also empowered to execute judgment. If the courts do not possess power to enforce their decrees, they might as well never exist; such an idea cannot be entertained for one moment; they do possess the legal ability. Justice and judgment is the penalty of the violation of the law of God, and it must be made manifest, in instances of that kind, as in all other cases were action is taken.

VIGIL.

A TRUTH, ILLUSTRATED BY A TYPE.

BY SR. ALICE E. COBB.

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22.

"FOR AS IN ADAM ALL DIE."

But how did they die? And how shall they live?

Were questions revolved in my mind;

Until a solution the Spirit did give,

By a parable simple, though blind.

There once was a king, aged, generous and wise,

His reign was a perfect success;
 Till a prince of his realm, proved a foe in disguise—
 Wrought rebellion and war and distress;
 But short was the conflict, though deadly the strife,
 The stranger was vanquished and bound,—
 Was banished with all his adherents, for life;
 Then peace through the kingdom was found.
 Adjoining the land, where the rebels were sent;
 The king now commissioned a Peer—
 To establish a colony; thither he went,
 Leaving kindred and all he held dear.
 There beauty, and usefulness, strangely combined,
 The king had great wisdom displayed;
 And the youth, quite enraptured, delighted to find
 Himself "Monarch of all he surveyed."
 A light, crystal stream, through the midst of the land
 Went sparkling, and dashing its foam;
 A mill near its head, complicated and grand,
 The Peer entered, and soon felt at home.
 Now papers and parcels received from his king
 Were scanned, till his compact was found,
 It bore both the impress of signet and ring;
 But he still to his Monarch was bound,
 The whole province was his; but the mill and the
 site,
 Though his, he could never convey.
 A patent was issued, and he held the right;
 He could build; and then give away.
 And each miller possessing, this same right in turn,
 Could give, not his own mill, but a new
 Lower down on the stream. Hence, none ever could
 spurn
 The old mill; that, the power came through;—
 I mean, that the water all passed through the wheels,
 Of the building that stood at the head.
 And this being the youth's, how exultant he feels,
 While his title, he reads, and re-reads.
 The king had relinquished all claims to the mill;
 The grain he should grind was his own;
 He might raise it, and store it, and use it, at will,
 He might grind it, or let it alone.
 He could do this, or do that; anything he desired;
 All was his, by this monarch conferred,
 Who most strictly commanded, and firmly required,
 And emphasized strangely the word;
 That no box, bag, or package, should ever be found
 In the mill, if it bore not his seal;
 But unnoticed, untouched, unopened,
 Be returned to the owner with zeal.
 "And if," says the king, "you neglect, or forget,
 To heed this requirement of mine;
 By beggars and thieves, shall your mill be beset,
 Till you unto them, it so resign.
 In the day that you do it, your grinding shall cease;
 For yours, is the mill; mine, the power;
 Which, while you are loyal, shall never decrease;
 But it may utterly fail in an hour."
 "Disobey him! O never!" the grateful youth cried.
 Was there ever a monarch so free?
 He shall see! I will make it my study and pride,
 That he's not disappointed in me!"
 His mill now was started; his bride soon arrived

To prepare for his kindred and clan.
 His king often called, and much joy he derived,—
 More a monarch, than miller, or man.
 The "Black Prince," or "Sin," as the convict was
 styled,
 Had watched him with grimace and grin;
 And inwardly swore, "Shall his mill be defiled
 And he shall be grinding for sin."
 And so when the master was absent one day,
 He cunningly smuggled a grist;
 And offered such prices for grinding to pay,
 That the miller's wife could not resist.
 She complied; and was grinding away, when her
 Lord
 Stalked in with a dignified air.
 "Base woman," he cried, with a dash at his sword,
 And a shriek imitating despair.
 She turned, and benignly presented their guest.
 "Dear husband, our neighbor, friend Sin
 You know, you quite often a wish have expressed,
 That we might do milling for him.
 He has thousands of bushels of grain to be ground;
 And see here, how promptly he pays!
 "Ah, indeed!" cried the miller, "I am glad we have
 found
 Out your name, and I'm pleased with your ways."
 Thus socially chatting, the moments flew by,
 Till the traitor declared he must go,
 When the miller perceived the stream going dry,
 And the speed of his mill growing slow.
 "Apply a tread power, ere the motion doth cease!"
 Cried Sin as he mounted his steed,
 "You will now have to move it by muscle and grease,
 Let me know if assistance you need."
 The King now arrived, looked dejected, and sad;
 For he loved the young Peer and his wife.
 Said he, "My dear son, your condition is bad,
 And I see but one chance for your life.
 My edicts are sure, and my mandates are just;
 Close the gates, for the channel is dry.
 I here have a power that will aid you, I trust;
 Which I will permit you to try.
 Your mill now has stopped; but some levers prepare
 Reverse motion, oil pivot and groove;
 By means of great caution, and constant repair,
 Now the wheels, for a season, will move.
 If the millers you've sent for, are willing to come,
 This limited power to use,
 Impart it; 'tis yours, but remember that some
 Will shortly this power abuse.
 I now go. Though you mourn, you shall not see my
 face;
 My labors are ended with you;
 No rebel can dwell in my presence. Dear Grace,
 I must bid you a lasting; adieu."
 He went; millers came; Grace built them new mills,
 Like his own, giving power and might;
 And like his, they were subject to various ills;
 Often ruined and robbed in a night;
 For sin and his minions were wicked and vile.
 At length, the old mill they surround;
 They cut it; and hacked it; and battered it, while

It fell, with a crash, to the ground.
 Poor Grace! He escaped, but stood naked and pale,
 Disabled, disheartened, and old.
 His wife, too, was there, their sad fate to bewail;
 While his children, their own could behold;
 For they, too, were millers; and each mill was built
 In the led of that noble old stream.
 Theirs, too, was the power, manufactured for guilt,
 As fleeting and false as a dream.
 The mills were all joined with couplings and spars,
 The "Tread-power," as nick-named by Sin,
 Was doled out by old Grace with his levers and bars,
 The same as though water had been;
 But he failed, and the impetus, motion, or power,
 Through the next in his line was derived;
 But his was a fountain, both bitter and sour,
 And few were the days he survived.
 And now each successor, more soon than the first
 Is assaulted by beggars and thieves;
 Is tortured, tormented, and literally cursed,
 Till disheartened, disgusted, he leaves.
 Men are mills; and their spirits are millers indeed.
 Grace was Adam; and life, the tread-power.
 Satan was sin, thieving beggars with speed
 Do our natural bodies devour.

"EVEN SO IN CHRIST SHALL ALL BE MADE
 ALIVE."

We have seen how in Adam, no flesh can survive;
 We shall see how in Christ we are all made alive.
 The King saw and pitied the fate of poor Grace,
 For his love, time nor distance served not to efface.
 There sat in his council, his dearly loved Son;
 Who said, "Let thy will, O, my Father, be done;
 But let me repair to this province of ours,
 And rescue our loved ones from Sin and his powers."
 The Father consented, assisted, and planned;
 While the Son sallied forth to that desolate land.
 But he went not alone; but there were courtiers
 angust,
 Around, and about him, in whom he could trust.
 The King now erected a mansion-like mill;
 The *fac-simile* of Grace's, ere the waters were still.
 It was built on the stream, at the old channel's head;
 Almost where the first one its shadow had shed.
 By means of long levers, strong pulleys and bands,
 This new mill was turned like the others; (by hands);
 Attached to the same, it knew only their power;
 And like them, it was subject to fail any hour.
 But the youth in his mission was hopeful and brave,
 He passed in, saying, "Your blessing I crave."
 Thus another noble, a miller became,
 Grinding only the grists, in his own monarch's name.
 Now Sin had grown old, both in years and in vice;
 But was acting as ever in wicked device.
 He had legions of servants, and lackeys, and aids;
 He made dinners, and concerts, and balls and parades.
 And chancing to spy this young miller one day,
 He resolved that his power should be taken away,
 For he saw that his kingdom endangered would be;
 Himself he dethroned, and his subjects set free;
 Unless the old King should his purpose relent,

Or he by his cunning the plan circumvent.
 At first, by pretensions of greatness, he sought
 To humble the miller and bring him to nought;
 Then by proffers of friendship and glittering bribes,
 By tempting, by menace, by taunts and by gibes;
 But efforts like these proving futile and vain,
 He resolved by compulsion his object to gain;
 So, attacking the mill with his blood-thirsty horde,
 They drove out the youth at the point of the sword.
 How cruel their torture! How bitter his grief!
 But soon the old monarch came to his relief.
 He escorted him back to his former domain,
 And crowned him a King to eternally reign.
 Now, regal his glory, his honor supreme;
 The present all pleasure,—the past like a dream;
 But the mill he had left in the hands of his foes,
 He missed it, he loved it, and found no repose;
 Till consulting a few of the millers of yore,
 They resolved to return and their buildings restore;
 They collected old fragments, reviewed old mill-sites;
 Rebuilt, reconstructed for three days and nights;
 Then the noble young King, by permit of the old,
 Re-entered his mill, though so cheerless and cold.
 It bore bloody marks of marauder's bad hands,
 Detached were the levers and broken the bands;
 The tread-power had ceased, and exertion would fail
 To revive it again, with its couplings so frail;
 But the gearing was there, and the mill, like a tower,
 Stood perfect and whole, lacking only the power,
 An abundance of which was reserved in its place,
 By him who once granted, then took it, from Grace.
 As it was now, the young King's, by merit and gift,
 He ordered his servants the flood-gates to lift;
 And, lo! a pure, sparkling, life-giving tide
 Rippled over the turret, deep, swelling and wide;
 Which, falling direct on the wheels of the mill,
 Its pinions and valves could no longer stand still.
 First a tremor, a flutter, a whiz, then a whirl;
 And the cordage of life did it quickly unfurl;
 Which was borne on the breeze, like the flash and
 the peel,
 That the watchful and ready its motion might feel;
 And each anxious comrade, whose mill was repaired,
 And attached to the first one, its triumph now shared,
 And in time, every mill that has been, or may be
 Built in this channel, will also be free
 To receive this same power; though 'tis never ap-
 plied
 Till that of the tread-mill has fully been tried;
 Which will keep up its motion as long as it can;
 But fails, leaving the mill, O, so useless and wan,
 That the miller deserts it with sadness and sighs;
 He mourns for its pleasures, but broken the ties
 That bound him; and now all life's joys he foregoes,
 While his mill's in the hands of his friends or his foes.
 Adam saw it and mourned, but 'twas all he could
 give;
 So through him every miller must die, and not live;
 But through Christ, our Redeemer, comes power to
 revive,
 And each wretched miller shall be made alive.
Soldier Valley, Iowa, July 23, 1872.

True Latter Day Saints' Herald.

PLANO, KENDALL CO., ILL., SEPTEMBER 1, 1872.

JOSEPH SMITH,

EDITOR.

LET the attendance at the fall conference testify of the good faith and intelligent trust that we as a people have in the good cause of the last days. Mr. Parks has again tendered the use of the ground where the conference was held last year, to hold conference upon this fall. Those who go ought to respect themselves enough to refrain from doing any damage to the trees or ground. We suggest, as necessary, that there be a more careful use of the hay which is usually prepared for the use of teams. There are large quantities wasted every year; and if the session should prove to be a long one, many lack before it is over. It would be well for the committee to stake out the actual meeting ground, and fix in proper openings for passing in and out. Keep all carriages and wagons out of those bounds, and by corralling the teams properly they will not be so annoying as they have sometimes been. A hint is all we deem necessary.

STUMBLING STONES.—WHAT ARE THEY? WHO PLACES THEM?

[CONTINUED FROM PAGE 466.]

Two prominent brethren hold different views respecting the atonement. Each insists that he is right. With themselves there is no trouble; they are good friends, have no quarrel, nor hard feelings; but their views are known, the difference of opinion existing between them is known, and there are many to whom this difference is a "rock of offence," a "stone of stumbling." Say they, "These men ought to agree, surely. There should be no difference of opinion between them." It is not because of the importance or non-importance of either view expressed; but it is the idea that they should fail to agree.

One very huge and prominent stone of stumbling to some that are without and many that are within, is Sisters Turner, Flout, Scissors and Tongue are tolerated in the church; "everybody knows, or ought to, what their character for truth, sobriety and morality is." Because they are not dealt with and expelled is a rock of huge dimensions, and lies near upon the centre of the path, and it must be that until it is removed, there can be no growth for us.

We might continue to enumerate but think it needless; these instances mentioned by us are enough to show what we mean by stumbling stones.

Those who place these various stones in the way are some of them unconscious of any evil intent, or design to do wrong; but are also so set, many of them, that when they make the discovery that they have placed a stumbling stone in any one's way, they exculpate themselves by saying, "he had no business to stumble;" or, "if he had been more careful he would not have stumbled;" or, "if he had not been guilty, he would have had wisdom that he should not stumble." All of these expressions have one foundation, the want of a proper appreciation of the conditions of life under which our fellow-men are striving to do good.

It is not probable that in any of the cases enumerated by us, that the persons by whom offences came, none of them supposed that any injury could arise to any one from what they did; but injury was done, and that injury still remains. Now, how shall stumbling stones be removed from the path? Who will tell us?"

BR. D. S. MILLS writes encouragingly of things in the Alameda branch, of California, and says: "Br. Joseph C. Clapp is about to start on a mission to Utah. Br. James Gillen and family are on the road to Montana. Probably more tithing will be paid by saints in California this season than formerly. The necessity of it is beginning to be realized by us."

BR. JOHN HANSON has been preaching at Wilmington, Braidwood, and Wilton Centre, Illinois, with good results. Br. Hanson is a young man of good promise. He is well liked by the saints where he has been traveling.

BR. A. D. BOREN, writing from Salt Lake City, says: "We will leave the City for the north settlements, and if the Lord will, return and renew our conflict. An able ministry would do much good here."

THOMAS W. SMITH is appointed Traveling Book Agent for the Southern Mission. Address, Brewton, Escambia Co., Alabama.

LETTERS received from Br. Forscutt, mailed at Glasgow, Scotland, indicate that Br. Patterson and he had arrived safely.

Correspondence.

KEWANEE, Ill.

Dear *Herald*:

To ease the mind, by way of telling your readers my little tale of love concerning the movements made for the onward rolling of the Master's latter day work, I take the pen with a wishful heart,

that the good Spirit may direct it, enabling me to convey cheerfully such matter that may result in the general good of Christ's spiritual edifice—the church.

We that profess to have put on Christ at the waters of regeneration, have all our missions or callings assigned us. Some of us, it is true, are weak and feeble in our abilities in the great struggle of reclaiming poor down-trodden Zion from the

mazes of the priesthood's apostasy; nevertheless, being satisfied in our minds, and that beyond a doubt, that the Almighty and the soul-loving Savior who has called us to his kingdom, will stand by to assist us, we are encouraged to press on, with the exclamation from the heart when in trouble, "Father is at the helm, what cause have we to fear." Such I can say, from observation and feelings, are as near as I can understand, the true state of things in general in this little branch of the church—Kewanee; though some, it is true, at times get their hearts soured, spirits crushed, from causes and effects; not noticing rightly the purity of motives, prompted the movers of such causes. O that we may be blessed with more charity for one another—walking worthy the vocation wherewith we 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—keeping our bodies free from the evil practices of the world, that the Lord might work in and through us, for the good of his cause, so much despised by the populace.

When we strive in humility to walk the narrow way, the powers of heaven are bound to our assistance; in dreams, visions, prophecy, tongues, interpretation, healings, and I may say all the miraculous powers of God needed in the mighty struggle for celestial bliss.

The branch officers, most of them, are trying to keep Zion's weal from danger by vice, evil speaking, backbiting, hardness of heart, and the like; whilst others of the brethren are out recruiting, hunting for volunteers to help push onward the kingdom to victory. Laboring among the latter, I discover that prejudice fetters the minds of the people against us; so that the preaching of a few times has but very little tendency to remove it.

The elders of Israel should visit their houses, and enter into fireside chat with them, throwing off all false dignity, sitting and listening patiently to the preju-

dicial slander they may try to heap upon us, and in the spirit of mercy and love for the salvation of their souls; and endeavor to show them in meekness the folly and unfairness of their way of judging, (without knowledge), what we purport being the truth.

I find this, dear *Herald*, one of the best of ways to get at the hearts of the people, and removing their prejudices. I believe that this method of trying to save souls, will ere long be more freely pursued. In the days of Christ, he commanded his disciples to do so, going from house to house, city to city, bearing their humble testimony, and doing good to all, believer and unbeliever, overcoming evil with good; and this commandment has again been renewed, with, if possible, greater force.

J. D. JONES.

NEW ALBANY, Kan.,

July 15th, 1872.

Br. Joseph:

There as been some inquiry by the saints about this country.

Kansas has always been considered by those who know but little if anything about it as being "Drouthy Kansas." I have had ten years' experience and I have never seen in any state better crops than have been grown here, I came with my father to the state in 1860; that year was a failure in some parts of the state, but since that time there has been no failure of crops. In 1869 I left the state and went to the north part of Missouri. I stopped there one year, crops failed there; I sold my stock of goods and moved to southern Iowa stopped there one year, crops failed there; I sold my stock of goods and took the back track, arrived in Howard county Kansas, in May, 1871. Men that have had their farms open for four or five years have harvested eighty bushels of corn per acre. This land has only been open for settlement about five years. I settled here June 6th, 1871; I gave one hundred and twenty dollars for my claim; no breaking nor fencing.

I now have thirty acres fenced, twenty three broke; a good hewed log house eighteen by twenty, hewed log smoke house; good well of water and an orchard. Not having any breaking nor fencing done last year, I rented one acre and sowed with buckwheat all the crop I have raised since I have been here. I now have twelve acres corn on last year's breaking, four acres sod corn, three acres wheat in the stack. I had owned my claim about six months when I refused three hundred dollars for the unimproved eighty.

The reason I have made these statements is to let the saints know we are trying to earn our bread by the sweat of our face if we are here alone, separated from the society of the saints; also to show that any one who wishes to settle here if they will work they can do as well here as any other place. The land is being taken up very fast; all who wish homes in southren Kansas must come soon, come in time to put up hay and save some expense.

W. S. LOAR.

PLEASANT Rcn,

Pottawatomie Co., Kan.,
August 12th, 1872.

Br. Joseph:

On the 5th day of March I left Iowa and started to the wilds of southern Kansas, and after a trip of nineteen days' duration, I arrived in Sumner Co., and soon took a claim, and commenced frontier life.

As soon as I arrived there I made known my religious principles, and began to advocate the same in the social circle. Then I sent to the *Herald* office for some books and tracts which arrived just before my first attempt to preach in Kansas. I took some tracts with me and gave them away. I spoke to a large and attentive audience, and was aided by the Spirit.

Can some good elder come down and assist to carry on the work during the coming winter. Praying for the welfare of Zion, I am, as ever, your brother in Christ,

JOHN SETH WEEKS.

On Board the "Australia,"
July 24th, 1872.

Br. Joseph:

We are in sight of "Ould Ireland," and quite a jolly lot of Irishmen with us looking with great anxiety to a few hours hence when they hope to land at Moville for Londonderry. We have had a good passage. John is as tough as a brick, so far as sea water can affect him. Amy and I, and a majority of the passengers have cast up accounts several times, and made our deposits in the great Fish Bank—it may be as usual for stockholders and runners to devour.

We expect to reach Glasgow to-morrow morning. If Br. Gavin Finlay meets us there, and he has made an appointment, I shall stay over Sunday; otherwise will take boat for Liverpool, and thence to Leicester. Br. John thinks of going to Edinburgh to try and find his brother, and then down into the north of England. Address him care of Nicholas Lockey, No. 125, Front street, Leadgate, Durham, England. Yours in hope,

M. H. FORSCUTT.

OAK TOWNSHIP, Mills Co, Iowa,
July 20th, 1872.

Br. Joseph:

I take my pen in hand to write a few lines, and give you an account of my travels in the ministry since May 13th.

I left Br. Britain's and stopped at Silver Creek over night, then went on to Wheeler's Grove, and stopped at a M. Starts. It rained, and he invited me to stay with him. I did so, and found him to be a fine man, and a professor of religion, his wife also belonging to the Methodists. I preached to them, and gave them some tracts to read; prayed with and for them, and left them in tears. They said they were acquainted with some of the saints at the Grove, but did not care to go and hear them preach, they were good neighbors, but were not very zealous in the work, and wanted some one to come and preach to them. I then went on to Br.

Graybill's son. He lives two miles out from the Grove. He and his wife were glad to see me and told me I was welcome to come and see them any time and stay with them. Went on to Lewis, a Mr. Groosby wished me to come and preach in his school-house; said his father was an old saint, but had not said much about it for a good while. I stayed at Whitneyville at Mr. Holliday's, and was well used. I gave them some tracts, and they wanted preaching in their school house.

There seems to be a great call for preaching most everywhere I have been.

I stopped at Fontanelle, saw Br. Briggs Alden and Br. L. A. Chafa; had a good time, the Lord blessed us with his Spirit, and thank God some can bear testimony to the work, for they know it to be true. I left them in good spirits and strong in the faith, and went to Des Moines, preached at the home of Sister White; then went to the conference and preached to the saints there; was asked to go to Warren county and preach, did so, had a good time, and was opposed by four Christian ministers.

June 7th, I preached in Switzer's school-house Friday night; at John Smith's house on Saturday night, the 8th; on Sunday, 9th, at Switzer's school-house, at 10:30 A. M. and 7:30 P. M.; then on Monday, 10th, I baptized John A. Smith, and preached at night at Rufus Putnam's house, confirmed, and blest three children; 12th, I preached at Switzer's house; 13th, I preached at Hartford; on the 14th, at Switzer's school-house; and on Saturday night, 15th, at Hartford; Sunday, 16th, preached at Switzer's at 10:30 A. M., and held meeting at Br. John Smith's, at five P. M., and in the evening preached at Putnam's house; four preachers to oppose, all good christians; if not, they ought to be. Monday, 17th, preached at Loan's school-house; Tuesday night, 18th, I preached at Mr. Roberts' school-house, and had full houses all the time. I was asked to preach in Carlisle. On the 19th, I went to Des Moines; Saturday night,

22nd, I preached at Br. Vice's house; Sunday, 23rd, baptized Avis Howard, and confirmed at 10 A. M.; Sunday night, I preached in Des Moines, had a good time; Monday night, I preached at Br. Blakesley's house. The Lord did bless us with his Holy Spirit. Tuesday, 25th, preached in Saylorville to a full house; Wednesday night, 26th, at Des Moines; Thursday, 27th, at Altoona; and on Sunday, the 30th, baptized three and confirmed them. Monday, July 1st, I preached at Brother Blakeslee's house, had a full house; and on Tuesday, 2nd, baptized two more and confirmed them, and blessed two children, and a number more gave their names for baptism. The work is on the gain in the district. On the third I reached home. Preached at Des Moines, at Sister White's, on Tuesday night, 2nd. On Sunday, the 7th, preached in the Union branch, and on the 14th, two were baptized by Br. Rasmus Campbell. They were confirmed by G. E. Deuel and Wm. Britain. The Lord is good to me, and I try daily to serve him. Pray for me. Your brother in Christ,

GORDON E. DEUEL.

WEST FORK, Crawford Co., Ind.,
Aug. 3, 1872.

Br. Joseph Smith:

I baptized two at Scottsville, ten days since. It has been so extremely wet and hot since July 11th, that I could not hold meetings with regularity or success. We now have it more cool and dry, and we hope to make better progress. There is getting to be a large amount of sickness all through this and adjoining counties, mostly of a billious type.

I came to this place on the 29th of July, and returned here this morning from a trip into Perry county, where I found eight or nine old English saints, and learned of more. Owing to previous arrangements I could not stop to preach among them as they desired, but hope to arrange to have one or two elders sent to labor in their vicinities. I have no question but what they will soon unite with us.

We held meetings on Saturday night, and twice yesterday. Attendance was large, and very attentive. We baptized two yesterday, and numbers more seem almost persuaded. We go to-day to Scottsville to hold meetings at that place.

August 6th.—Reached Br. J. G. Scott's last night, and found letter from Br. Ralph Jenkins. He writes very encouragingly of the prospects in Jefferson county, Indiana. Says many are anxious to hear, and wants me to come, or send some elders there to labor.

I fear there will be much sickness all through here this fall, as it has rained hard for twenty days, and is now dry and warm. Yours in Christ,

W. W. BLAIR.

VIOLA, Richland Co., Wis.,
July 17, 1872.

Br. Joseph.

I had the pleasure of baptizing three into the body of Christ, two on last Sunday, and one on Monday, near Spring Valley, Richland Co., Wisconsin. They are heads of families, brethren firm and true. Some more are convinced of the truth of the Latter Day Work, and will no doubt be with us ere long. The leaven is working slowly but surely. I have introduced the same into several new places lately.

Br. Bronson also baptized at this place, on Sunday, the 7th ultimo, three daughters of Br. Samuel Wallace. My love and respect to you, and all the saints in Plano, and everywhere.

Ever remembering past kindnesses, I remain your humble brother in Christ.

CARL W. LANGE.

VIRGINIA CITY, Montana,
July 24th, 1872.

Br. Joseph:

I am looked on as one of the scattered saints on the hills. I am near seven thousand feet above the level of the sea. My wheat is looking fine. I have one hundred and sixty acres in grain. I com-

menced farming on one acre of land in 1865. My means were short, and it seemed hard for me to get a start, yet I was not discouraged; but continued to labor till I obtained five acres. I made that like a garden. I had many visitors to see me, who were much amused at my garden so far above the level of the sea.

JOHN TAYLOR.

LAWRENCE, Van Buren Co., Mich.,
August 15th, 1872.

Br. Joseph:

The good cause is onward in this part of the vineyard. Br. H. C. Smith baptized two more into Christ last Sunday. Letters will find me in care of H. C. Smith, box 3, Decatur, Van Buren Co., Michigan. Best regards to all in the office, as ever yours,

E. C. BRIGGS.

GREEN CENTER, Noble Co., Ind.,
July 31st, 1872.

Br. Joseph:

By the blessings of the Lord the ice is broken here. I had the pleasure of administering the ordinance of baptism to two here yesterday. There is also others looked for, ere long. We hope to see a good work of the Lord done here. I am preaching twice on the Sabbath days, with occasionally a night meeting.

C. G. LANPHEAR.

COLDWATER, Branch Co., Mich.,
July 17th, 1872.

Br. Joseph Smith:

On Friday, May the 10th, I left home, Versailles, for Coldwater, Michigan; where I arrived on the 11th, to meet with kind brethren.

The saints here appear to be rooted and grounded in the faith—not a whit behind any that it has been my fortune to meet.

Quite an inquiry is manifest upon the part of some who have not united with the church, which was awakened by the preaching of last winter, by Elders, Briggs, Baily, and E. L. Kelley. Outsiders say, "The best citizens have joined, or are favorable to the saints."

I remained in the branch about three weeks, holding meetings and visiting the brethren; and on the 30th, in company with Brn. Look and Baily, and Sisters Frank Baily and Lock, I started to attend the conference to be held at Hopkins, the first of June.

At the conference there were representatives from most of the branches in the district, all of whom appeared to be inspired with the spirit of the cause. Peace and unity characterized the session, and while there was no great manifestations of Spirit power, as some are often wont to see, yet a calm serenity prevailed over the assembly, that made all feel that God ruled in their midst. The saints rejoiced that they were called to engage in so glorious a work.

To the praise of the Michigan saints, they have resolved that if the word is not preached, the blame shall rest upon the ministry. For they are determined to aid, not only with faith and prayers, but with might and means, to the end that the gospel may be sent to every hearing ear in the district. This is a move in the right direction. Who will emulate her.

June 14th, Brethren E. C. Briggs, H. C. Smith, E. L. Kelley and myself met at Coldwater, and on the 15th and 16th held meetings in the branch. They were well attended, and the people appeared edified and pleased. Quite a number are convinced of the truth of the work, and purpose uniting with the church at some future time.

Meetings were continued in this, and adjacent neighborhoods, with interest and good effect, until Saturday, the 22d, when we commenced a series of meetings in the city of Coldwater. Notwithstanding we went to some pains to advertise, the attendance was small, yet good was done. Superstition and bigotry, like a cloud, seems to envelop the town. And the inhabitants cry, "All is well in Zion."

July the 3rd, E. L. and myself were left to continue the meetings alone, and on the 12th, we made a visit to Indiana and

Ohio. We held a few meetings in Indiana and although it was harvest time, there was a good attendance. Much interest was manifest, and we promised to return again at our earliest convenience. In Ohio, we met an old brother by the name of Jason Welton. He resides in Williams Co., P. O. Nettle Lake. He joined the church in an early day, and was acquainted with the leading men of the first organization. He still retains a love for the faith, and esteem for the men who toiled to maintain it.

The way is fast opening up for preaching in this part of the district. The omens are encouraging at the present, for this and surrounding communities. The saints are cheerful and alive. We, too, feel confident of success—encouraged in the work. WM. H. KELLEY.

Conferences.

Alabama and Florida District.

Minutes of Coldwater Conference of Alabama and Florida District, held in Coldwater branch, Santa Rosa Co., Fla, July 5th to 7th, 1872. Elder L. F. West chosen to preside, T. W. Smith, by request of president, was chosen to act as adviser or counsellor. Elders A. J. Odom and W. W. Squires elected clerks.

Official members present: seventy, T. W. Smith. Elders: L. F. West, I. N. Beebe, W. T. Speir, S. G. Mayo, B. L. West, Jas. Calhoun, Alexander Kennedy, J. N. Hawkins, J. J. Cooper, W. W. Squires, A. J. Odom, M. B. Ellis and Jno. H. Givens.

Priests: Green H. Shell, Wm. West, Samuel G. Henderson, T. D. Sanders, D. O. McArthur.

Teacher: Scipio Speir.

Deacons: Isaac Hansen and Sandy Speir.

Saturday. *Branch Reports.*—Evening Star, Escambia Co., Alabama, seventy, T. W. Smith; elders, S. G. Mayo, L. F. West, W. T. Speir; Priest Green H. Shell; Deacon Sandy Speir; non-official members 62; 6 baptized—14 by error in previous report—2 excommunicated. Present total strength 68. S. G. Mayo, president and Secretary.

Santa Rosa, Santa Rosa Co., Florida, Elders Benj. L. West, James Calhoun; Priest Wm. West; Teacher John Blocker; Deacon John Atwell; 19 lay members, 2 removed by letter, 3 excommunicated. Present strength 23. Benj. L. West, pres.; Wm. West, clerk.

Coldwater, Santa Rosa Co., Florida, Elders Alexander Kennedy, John N. Hawkins, Isaac N. Beebe, A. J. Odom; Deacon A. Odom, Sr. Elders acting as priest and teachers. No loss nor gain in membership since last report. Alex. Kennedy, president; A. J. Odom, clerk.

Mt. Olivet, Santa Rosa Co., Florida, Elders M. B. Ellis, J. J. Cooper, W. W. Squires; Priests S. G. Henderson, Thomas D. Sanders, — Harrison; Deacon J. Richardson; 42 lay members, 8 baptized, 3 excommunicated; present No. 50; Sunday School 3 teachers, 9 scholars. M. B. Ellis, president; W. W. Squires, clerk.

Antioch, Baldwin Co., Alabama, Elder, John H. Givens; Priest, James Faulk; 11 members, 5 added by baptism, 1 by vote; present number 15. John H. Givens, president; James Faulk, clerk.

Unity, Santa Rosa Co., Florida, Teacher Scipio Speir; Deacon Isaac Harrison; lay members 11, 2 baptized; present No. 15.

Pond Creek, Santa Rosa Co., Florida: Elijah Ard, teacher; lay members 11, 1 removed to Antioch branch; present No. 12. Branch organized June 3rd, by Elds. T. W. Smith and A. J. Odom.

Lone Star, Monroe Co., Alabama, no official report for three conferences. W. J. Booker, president at last report.

Orange Hill, Washington Co., Florida, J. C. Jordan, teacher; other officers unknown to reporter; no report for three conferences.

Elders' Reports.—M. B. Ellis, James Calhoun, A. J. Odom and Isaac Beebe reported having labored. J. J. Cooper had baptized 2, John H. Givens 3, L. F. West 4, T. W. Smith 20, and organized one new branch. Reported increase in district since last conference 29.

Elders T. W. Smith, S. G. Mayo, Isaac Beebe were appointed a committee to revise "Order of Business;" committee reported the following: After organization of conference, this order should be observed when practicable.

1. Reading of minutes of preceding conference.
2. Unfinished business of preceding conference.
3. Report of committees appointed to report at the succeeding conference.
4. Examination of points of doctrine

and church order whereupon any difference of opinion may be held.

5. Introduction of new business of a general character.
6. Report of elders.
7. Report of branches.
8. Appointment of missions.
9. Recording the officers present.
10. Voting to sustain church authorities.

11. Adjournment.—Report adopted. Saturday night. Prayer and testimony meeting in which many took part. The Holy Spirit was enjoyed in tongues, interpretation and prophecy. Several sick were administered to.

Sunday morning, William Calhoun was baptized before meeting, by T. W. Smith; confirmed by T. W. Smith, A. J. Odom and A. Kennedy.

Preaching at 11 o'clock, by Elder L. F. West; subject, Spiritual Gifts, and the reasonableness of continued revelation, &c. Preaching at 1:30, by Elder T. W. Smith, on the history of revelation from Adam to Joseph Smith. Sr. M. F. Drake offering herself was baptized by T. W. Smith; confirmed at night by L. F. West and others.

Sunday night. Testimony meeting, Lord's supper, and appointment of I. N. Beebe and J. Calhoun to labor in vicinity of Pond Creek branch, and M. B. Ellis to extend his labors to unity branch.

In the early part of the conference the following questions were asked, and after considerable pleasant and courteous debate, were unanimously decided as reported.

Br. I. N. Beebe inquired whether the sacrament should be observed immediately after the opening services of a meeting or toward the close. It was concluded that at or near the close would be the wisest course, in order to give all an opportunity to place themselves right before the church, by confession, or explanation, without which they could not consistently or conscientiously partake, and it would not be right to debar them from the privilege of partaking by giving them no opportunity. And again, if all could have opportunity of speaking of their love for each other and the cause, and of exhorting one another, the season would be more refreshing, harmonious, and peaceful, and spiritual.

Br. M. B. Ellis inquired, if the washing of feet was to be considered an ordinance in the church, or a duty binding upon the general membership.

A few took the affirmative, some expressed a want of understanding. Br.

Smith then discussed the question, examining critically the example quoted, and showed that it was not there or elsewhere taught as a duty; and by evident inspiration of the Spirit, showed that it was not, and is not at present, to be observed by the church at large. The elders unanimously accepted the teaching, whereupon the Spirit in prophecy endorsed the position taken. Much power of the Spirit seemed to rest upon the speaker when he was showing that Christ designed simply to teach a lesson of self-abasement and humility. The example set was not the manner or duty of feet washing, but the spirit of humility shown in a servile act.

Br. T. W. Smith asked the conference to decide what item they considered necessary to constitute a lawful and acceptable branch report. It was decided that if the the letter of the law in section 17 was observed, a report could not be rejected, yet it was wise and prudent to record such items as demanded in the "Circular Letter" of the Church Recorder.

Br. Smith then asked the elders to express their views of the propriety of elders asking priests to assist in laying on hands in administering to the sick. It was decided that it was the privilege of the Melchisedec priesthood alone. To which the Spirit bore witness. Some elders and priests who had been doing contrary to this view, confessed, and their apologies accepted.

The general church authorities sustained by vote.

Adjourned to meet at Lone Star branch, October 4th, at 2 p. m.

S. W. Missouri and S. E. Kansas District.

South Western Missouri and South East Kansas District Conference convened at Br. Isaac Ross' grove, on Coon Creek, May 17th, at 4 p. m. B. V. Springer, president; J. M. Richards, clerk.

Elders Warnky and Oliver had labored in the vicinity of Columbus, with good effect; Br. W. having baptized two. Br. Crawly had traveled and preached some. Br. Springer had held two debates, one with a soul-sleeper, and one with an M. E. Minister; each of nine night's duration, and had preached considerable besides. Brg. J. T. Davies and E. N. Depue had each baptized one.

Branch Reports.—Pleasant View: 5 elders, 1 priest, 1 teacher, 1 deacon, total 33.

Galesburg: 1 seventy, 5 elders, 1 deacon, total 47.

Mound Valley: 6 elders, 1 priest, total 34.

Columbus: 5 elders, 2 priests, 2 teachers, 2 deacons, total 25.

Willow: 2 elders, 1 priest, 1 teacher, 1 deacon, total 31.

Conference held its session until about two o'clock on the 20th, during which time much business of a local character was transacted. We were also edified by preaching by Br. D. S. Crawley, J. T. Davies, M. B. Oliver, and B. V. Springer, when an adjournment was effected to meet August 16, at 3 p. m., at Columbus branch. J. M. Richards, clerk.

St. Louis Sub-District No. 1.

Report of Quarterly Conference held at Dry Hill, June 2nd, 1872, of the Church of Jesus Christ of Latter Day Saints. Elder A. Reese, presiding.

Conference opened by singing and prayer. Brn. W. D. Kyte and R. D. Cottam chosen clerks.

President Reese read the fifth chapter of Matthew, and addressed the conference a short time in regard to the duties of the saints; in particular the officers.

Minutes of last conference read and accepted.

St. Louis branch reported for the quarter ending May 28th, 1872. Increase during the quarter, by baptism 9, by vote 4, total 13. Decrease by death 2. Ordinations 1, high priest 1, elders 16, priests 5, teachers 6, deacons 1, total 29; 236 lay members, 265 in the aggregate. Three children blest, 1 child died. W. Anderson, president; W. T. Kyte, recorder.

Prayer by James Anderson.

Afternoon Session.—Report of Dry Hill branch accepted.

Remarks by Br. Reese on the necessity of preparing ourselves before partaking of the bread and wine; illustrating the example of the five wise and five foolish virgins. Sacrament administered by Brg. James Anderson and Sutton.

Report of Local Missions.—Br. J. X. Allen reported having been to Gravois once. Br. John Molyneaux had six appointments and filled four. Br. W. Smith, in connection with Br. James Anderson, had six appointments, filled all. Br. Charles Hall did all his laboring in St. Louis during the term.

Reports of the Conditions and Standing of Branches.—St. Louis branch reported by

Br. Wm. Anderson. Reports favorable, considering the scattered condition of some of its members.

Gravois: by Br. Riddly. Reports favorable, with the exceptions that the meetings were not well attended at times.

Dry Hill reported by Br. Gittins. No complaints to make of the members, but would like to see the officers more diligent. Br. Reese reported having visited all the branches, and found them in very good conditions; had met with the St. Louis brethren and felt well with the good Spirit made manifest among them; and felt to thank God for the Spirit manifest in this conference.

School Reports.—Br. Win. Ashton, superintendent of Zion's Hope Sunday School. Reports favorable, but wished the Brethren and sisters would exert themselves to give some assistance to the school.

Gravois reported by Br. Sutton, superintendent of Ebenezer Sabbath School; happy to report in good condition; scholars 25, teachers 4, with fair prospect of improvements; John Sutton, superintendent.

Dry Hill reported by Br. O. Thomas. School in a prosperous condition.

Gravois branch report. Total number of members 55, including high priest 1, Elders 5, teachers 1, removals 2, baptized 1, child blest 1, scattered 3. W. H. Hazzledine, president; W. Ridler, clerk.

May 29th, 1872, last report No. 66.

May 26th, 1872, Dry Hill branch report: members 34, including 6 elders, most of them in good standing, baptized 1, scattered 1. Wm. Gettings, president.

Dry Hill branch officers recommended to receive their licenses for the next six months, are Elders Wm. Gittins, William O. Thomas, A. Reese, D. Evens, J. Noalls, David Davis. May 26th, 1872.

The following brethren recommended to the conference, from the St. Louis branch, for a renewal of their licenses: Elders C. Hall, Wm. Anderson, Wm. Roberts, James X. Allen, George Worstenholm, Wm. Gibson, John Molyneaux, Br. Pool, W. T. Kytes, Wm. Smith, Br. Schofield, D. R. Cottam.

Priests John McFarland, Alex. Greer, I. Richardson, Jos. Smith. Teachers Geo. Forbes, Wm. Jemmenett, R. Whiting and Gordon Smith. Deacons, Br. W. May, John Clark, president; Joseph Smith, clerk.

St. Louis, May 19th, 1872. Report of bishop's agent at last report; branch in debt, \$5 90; received since last report \$26 00. Poor have received \$20 00.

Cash on hand 10 cents. W. Anderson, agent.

Resolution offered by Brn. C. Hall and J. Anderson. Inasmuch as the branches comprising this sub-district No. 1, have accumulated from time to time a considerable amount of property for the use of their respective branches; and inasmuch as said branches have heretofore failed to render to this sub-district conference, a complete report from time to time at its regular sessions, of the means obtained, and from what sources realized, and how expended; and the present accumulation of property in their respective possession; therefore be it Resolved that the St. Louis, Gravois, and Dry Hill branches are hereby requested to present at the next session of sub-district conference, a detailed and complete report of the amount of property held by them respectively.

Moved by C. Hall, seconded by J. Anderson, and past. Dry Hill, June 2, 1872. Number of officers present: high priest 1, elders 12, priests 2, teachers 3.

Evening Session.—Opened in the usual manner. The stand was occupied by Elder James X. Allen, who spoke for an hour and a quarter.

Conference adjourned to meet at Gravois, the first Sunday in September, 1872.

Western Maine District.

Semi-Annual Conference, held at Grand Manan, the 6th and 7th of July, 1872. Elder J. Lakeman, president; Alexander Graham, clerk.

Pleasant River branch: 11 members, 1 priest, 1 teacher.

Mason's Bay: 27 members, 1 elder, 2 priests, 1 teacher.

May branch: 11 members, 1 priest, 1 teacher.

Pleasant View: 20 members, 3 elders, 1 priest, 1 teacher.

Little Kennebeck not reported.

Maitland branch not reported.

Report of Elders.—Elders J. C. Foss, Elder James Griffin, Elder J. Lakeman, Elder E. Flagg.

Priests Alexander Graham and J. D. Steel reported.

Teacher D. W. Lakeman reported.

Resolved that all officers not reported, be allowed to labor until next conference under their old licenses.

Elder J. Lakeman sustained as president of district.

Elder J. C. Foss to labor as directed by the Spirit.

Priest J. D. Steel to labor in the district, as circumstances may permit.

Resolved that we help to sustain, by our prayers and means, the missionary cause and all the authorities of the church.

Next conference at Basin Bay district, township of Addison, Maine, commencing the second Saturday of November next.

Miscellaneous.

Notice.

Mr. Parks has kindly consented for our Semi-Annual Conference to be held again on his beautiful grounds; therefore, it will be at the same place as last year, Park's Mills, two and one half miles east of Council Bluffs, near the line of the R. I. & P. R. W.

C. A. BEEBE, } Com.
Wm. STRANG, }

Notice to Third Quorum of Elders.

The elders who were enrolled last fall as members of the Third Quorum, are requested to meet at Council Bluffs, during the Semi-Annual Conference, for the election of officers. All other elders, not yet members of either quorum, will please report themselves in person or by letter at the same time, in order that they may be enrolled in the Third Quorum. Reports of names by letter, with their addresses, should be sent to Jesse Broadbent, Omaha, Nebraska, in whose hands are the names already enrolled. By order of

E. BANTA,
President of First Quorum.
HENRY A. STEBBINS,
Secretary First Quorum.

Notice to Stockholders.

Notice is hereby given to the Stockholders of the United Order of Enoch, that a meeting will be held on the 14th day of September, 1872, at Council Bluffs, Iowa, for the purpose of electing seven directors of said United Order of Enoch, to fill the vacancies occurring by the expiring of the term of the present Board. All shares should be represented, either by persons holding them, or by proxy properly accredited. Blank forms have been forwarded to the Stockholders, by filling out

of which they may empower others to cast their votes for them, if they so desire.

E. BANTA, *Pres. of Board.*
SANDWICH, Ill., July 8th, 1872.

MARRIED.

At the residence of the bride's parents, Hannibal, Marion Co., Mo., July 31, 1872, by elder John Taylor, Mr. WILLIAM S. WHEATLEY, of Keokuk, Iowa, to Miss LAURA F. MCGLAUGHLIN.

DIED.

At Nebraska City, July 24th, 1872, of flux, LEE OTTO, youngest child of J. W. and E. WALDSMITH, aged 1 year, 2 months, and 9 days.

Budded on earth,
To bloom in heaven;
Beautiful child.
Oh, how sad it is to part
With thee. We have a hope,
Through Christ.
To clasp thee at the rising
Of the first resurrection,
God permit.

At Nebraska City, July 25th, 1872, of flux, ANNA CATHRINE CHRISTIANSEN.

The departed was a faithful saint, ever in attendance at the meetings both in sunshine and storm, in heat or cold; and when death came, she rejoiced, having her whole hope in the gospel of Christ, trusting that by faith to come forth in the resurrection of the righteous.

Around the couch of faithful Cathrino,
In solemn resigned submission;
Listen! to her last breath, I am thine,
And thou hath given me salvation.
Blest be the death of the righteous,
The sting removed by the power
Of Him who came to save us,
And giveth hope, the last hour.

At De Kalb, Ill., July 10th, 1872, of inflammation of the bowels, Sr. ELEANOR ROWORTH CALHOUN, aged 75 years, 6 months, and 7 days.

Sr. Calhoun was a native of England and came to this country when seven years old. She received the gospel and was baptized in January, 1844, and her hope has been in the Latter Day Work ever since. When asked by her daughter if she feared to die, she replied "No, for I have seen my Savior." She sleeps.

At Dubuque, Iowa, July 24th, 1872, of spotted fever, MARTIN A. BONY, son of Peter Bony, aged 18 years, 7 months, and 19 days.

At Dubuque, Iowa, July 24th, 1872, of spotted fever, ANNA, daughter of Peter Bony, aged 6 years, 6 months, 17 days.

"They rest."

At the residence of Br. Stephen Butler, near DeSoto, Nebraska, on the 12th day of August, of chronic diarrhoea, Sister MARY MARTIN, aged 73 years, 7 months and 29 days.

Sister Martin was born in Tyler County, Virginia,

December 13th, 1798; and was baptized by John E. Page 33 years ago. During the dark ages of the church she stood aloof from each faction. She united with the Reorganized church at DeSoto, Washington Co., Nebraska, June 5th, 1865, and was ever ready to bear her testimony to the Latter Day Work. She has gone to rest with the hope of eternal life abiding with her, to await the coming of Christ, when her sleeping form shall arise to meet her Lord.

Selections.

State Horticultural Society.

*A Ride in the Country, one Hundred Persons
Visit the various Orchards in this Vicinity.
75,000 Bushels of Apples within a radius
of Five Miles of Nebraska City.*

During the session of the State Horticultural Society, which closed yesterday, the Otoe County Society extended an invitation to the State Society to visit the orchards of Otoe county, and see for themselves the many thousand trees, in full bearing, of as nice fruit as the eye could wish to look upon. The invitation was accepted, and promptly at one o'clock, on Thursday, the two societies proceeded to the country, where the apple trees grow.

Among our distinguished visitors from abroad were Col. Furnas, Mr. Aldrich and Mr. Wright, from Nemaha county; Maj. D. H. Wheeler, W. T. Finch, W. J. Hesser and Mr. Davis, from Cass county; and Mr. Erbine Balcombe, of the *Tribune and Republican*, of Omaha; Mr. Stowe and family, from Cass county, Iowa, and about forty of our own citizens.

The first place we stopped at was that of our old and worthy citizen, W. J. Armstrong, just west of the city, where our party was met by that friend of orchardists, who showed us around his finely arranged orchard of two hundred bearing apple, pear, peach and cherry trees. After examining the various fruits, which were as fine as we ever looked upon, and satisfying our appetites with all we could wish, we came to the conclusion that what Mr. Armstrong *don't* know about orcharding, is not worth knowing. So well satisfied is he with the success in growing fruit in Nebraska, and the profits realized therefrom, that he planted another orchard of four hundred young trees the past Spring. Mr. A. has an eye to business, and assured us that there is more money in growing fruits and Berkshire pigs than there is in raising corn at twenty-five cents per bushel.

"All aboard" was soon cried out by the

leader of the party, and we were soon on our way to the farm of our time honored friend, J. Sterling Morton, who lives on the old homestead he squatted upon in 1854, about eighteen years ago. Before we reached Mr. Morton's farm, we had the pleasure of seeing and examining the Dolly Varden orchard of Hon. Robert Hawke, containing eleven hundred trees, planted out last Spring, which are now growing finely, and will in a few years be a source of profit to its owner. Also the nice young orchard of Robt. Lorton, and the beautiful evergreens and shrubbery surrounding his residence; as well as the nursery of Maj. Pearman, where thousands of good healthy trees are now growing.

Arriving at Morton's, our party were soon scattered through his orchard of four hundred bearing trees, planted in 1858, and his young orchard of one thousand trees, planted two years ago. We never saw such sights before in the way of apples. His trees are bending to the ground with fruit; and, as we wandered about from tree to tree, tasting of this and that variety, Morton's musical voice could be heard: "Oh no! can't raise fruit in Nebraska! How's that for high?" pointing to his famous Darwins, which trees contained at least twenty bushels each. Mr. Morton takes great pains with his orchard, and is now enjoying the fruits of his labor.

The time having arrived for our departure to some other orchard, we were soon seated again in our buggies, and going to that beautiful orchard of Joel Draper's, southwest of the Court House. Owing to the lateness of the day, the party did not drive through and examine critically Mr. D.'s orchard. It is well filled, however, with fine, choice fruits, and shows that he and Mr. Raymond fully understand the management of the profitable business they are engaged in.

The next place we arrived at was that of the Hon. Wm. Payne, on Kearney heights, the most lovely among them all. Here our party made a raid on his orchard, from different directions, in true bushwhacker style, where they examined and tasted of as fine fruits as could be grown anywhere. Even old Missouri could not beat it. Mr. Payne has been growing fruit from his boyhood days up to the present time, and is firm in his conviction that Nebraska is equal to any State in the Union for fruit growing. He has about one hundred bearing trees, and two or three hundred planted in orchard the past season.

Adjoining Mr. Payne's orchard are those of Mr. Boyer, Mr. Munce, John Reed and Mrs. Tait, all loaded with fine, healthy fruit.

"All aboard" was again heard, and our party was soon on its way to the pioneer nursery and orchards of J. H. Masters, located some two miles south of the city, where we soon arrived. This orchard is justly named the pioneer of Nebraska, as its present owner settled upon and commenced to improve it in the Fall of 1854, and planted fruit trees in the Spring of 1855. Mr. Masters has done much good for Nebraska in the way of introducing fruits and testing their adaptability to our soil and climate, and to-day rejoices in the fact of his being a public benefactor—having on more than one occasion made two spears of grass grow where but one grew before. We cannot even give a synopsis of the various fruits and flowers cultivated at this pioneer orchard; and we say to all, go and see it, and you will appreciate it much better than we can describe it in this short notice.

The day being far spent, the party decided then to visit Mr. Sands' orchard before returning, which they did, and were agreeably surprised to see such a fine orchard and vineyard in so healthy a condition. In this orchard of Mr. Sands' can be seen about four hundred apple trees, ten to twelve years old, well laden with fruits of various kinds; also the finest vineyard we have seen in the west. Mr. Joseph Sands says that, when quite a small boy, in Germany, his father put him in charge of a large orchard, to look after the trees and market the fruit; and until he emigrated to America that was his business to see to the orchard which gave him quite a knowledge of fruit growing. When he arrived in this country, his first work was to plant an orchard, which he did in the State of Missouri, and next to plant one in Nebraska where he now resides. Any one who will visit Mr. Sands, and converse with him a few minutes, will be fully satisfied that he understands the business of orcharding. After perambulating for a while over his orchard, examining the different varieties, we wended our way to a beautiful grove near the house where we partook of some few dozen bottles of Nebraska Concord wine, made by Mr. S. from grapes grown on his own grounds. This wine was pronounced by all who drank as excellent, and received stars(*) from all present. The party then bidding Mr. Sands farewell, returned to the city, and after supper a night session was

held, and a determination to renew their visit to the country the next morning, which they did, first visiting the beautiful house and orchard of our worthy citizen, Mr. O. Harmon, some four miles south on the Brownville road. On arriving at Mr. Harmon's we were kindly welcomed by himself and lady who showed us through their fine young orchard of five hundred trees or more together with countless evergreen, roses, dahlias, and such like, Mr. Harmon came to this country some twelve years ago, and settled upon the home—then a barren prairie, but now a forest of young orchards, forest trees and evergreens. After making the usual stroll through the orchard we were then treated to the best ice-cream and cake it has been our lot to taste of for many days. In the language of Doctor Blue, we felt like voting a dozen stars for this excellent repast and now while we write the thoughts of that ice-cream still lingers in our memory, and we wish these fruit committees would make such excursions often. Col. Furnas, who took notes for record of all the fruits &c., exhibited, being assured that the ice-cream plant was perfectly hardy, marked it three stars and said he would call for more at some future time. From here we went to see another old pioneer fruit grower, Mr. A. Donahoo, a few miles further south. Mr. Donahoo has one of the best arranged orchards in the State and the cultivation of his trees shows that he freely understands the business he is engaged in. He has a very large orchard of about five hundred bearing trees and a fine nursery of such stock as our tree planters need. On our arrival Mr. D. seeing our nerves somewhat effected by the quantity of the ice-cream we had just eaten, suggested the idea of us taking a little grape juice just for the stomach's sake, which we did and the usual stars was voted. From here we visited the orchard of Mr. W. E. Kennicutt and examined his extensive young orchard and vineyard which is in excellent condition and freely demonstrates the fact that Mr. K. like all others we have seen, knows what he is doing, and what will bring the most money.

Here a consultation was had as to how much further this committee should proceed and our visiting members being assured that it would take at least a week longer to see the orchards of Otoc County, concluded to postpone the further examination until this fall when they had more time to do so, and the atmosphere a little cooler.

Majqr Taffe who accompanied us in our

second days ride seems to think that Otoe County is one vast orchard, and promises to investigate the matter more thoroughly. —*Nebraska City Press and Chronicle.*

Illinois Liquor Law.

The following is a copy of the liquor law recently passed by the Illinois Legislature and signed by the Governor, and which went into effect on the first of July:

A Bill for an act to provide against the evils resulting from the sale of intoxicating liquors in the State of Illinois.

SECTION 1. *Be it enacted by The People of the State of Illinois, represented in the General Assembly,* That it shall be unlawful for any person or persons, by agent or otherwise, without first having obtained a license to keep a grocery, to sell, in any quantity, intoxicating liquors, to be drunk in, upon or about the building or premises where sold, or to sell such intoxicating liquors to be drunk in any adjoining room, building or premises, or other place of public resort, connected with said building: *Provided,* that no person shall be granted a license to sell or give away intoxicating liquors, without first giving a bond to the municipality or authority authorized by law to grant license; which bond shall run in the name of the people of the State of Illinois, and be in the penal sum of three thousand dollars, with at least two good and sufficient securities, who shall be freeholders, conditioned that they will pay all damages to any person or persons which may be inflicted upon them, either in person or property, or means of support, by reason of the person so obtaining license, selling or giving away intoxicating liquors; and such bond may be sued and recovered upon for the use of any person or persons, or their legal representatives, who may be injured by reason of the selling intoxicating liquors by the person or his agent so obtaining the license.

SEC. 2. It shall be unlawful for any person or persons, by agent or otherwise, to sell intoxicating liquors to minors, unless upon the written order of their parents, guardians or family physicians, or to persons intoxicated, or who are in the habit of getting intoxicated.

SEC. 3. All places where intoxicating liquors are sold in violation of this act shall be taken, held and declared to be common nuisances; and all rooms, taverns, eating houses, bazars, restaurants, drug stores, groceries, coffee houses, cellars, or

other places of public resort where intoxicating liquors are sold in violation of this act, shall be shut up and abated as public nuisances, upon conviction of the keeper thereof, who shall be punished as hereinafter provided.

SEC. 4. Every person who shall, by the sale of intoxicating liquors, with or without a license, cause the intoxication of any other person, shall be liable for and compelled to pay a reasonable compensation to any person who may take charge of and provide for such intoxicated person, and two dollars per day in addition thereto for every day such intoxicated person shall be kept in consequence of such intoxication; which sums may be recovered in an action of debt before any court having competent jurisdiction.

SEC. 5. Every husband, wife, child, parent, guardian, employer, or other person, who shall be injured in person or property, or means of support, by any intoxicated person, or in consequence of the intoxication, habitual or otherwise, of any person, shall have a right of action in his or her own name, severally or jointly, against any person or persons who shall, by selling or giving intoxicated liquors, have caused the intoxication, in whole or in part, of such person or persons; and any person or persons owning, leasing, or permitting the occupation of any building or premises, and having knowledge that intoxicating liquors are to be sold therein, or who having leased the same for other purposes, shall knowingly permit therein the sale of any intoxicating liquors that have caused, in whole or in part, the intoxication of any person, shall be liable, severally or jointly, with the person or persons selling or giving intoxicating liquors aforesaid, for all damages sustained, and for exemplary damages; and a married woman shall have the same right to bring suits and to control the same and the amount recovered, as a femme sole, and all damages recovered by a minor under this act shall be paid either to such minor, or to his or her parent, guardian or next friend as the court shall direct; and the unlawful sale or giving away intoxicating liquors, shall work a forfeiture of all rights of the lessee or tenant, under any lease or contract of rent upon the premises where such unlawful sale or giving away shall take place; and all suits or damages under this act may be by any appropriate action in any of the courts in this State having competent jurisdiction.

SEC. 6. For every violation of the provisions of the first and second sections of

this act, every person so offending shall forfeit and pay a fine of not less than twenty nor more than one hundred dollars, and be imprisoned in jail of the county not less than ten nor more than thirty days, and pay the cost of prosecution; and for every violation of the provisions of the third section of this act, every person convicted as the keeper of any places therein declared to be nuisances, shall forfeit and pay a fine of not less than fifty nor more than one hundred dollars, and be imprisoned in the jail of the county not less than twenty nor more than fifty days, and pay the cost of prosecution; and such place or places, so kept by such person or persons so convicted, shall be shut up and abated upon the order of the court before whom such conviction may be had, until such time as such person or persons keeping such places shall give bond and security, to be approved by said court, in the penal sum of one thousand dollars, payable to the State of Illinois, conditional that he, she or they will not sell intoxicating liquors contrary to the laws of this State and will pay all fines, costs and damages assessed against such keeper or keepers, for any violation thereof; and in case of a forfeiture of such bond, suit may be brought thereon, for the use of any person interested or for the use of the county, in case of a fine or cost due such county: *Provided*, the penalties in the nature of fines, mentioned in this section, may be enforced separately from the imprisonment, before justice of the peace or police magistrates.

SEC. 7. The giving away of intoxicating liquors, or other shift or device to evade the provisions of this act, shall be deemed and held to be an unlawful selling, within the provisions of this act.

SEC. 8. For the payment of all fines, costs and damages assessed against any person or persons, in consequence of the sale of intoxicating liquors, as provided in section five of this act, the real estate and personal property of such person or persons, of every kind, except such as may be exempt under the homestead laws of this State, or such as may be exempt from levy or sale upon judgment and execution, shall be liable; and such fines, costs and damages shall be a lien upon such real estate till paid: and in case any person or persons shall rent or lease to another or others, any premise to be used or occupied, in whole or in part, for the sale of intoxicating liquors, or shall permit the same to be used or occupied, shall be held liable for and may be sold to pay all fines, costs and damages assessed against any person or per-

sons occupying such building or premises; proceeding may be had to subject the same to the payment of any such fine or debts assessed or judgement recovered, which remains unpaid, or any part thereof, either before or after execution shall issue against the property of the person or persons against whom such fines and costs or judgment shall have been adjudged or assessed; and when execution shall issue against the property so leased or rented, the officer shall proceed to satisfy said execution out of the buildings or premises so leased or occupied as aforesaid; and in case such building or premises belong to a minor, insane person or idiot, the guardian of such minor, insane person or idiot, and his or her real or personal property shall be held liable instead of such minor, insane person or idiot, and his or her property shall be subject to all the provisions of this section relating to the collection of fine, costs and damages.

SEC. 9. The penalty and imprisonment mentioned in the sixth section of this act may be enforced by indictment in any court of record having criminal jurisdiction; and all pecuniary fines or penalties provided for in any of the sections of this act (except the fourth and fifth) may be enforced and prosecuted for, before any justice of the peace of the proper county, in an action of debt, in the name of The People of the State of Illinois, as plaintiff; and in case of conviction the offender shall stand committed to the common jail until the judgment and costs are fully paid and the magistrate or court in which the conviction is had shall issue a writ of *capias ad satisfaciendum* therefore; and justice of the peace shall also have jurisdiction of all actions arising under the fourth and fifth sections of this act, when the amount in controversy does not exceed two hundred dollars, such actions to be prosecuted in the name of the party injured or entitled to the debt or damage provided for in said fourth and fifth sections.

SEC. 10. In all prosecutions under this act, by indictment or otherwise, it shall not be necessary to state the kind of liquor sold, or to describe the place where sold; and for any violation of the third section of this act it shall not be necessary to state the name of the person to whom sold; and in all cases the person or persons to whom intoxicating liquors shall be sold in violation of this act, shall be competent witnesses to prove such facts, or any other tending thereto.

Sleep less live more.

Golden Grains.

Deal gently with the erring ones, as God has dealt gently with thee.

Good preachers give fruits, not flowers.

Remarks, like pens, are best when well pointed.

There is no luck like pluck.

Books, like friends, should be few and well chosen.

Speech is the gift of all; but thought of few.

Silence is wisdom, and gets a man friends.

Deeds are fruits; words are but leaves.

Stone jars which have become offensive and not fit for use are rendered perfectly sweet by packing them full of earth and letting them remain two or three weeks.

Memory should be a store-house, not a lumber-room.

Happiness does not consist in things, but in thought.

More men are drowned in the bowl than in the sea.

It is easier to blame than to do better.

No one is born wise or learned.

It is better to sow a young heart with generous thoughts and deeds than a field with corn, since the heart's harvest is perpetual.

Revenge converts a little right into a great wrong.

Dont cross the bridge till you come to it.

The greatest pleasure of life is love; the greatest treasure is contentment; the greatest possession is health; and the greatest medicine is a true friend.

Ice in a thaw, like philanthropy, gives in all directions.

Woman is the only female in creation who sings.

Difficulties, like thieves, often disappear when we face them.

Suspect a tale bearer, and trust him not.

Diligence is the mother of good fortune.

The use of milk has proved a preventive of lead poisoning, experienced by persons working in lead factories.

The bow of a ship is no evidence of its poiteness.

It is with narrow-souled people as with narrow-necked bottles; the less they have in them, the more noise they make in pouring it out.

Living upon trust is the way to pay double.

Not the rich, but the wise, avoid misery and become happy.

A man in a passion rides a horse that runs away with him.

He who can control appetite and passion has good health, calm peace and such joy which leads the way, if carefully followed, to truth, wisdom, and knowledge that secures life eternal.

The barking, snarling *cur* is the most useless of the dog kind; so the *backbiter* is the most despicable among men.

To have an enemy is bad, to be one, is worse.

"The wise will let their anger cool,
At least before 'tis night;
But in the bosom of a fool,
It burns til morning light.

Temptation at the commencement is like the thread of a spider's web, afterward it is like a cart rope. The poor slave Joseph broke the thread and became a king. David a great king was fast bound by a cart rope and became a poor slave.

He that loseth wealth loseth much, he that loseth friends loseth more, but he who loseth his spirit loseth all.

Favor is deceitful and beauty is vain.

The best thing to give to your enemy, is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to a mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.

Good health is above wealth.

People who are always fishing for compliments do not need very long lines. They will get their best bites in shallow water.

Sobriety, temperance, and tranquility are nature's best physicians.

Never hurry or worry, for haste makes waste, and worry wears more than work.

If itching ears are bad, itching tongues are worse.

"One sweetly solemn thought
Comes to me o'er and o'er,
I am nearer home to-day,
Than I've ever been before.

"Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving my cross,
Nearer wearing the crown."

Want of punctuality is a species of falsehood.

As the mind must govern the hands, so in every society the man of intelligence must direct the man of labor.—*Johnson*.

A Wonderful Escape.

One of the most amazing instances of escape from sudden and apparently inevitable death occurred a few nights ago on Hudson River railroad. A man named James Darfer of Hudsonville was walking up the road on the down track by night, about a mile South of New Hamburg station. On his back he carried a trunk. Suddenly a train hove in sight, thundering down the track on which Carter was walking. It was an extra freight train, and moving very fast. To see the red glare and hear the crashing advance of the engine was the work of one moment; in the next Carter had leaped for safety upon the other track. But it was stumbling from Scylla on Charybdis. The startled man could not hear, for the roar of the freight train, a new enemy that was close upon him. As he jumped upon the up track, the Pacific express came hurling along upon it at his back, running forty miles an hour. The engineer saw Carter, shut off steam and whistled "down brakes." But it was too late. The speed of the locomotive was hardly slackened when it struck the poor fellow, and he and his trunk were flung twenty feet into the air.

Probably it was a thousand to one at the moment of collision that Carter would never draw another breath. Yet he is alive and well to-day. The case proved to be one of those astonishing exceptions to ordinary experience that we instinctively call miraculous. When the ship "Dunbar" was wrecked some years ago off Sydney Heads, she foundered near a sheer precipice, almost absolutely smooth on its surface and rising eight hundred feet from the sea. On that smooth wall, far above the reach of any common wave, is a single tiny crevice or shelf, a few feet in length. It was a thousand to one when the "Dunbar" went down that no one on board would be saved. But the very fury of the tempest that destroyed his ship was one poor mariner's salvation. He was tossed up to this crevice by a monstrous wave as neatly as a billiard ball is shot into a pocket. There he lay insensible, but he was found in time to save him and was hoisted to the top of the precipice above. The chance of his going into the crevice, when the "Dunbar" broke up, was rather less than that of throwing a pea into a nail hole in a wall twenty feet off. The chance of Carter being saved when his body was struck by the engine seems even less. But when he fell it was on the fore part of the engine. His clothes caught in what is called the "draw-bar," his person not striking any part of the locomotive at all. Thus, when discovered, he was lying across the iron bar of the "cow-catcher" with his head down and his feet up—the head being within two or three inches of the rails. The train dashed furiously on, Carter continuing to hang in his perilous position until it reached New Hamburg. Carter had been seen by the firemen in the meantime, and one of them had crawled down the engine and seized his clothes, clasping with the other arm the flag-staff. At New Hamburg the train stopped and Carter was taken off. He was insensible, but soon re-

vived with simple remedies, and was found to be absolutely unhurt. There was not even a scratch or abrasion of the skin, and Carter lived to tell an experience doubtless unknown, with one possible exception, to any other living individual.

We believe it is true that a lady is alive who has gone through something of this kind. This was at Cold Spring station, some years ago. She was crossing the track in a wagon, and was in like manner struck by a locomotive. The horse was instantly killed and the wagon was smashed to atoms. But the lady, strange to say, after being thrown into the air, was caught by the flag-staff through her hoop skirt—something as one plays the game of "graces"—and carried on unhurt. She was rescued as soon as the train could be stopped, and sustained no injury. This case strongly resembles Carter's, and we fancy there is no other recorded parallel; even the experience of this unfortunate lady is less surprising, not to say incredible, than the latter one we have just been enabled to chronicle.—*N. Y. Times.*

Where the French Indemnity Goes.

France is to pay Germany for the pleasure of being beaten in the late war, about 1,441,487,961 thalers—equivalent to say \$1,000,000,000. Out of this France receives \$6,566,666 thalers in payment for the railways of Alsace and Lorraine. The Imperial Government then gives to those persons and corporations in these annexed provinces whose private property suffered by the war, 36,700,000 thalers as indemnity for their losses, and spends 11,440,000 thalers in replenishing the railways with rolling-stock and other necessities. The families of soldiers belonging to the landwehr who perished in the service, have been liberally pensioned; 4,000,000 thalers was distributed among the leading German Generals, and at least 40,000,000 set apart as a reserve fund for the next war. After doing all this, and spending large sums for fortifications and other military purposes, a heavy balance remains, which is to be divided among the different States of the Empire in proportion to the number of men furnished by each.

Most of the shadows that cross our path through life, are caused by standing in our own light.

Happy is the man whose habits are his friends.

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

TERMS.—THREE DOLLARS per year, payable invariably in advance. To the Dominion of Canada \$3.50.

All remittances, orders, and business communications intended for the office of publication, must be directed to Joseph Smith, Box 50, Plano, Kendall Co., Illinois. All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Chicago, or by Express. Remittances sent in any other manner will be at the risk of the sender.

THE TRUE LATTER DAY SAINTS' HERALD.

JCMcIntyre 1572

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED DEARBENI
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. 19.

PLANO, ILL., SEPTEMBER 15, 1872.

No. 18.

FACTS AND THEORIES CONCERN- ING THE NORTH COUNTRY.

BY ELDER S. F. WALKER.

The earth is a globe, whirling in its orbit through space. As it whirls on its axis it wobbles, much like a top or balloon. This wobbling motion of the earth is quite slow and perfectly regular, and is completed once in 21,000 years. The motion is said to be caused by the sun's attractive influence on the equatorial protuberances of the earth.

During one half of this period, known as the precision of the equinoxes, the north pole will be more exposed to the sun than the south pole. During the other half of the cycle the south pole will be most exposed. The corresponding seasons are not of the same length in the northern and southern hemisphere. There are seven days more of sunlight each year in the northern hemisphere than in the southern. After a time these conditions will be reversed, and for a period of 10,500 years—half the period equinoctial precision—the southern hemisphere will have most of the sun's heat.

The time of greatest heat in the north was 1,248 years before Christ. The time of the least heat will be in the 7,382 A.D.

These well established facts are taken from the *Christian Union*. Upon them a theory has been formed by Adhemar, a French mathematician, in explanation of the Noachian deluge.

During the long period of cold at the
Whole No. 258.

north, the ice accumulated at the pole in such vast quantities as to change the centre of gravity of the earth, and attract the sea mostly into the northern hemisphere, and cover the northern lands with water. A warm period succeeded which terminated in the year B.C. 1,248. During this warm period, the ice-cone melted and softened and broke up; the equilibrium was disturbed, and the centrifugal force and gravitation swept the accumulated waters over the northern hemisphere; carrying with them the erratic bowlders now found on the mountains, and the diluvium that now forms the valleys, and the forests that form the coal-beds. The date of the great cataclysm is made to harmonise with the date of Noah's flood. Other floods are predicted from similar conditions at either pole. Many facts in geology are arrayed in support of the theory.

An adverse fact, of much importance, seems to have been left out of the speculation; that is—the effect of ocean currents in equalizing the temperature of different latitudes. If ever there was a time when there were no Gulf Stream, or Kiro-siwo, the theory would be impregnable. The barometer proves that the air is moist in the extreme north. Captain Parry, in 1827, went northward from Spitzbergen two hundred and ninety-five miles in thirty-five days, and it rained all the time. Such continued rain-fall would soon produce ice enough to disturb the general equilibrium if it were not for the warm

currents inflowing from the south.

Among the facts connected with this theory are some that have a real bearing on the fate of the ten tribes of Israel. They, according to Esdras, went north by a long journey into a country where never man dwelt. There was no land so likely to have been unknown and uninhabited as the extreme north. The time of their journey was about twenty-five hundred years ago, and about five hundred years subsequent to the period of greatest warmth in that region. According to the facts recorded above, the ocean was lower at that time and lands may have been connected then that are partly submerged now. The austral lands are slowly rising out of the ocean, while extreme northern lands, as Norway and Greenland, are being gradually and slowly submerged. It is known, too, that the climate of Greenland has grown colder within the historic period. Southern Greenland was inhabited in the medieval ages by a numerous body of christian people, who supported themselves partly by agriculture. There are remains of Esquimaux villages in all the north countries, higher up than they now dwell. So it is probable that access to the north was more feasible formerly than at present, and migration may have been possible without miraculous intervention; though Esdras says that "The Most High showed signs for them, and held still the flood till they passed over."

Concerning the future the Doctrine and Covenants contains the following passage:

"He shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their place, and the earth shall be like it was in the days before it was divided."

I have referred to the influence of ocean currents upon the temperature of high latitudes.

There are two great chief ocean cur-

rents—one in the Pacific and one in the Atlantic ocean. They originate in the tropics, and flow to the north pole. That of the Pacific is about about three thousand miles wide till it divides in the Polynesian Archipelagoes, when a part of it flows into the Indian Ocean and part along the coasts of Japan toward the pole.

Silas Bent has probably done more than any other man toward solving the problem of the physical conditions of the north polar regions. He first made known to the world the existence of Kuro-siwo or Black Stream of the Japanese navigators—a stream still grander in its proportions than the Gulf Stream. He, too, first conceived the idea that these two streams formed gateways to the pole, and met there in an open sea. His views have been adopted by some of the ablest scientists of Europe, and have given great impetus to arctic exploration.

The Kuro-siwo sweeps around three-eighths of the globe, and is divided among the Polynesian Islands. Part of it warms the Ladrões and Phillipine Islands, and part the Aleutians and Alaska, and then passes through Behring Straits. Whalers claim to have gone several hundred miles north and east of these straits with an open sea ahead, and a current to the north. Commander John Rogers of the United States navy, makes the same statement, with the addition that the temperature of the water was much above that due to the latitude. Wrangell reported the same state of facts as long ago as 1823. That this current passes to the pole is supported by the evidence of whalers, that the bow-head or polar whales have a feeding and breeding ground north of where they are found. Their young are never found with them, and it is inferred that the calves remain in the Polar Sea till grown. These whales are found both in the Okhotsk and Behring's Sea, but are never known to pass between these seas.

In many parts of the sea deep soundings reveal cold currents flowing southward. There is one main current running into the tropics known as Humboldt's current. A cold current bearing ice-bergs from the north, through Baffin's bay, has formed the banks off Newfoundland. The size and power of this current may be conceived from the fact that some of the ice-bergs transported by it, have been six square miles in area, and eight hundred feet in depth. Such a current necessitates a counter-current to supply its place. Explorations prove that the Gulf Stream is a counter current, and that it opens an ocean way to the pole, and there distributes its heat and vast stores of sustenance of animal life. There, too, it sets loose the ice-mountains that else would topple the world on its axis, preserves the great equilibrium of the sphere, and prevents the recurrence of those floods that have repeatedly destroyed all animal life on the earth, and it may, perhaps, be added, the recurrence of such an one as God told Noah should not again "destroy all flesh."

The equatorial current, which is the parent of the Gulf Stream, is principally caused by the internal heat of the earth at the bottom of the deep sea within the tropics, and by the great heat of the sun in that zone. The particles of heated water being expanded, have thus an upward tendency given them. While they have this upward tendency, the earth and un rarified waters are being whirled to the east at the rate of one thousand miles an hour. This gives the equatorial waters their motion toward the west, which is more apparent than real. The direction of this current is governed by the shape of the coasts against which it is forced, until it reaches the North Atlantic, where it trends eastward, because of the tendency it gained by the superior circumferential velocity of the southern part of its course.

The tides—which are greater near

the equator—may possibly give momentum to the Gulf Stream. The moon attracts the waters of the sea and raises them up toward it. The centrifugal force is thus increased on the opposite side of the globe, and the water is thrown out so as to balance that drawn out of place by the moon. Thus two tides attend the moon's course round the world. When these accumulated waters are brought into contact with the advancing shores, it is natural that they should pile up and flow off to the north and south, from whence they were drawn. The very frequent recurrence of this force—twice in each twenty-four hours—may, as I have said, give force and volume to the Gulf Stream, but for this supposition I have no authority to offer.

The equatorial current follows the curvature of the South American coast through the Caribbean Sea into the Gulf of Mexico, passing the hot shores and delayed among tropic islands, its temperature is increased. From this confined area it breaks out toward the north between the Straits of Florida and the Island of Cuba. It is now joined by a part of the equatorial current from the eastern side of Cuba, and takes its main direction, and the name of Gulf Stream.

The equatorial current at its commencement near the coast of Africa, is one hundred and sixty miles wide; when it has crossed the ocean it is one thousand miles wide. Part of its flow is diverted to the south coast of South America, and part goes east of the Antilles and Cuba. The Gulf Stream is its main branch—but forty-two miles broad till increased by accessions from east of Cuba. It is then larger than all the rivers in the world combined, has an unaltered course, a swift current, definite bounds, a deep blue color and a high temperature, that mark its boundaries and give it the characteristic of a river. Its banks and bed are the cold green still waters, over and

through which it flows from a foreign clime. It carries with it the atmosphere of its native realm, and makes the shore of England luxuriant of grain and prolific of great men. The most northern coasts of Norway are kept clear of ice. It would lose its heat if it came in direct contact with a cold continent; but water is a poor conductor of heat, and it keeps its course mainly mid-ocean. It is but slightly invaded by the polar current at Newfoundland, and retains its temperature, but little abated, as far as it has been traced. It is presumable that it first becomes land-locked in the undiscovered region, and if so, that land would be made warm by it, notwithstanding the long winter of twilight that there prevails. It has been observed in strong force between Spitzbergen and Nova Zembla, in latitude 74°; and east of the Thousand Isles, in lat. 77°. It has been observed to meet and melt the ice-drift from the north. In 76° its temperature for a great extent was 42.4 degrees. It is supposed to be generally overborne by the polar currents near the latitudes last mentioned, but re-appears as a surface current further north.

The late Swedish expedition found, in lat. 80°, vast quantities of drift-wood of southern origin. Victoria Land, at the south pole, was found by Ross, after he had gone through a great ice-belt and into an open sea. Late discoveries in the north are directly related to this branch of my subject; but before introducing them, I will notice previous ones, in order, chronologically.

About fifty years ago a gentleman of Cincinnati, named Syms, identified himself with a theory that became famous as Syms' hole. It was that the earth was "not a globe," but a series of concentric spheres, and that at the north pole was an opening into the nether spheres.

There are brethren in the church who favor this theory, supporting it by the

passage in the Book of Mormon that says a part of Israel was sent to the *nethermost* parts of the earth.

Mr. Syms supported the theory by certain facts—as the passage of birds and animals northward, beyond the explored regions, the passage of a whale with a harpoon in it from one side of the Arctic lands to the other, etc., etc.,—all of which facts are now explained by the discovery of an open sea in the extreme north. Syms' credit is, that he first collected the facts that it has taken the world so long to harmonise. As to the interior of the earth, the latest deductions of science is, that it is flame.

The Northern Lights are proven to be electricity, and telegraph lines in the United States can be, and have been, operated by them.

Of 78° north latitude Dr. Kane wrote: "Except seal we had no life, available for the hunt." Of latitude 79° he wrote: "We have never seen the birds so numerous, the water is actually black with dovekies, and the rocks crowded." Of 79° 35' he wrote: "Here we noticed the Arctic petrel, which had not been met with since we left the north waters of the English whalers, more than two hundred miles south." When he had attained the highest latitude he himself personally reached, he wrote of the Brant goose: "The flocks of this bird, easily distinguished by their wedge-shaped line of flight, now crossed the water obliquely and disappeared over the land to the north and east."

It would appear from these notes that Kane was approaching a warm region. The birds were doubtless going to a place where they could find food, and the direction they were going would take them to the Gulf Stream, unless it suddenly disappears near where it is known to exist.

The theory is that between 70° and 80° north is a belt of ice several hundred miles in breadth, on land and sea,

except where it is melted away by the Gulf Stream, and that this stream makes a temperate climate so far as it goes, either to the pole, or more probably past it, to the waters of the Kuro-Siwo, coming in from the Pacific Sea. Before Kane's party reached the open sea they had to pass more than a hundred miles of ice, and they had found the cold so intense that the thermometer showed sixty degrees below zero. How strange then, to find a sea of 36° Fahrenheit—28° above freezing point—boundless to the north; seals sporting in it, birds flying about, waves coming up from the misty deep, and the tides rising on the mysterious shore with a regularity that proved them to be the pulsations of the great seas that envelope the known parts of the world. It was a grand sight and a grand experience, and but once equaled before, if ever, and that was when Columbus first came in sight of the new world. De Soto combined poetry with history when he first stood on the banks of the Mississippi; and Balboa looking out upon the Pacific from the Isthmus of Darien, is a picture that will never fade; but there is a weird grandeur, a haunting solemnity connected with the discovery of the Polar sea, that cannot be repeated in time.

In the year 1867, two American whalers discovered a new continent at a point in latitude 70° and longitude 180° west. It was north-west from Behring's Straits, and further north than any part of Alaska, and yet green with vegetation, inhabitable, and they thought it was inhabited. Vast mountain ranges extended beyond their vision. Wrangell reported land in the same locality fifty years ago. Between this point and the open sea lately found, is half the circle of the earth in that latitude; leaving room for countries and seas of vast extent between.

In 1868 the ship *Germania* reached the Pendulum Islands, on the east coast of Greenland. The coast was traced as

far north as lat. 77°, and when the ice broke up, in the spring, a vast fiord was discovered, extending inland. They found the country there, "in the main, free from snow," during three whole months; and that during the uninterrupted heat of summer vegetation grew rapidly. The mountains were green one thousand feet up their sides, and in many places the close grass was decked with dandelions. Many beautiful flowers were noticed, roses among the rest. The vegetation was called luxuriant, and great herds of reindeer were seen, and were unfrightened by the presence of man. The musk ox was discovered in herds, and white hare were abundant. The owl, snow-bunting, and falcon were recognized by their familiar notes; and the sand-piper was seen in pursuit of gnats and flies. Walrus and seals were there as everywhere in the north. As all the facts prove that the climate grows milder beyond the latitude under consideration, the prospect of life there is not uninviting.

There have been great efforts made quite recently to push polar explorations further north. A Swedish expedition sailed last May to explore the seas between Greenland, Spitzbergen, and Nova Zembla. In June last, Von Heughlin—German—started for the island of New Siberia. A private yacht is out from Scotland for the upper coast of Greenland. Leigh Smith, of England, has sailed for the Spitzbergen seas. M. Pavy, of France, is seeking Wrangell Land, *via* Kamtschatka, with dogs and deer. Capt. Hall's route is *via* Melville Bay and Jones Sound.

It was in July last that Payer and Weyprecht left Norway in a little sailing vessel of their own. They went in the direction of an arm of the Gulf Stream, between Greenland and Nova Zembla. They passed a belt of pack-ice and reached an open sea of great extent, where the charts had represented ice. Want of provisions drove them

back. The sea reported by them is north of 78°, and extends from 42° to 60° east longitude. Kane's discovery is 130° west of this one, making fifteen hundred miles of open sea, if continuous. Here then is probably a great extent of the globe that is inhabitable, and provided with sources of subsistence. If the remnant of Israel are not there, or beyond, it is not for want of space to dwell in. Surely the curtain is being lifted that has so long hidden them from the sight of the nations. Payer ascribes the condition of the sea discovered to the influence of the Gulf Stream. The temperature of the water in September exceeded that of the air by from 4° to 9°. Mists and thunderstorms prevailed. The appearance of the sky is that peculiar to the trades. There is a constant northward current along the coast of Nova Zembla. The water has the ultra-marine color characteristic of the Gulf Stream. Small marine animals, walruses, and whales abound.

So much is fact. Soon another fact will be transferred from the realm of faith to that of demonstration; that God's covenant people, driven out of his sight for their sins, hidden from the sight of men—"lost tribes"—haunting the centuries by the mystery of their fate, but reserved by God for the fulfilling of his repeated oath to the fathers; have—somewhere in that undiscovered bourne, beyond the ice-world—a home.

The saints should not neglect the trust committed to them, by making science a pursuit; nor shall they so debase their faith as to make it in the least subject to science, nor dependent upon the confirmations of science for its encouragement. It is of God direct, and independent of all earthly things. It is a revelation to the individual, and, like existence, is a part of the consciousness; but for the sake of the argument with learned doubters, I quote a few of the texts that show the rela-

tion of the faith of Latter Day Saints, to the facts considered in this article.

"Therefore the Lord was very angry with Israel, and removed them out of his sight."—2 Kings 17 : 18.

"For the Most High then showed signs for them, and held still the flood till they passed over, for through that country was a great way to go, namely of a year and a half. Then dwelt they there until the latter time."—2 Esdras 13.

"The Lord liveth that brought up the children of Israel from the land of the North."—Jer. 16 : 14.

"They shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country."—Jer. 23 : 3-8.

"And it came to pass that the servant said unto his master, how camest thou hither to plant this tree, or this branch of the tree? For behold, it was the poorest spot in all the land of thy vineyard. And the Lord of the vineyard said unto him, counsel me not. I knew that it was a poor spot of ground; wherefore, I said unto thee, I have nourished it this long time, and thou beholdest that it hath brought forth much fruit."—Book of Jacob 3 : 12.

"And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land whither I have been to minister. For they of whom I speak are they who have not yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the father that I shall go unto them, and they shall hear my voice."—Nephi 7 : 3.

"Verily I say unto you, at that day shall the work of the Father commence among all the dispersed of my people; yea, even the tribes that have been lost, which the Father hath led away out of Jerusalem."—Nephi 10 : 1.

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

STIMULANTS do not create nervous power; they merely enable you, as it were, to use up that which is left, and then they leave you more in need of rest than before.

THE "TEN VIRGINS."

[Continued from Page 518.]

As we have said, it is evident that the "ten virgins," "the kingdom of heaven," will go forth by *invitation*, to meet the bridegroom. Certainly they will not go without a call,—they will not run without tidings; nor will the call be an uncertain sound. The Lord has never wrought any great work that was nearly related to the interests of his people, but what he advised them of it, and instructed them in regard to it, in due time.

When Christ made his first advent into the world, to teach and minister for fallen humanity, and to be offered as a sacrifice for sin, his coming and mission were pointed out not only by the "awful voice of prophecy," from Adam to Malachi, but by the ministering of angels to Zechariah, Luke 1 : 10-25; to Mary, Luke 1 : 26-30; to the shepherds upon the plains of Bethlehem, Luke 2 : 8-20; by revelation to the wise men from the east, (Israelites no doubt), Matt. 2 : 1-12; to Simeon, and Anna, by the revelation of the Spirit; and to John the Baptist, by revelation of God's word as to the Messiahship of Jesus.

If it was important that Christ's first coming should be so fully foreshown by the types and words of prophecy, and be thoroughly confirmed when it had occurred by the testimonies of angels; by the voice of the Holy Ghost to many, and by wondrous revelations to the wise men in the far off "east," probably in Media and Persia, is it not important; nay, is it not indispensably necessary, that his second coming, so welcome and so longed for by the righteous, and so terrible to the wicked, should be as clearly foreshown by prophecy, by the ministering of angels, and by the testimonies of the Holy Ghost, to the waiting, watching children of God? Reason answers, Yes! And the word of the Lord fully

warrants us in believing that Christ's second coming will be quite as well, and far more universally known among the faithful saints living in those times, than was his first coming known among the faithful of that day.

Some there are who say that we can need look for any other or further light, concerning the matter, than what is revealed in the Bible; that the voice of prophecy, and the stream of revelation from God has ceased forever. Can this be possible! Can it be, that God will usher in that awful, and yet most glorious day, preceded and accompanied as it will be, by terrible displays of his wrath upon the wicked, and by the most exalted tokens of his redeeming love and power to his saints; and yet give the people of his choice no special and particular evidences of their acceptance, and of his protecting care, in this momentous and decisive hour?

God destroyed the world by water for its accumulated sins, but not until he had first warned the righteous, and pointed out their way of escape. He destroyed Sodom, but first sent his angels to deliver "just lot." He destroyed Jerusalem, and desolated the land of Judea, but first revealed the times of woe *precisely*, (Luke 21 : 5-24), and declared particularly the manner of escape; (Luke 21 : 21. Matt. 24 : 15-17), and history attests that he, in a marvelous manner, prepared the way.—See Josephus' Wars of the Jews, ch. 19 : 4, 5, 6, 7. Authentic history informs us further, that God gave revelations to many pious persons among the saints then living in Jerusalem, A. D. 66 and 67, in regard to the saints fleeing from the city to Pella.—Eusebius Church History, page 86.

Shall God reveal his will touching the deliverance of his people in these times, *and reveal it directly to them and through them* who were the vessels of his mercy, and yet not do similarly for

his saints at the coming of the Son of Man with all the holy angels? It was essential that there should be *certainty* in regard to the time and events just mentioned, and it is equally essential, to say the least, that there should be certainty in regard to the times, and the leading events connected with the second coming of Christ, and the end of the world. There has been a vast deal of stumbling in judgment, of erring in regard to dates and of times appointed for the second advent, by some who proclaim his coming near. All this is evidence of their ignorance of "the times and seasons," and of their blindness in regard to the burden of their proclamation. It is evidence of the highest class that they are not the ones *sent of God* to announce the coming of Jesus. When the Lord sends his servants forth with a proclamation, it is not to give "an uncertain sound," nor with a "perhaps so," or a "guess so,"—a mere theory or conjecture. Such a course would be beneath the dignity, the wisdom, and the love of God. Paul says for the benefit of the faithful saints living at the time of the second advent:

"But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they [the world] shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness."—1 Thess. 5: 1-5.

From this it is plain that the living, devoted saints, will be enlightened clearly and directly by God in regard to all the important events connected with the advent. As Paul, and the saints of his time were the children of the light, so the saints shall be who are living in the times of Christ's coming. The light of *immediate reve-*

lation blessed Paul and the saints then, and so it will bless those who wait for the Son of God from heaven.

We quote another testimony that God will reveal himself immediately to his saints just before the final overthrow of Babylon, or spiritual wickedness, which is to take place at the coming of Christ.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues."—Rev. 18: 14.

Here is testimony the most definite, that the Lord will reveal his word, from heaven, to his saints, in the last days. He revealed himself anciently to his people by the mouths of his prophets, by angelic ministrations, by the revelations of the Holy Ghost, by visions and dreams; and there is no reason why he may not reveal his will and purposes in all these different ways in the last days. One thing is certain, he *will* reveal his will to his saints. For further evidence upon this point, the reader can examine Rev. 11: 10-12. Ps. 50: 1-7. Jer. 16: 16. Luke 14: 17-24.

It is true that "the day, and the hour, knoweth no man," yet this is not to say that no one shall know "the times and seasons," and the important events connected with that wonderful day. Paul tells us that when Jesus comes in glory, he will come "with all his saints."—1 Thess. 3: 13. Zechariah says, 14: 5, speaking evidently of the same event, "And the Lord my God shall come, and *all the saints with thee.*" Zechariah informs us in the second verse, that prior to the Lord's coming "with all the saints," the Lord "will gather all nations against Jerusalem to battle;" but he further says, "The city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity; and the residue of the people shall not be cut off from the city." From this testimony we learn that *be-*

fore the Lord comes "with all the saints, Jerusalem will be rebuilt, and the Jews gathered, and the nations of the earth gathered against them. In the third verse, the prophet declares that God will fight against the investing nations, "as he fought in the day of battle;" alluding, evidently, to the times when, in a most special manner, he delivered Israel from the armies of the five nations.—See Joshua 10th. ch. These times are called in the first verse, "the day of the Lord."

We have digressed thus far, in order to show one of the testimonies afforded by ancient prophecy in regard to the condition of Jerusalem, and the Jews, at the coming of the Lord Jesus.

Jesus said to the Jews,

"Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord."—Matt. 23: 39.

These words were addressed to them, without doubt, in their national capacity; therefore we look to see the last clause fulfilled in the glorious appearing of Jesus, to deliver the Jewish people, and their beloved city, from the hand of their mercenary enemies.

But to return to the points more especially under consideration. The saints will be intelligently, and authoritatively invited, to prepare for the coming of the blessed Son of God,—now the "king of glory,"—with all the shining myriads of redeemed ones! But this first call is not the startling midnight cry. It precedes that. It is an invitation upon which they "go forth to meet the bridegroom," after which, "while the bridegroom tarried, they all" slumber and sleep.

When this last dispensation of the gospel was introduced through Joseph the martyr, A. D. 1830, the commandment to the elders was,

"And the Book of Mormon, and the Holy Scriptures, are given of me for your instruction; and the power of my Spirit quickeneth all things; wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with

you, that you may be ready at the coming of the Bridegroom; for, behold, verily, verily I say unto you, that I come quickly; even so, Amen."—D. & C. 32, [55, old ed.] 3.

Again:

"And blessed are you because you have believed, and more blessed are you because you are called of me to preach my gospel; to lift up your voice as with a sound of a trump, both long and loud, and cry repentance unto a crooked and perverse generation; preparing the way of the Lord for his second coming; for behold verily, verily I say unto you, the time is soon at hand that I shall come in a cloud with power and great glory, and it shall be a great day at the time of my coming, for all nations shall tremble. But before that great day shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked; wherefore, lift up your voice and spare not, for the Lord God hath spoken."—D. & C. 33: [56, old ed.] 1, 2.

Again:

"Prepare ye the way of the Lord, make his paths straight. The keys of the kingdom are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying,—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom; pray unto the Lord; call upon his holy name; make known his wonderful works among the people; call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down from heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth."—D. & C. 65: [74, old ed.]

Again:

"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. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people; Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be

strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people; awake and go forth to meet the Bridegroom. Behold, and lo, the bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour."—D. & C. 108: 3, 4.

By the foregoing we see, that the invitation to go out to meet the Bridegroom, is a part of the gospel call, which is to go to all nations; and that the call is made by a direct commandment of God. We further see, that the ministry are commanded to "prepare the way of the Lord, and make his paths straight;" and that before his coming, great signs will be shown forth in the sun, moon and stars; and that there will be "great destructions among the wicked. We furthermore see that *after* the gospel goes forth to the Gentiles, it must go to the Jews; and that all are to be instructed to go forth to "the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened." These items are such as might be expected by the people of God, in regard to this surprising subject. But these are but a small part of what has been revealed in this dispensation upon the matter, and we have good reason to believe that very much more remains to be revealed, as times and circumstances may demand.

"And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him." It is said by some that this "cry" is now being made, and that it began to be made in 1843, by Wm. Miller and his fellow-laborers. Others claim that it has been made, and is being made in all places where men are "preaching Christ." How can this be, when *all* who constituted "the kingdom of heaven," the "ten virgins," are slumbering and sleeping? Are they sleeping and sounding the midnight cry at the same time? Preposterous! Yet

such, in substance, is the claim. That this "cry" is not made by the ministry, or the people constituting "the kingdom of heaven," or the church of Christ, is clear from the fact that they *hear* the cry,—are aroused by it,—and *obey* the call, "Go ye out to meet him." They are the slumberers, whose heavy hearts are thrilled by the startling "cry." The "cry" comes *to* them, and not *from* them.

No higher evidence need be had of a man's spiritual blindness, than his claim that he is proclaiming the midnight "cry." As the text teaches, the "cry" comes *to* the "ten virgins," and it comes *just at the time of the advent*, and not many weary years before. To this agrees the words of a revelation given through Joseph the martyr, in 1832. It reads:

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come; for not many days hence and the earth shall tremble, and reel to and fro like a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceeding angry, and shall cast themselves down as a fig that falleth from off a fig-tree. And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and *angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth, for the judgment of our God is come; behold, and lo, the Bridegroom cometh, go ye out to meet him.* And immediately there shall appear a great sign in heaven, and all people shall see it together. * * * * And there shall be silence in heaven for the space of half an hour, and *immediately after* shall the curtain of heaven be unfolded, as a scroll is unfolded after it is

rolled up, and the face of the Lord shall be unveiled; and the saints that are upon the earth, who are alive, shall be caught up to meet him. And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven."—D. & C. 85: [7 old ed.], 24-27.

Here is the midnight "cry;" and, as might be expected, the saints of God are told as to the time when, and the circumstances under which it will be made. The cry is to be made by the angels of God, and made immediately before the coming of Jesus, and also just before the resurrection of the righteous dead, the changing of the righteous living, and their translation up into the "pillar of heaven," the cloud of glory.

"And the foolish said unto the wise, give us of your oil; for our lamps have gone out." This serves to illustrate how many of the saints, having lost the Spirit of God, will derive no light, comfort, nor guidance from the revealed word of God. How, having no "oil in their vessels," their "lamps" will be of no avail to them. And it further serves to show how every one, in order to be saved, must "have salt in himself,"—must have "oil" in his own "vessel,"—must "work out his own salvation;" and that every man will barely and *only* save himself, by his own individual righteousness before God.

"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 for his righteousness in the day that he sinneth."—Ezek. 33: 12.

The virgins, in order to be admitted to the marriage feast, must be fully prepared.—must have the enlightening "oil." In a revelation given, March, 1831, is some highly valuable, and pertinent testimony, touching the matters under consideration. It reads:

"And at that day when I shall come in

my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their law-giver."—D. & C. 45: [15 old ed.], 10.

The progressive character of our earth, as revealed in the science of geology, is, in itself, a prophecy not to be mistaken, of its further and higher development. The Scriptures abound with evidence, that God has decreed that the earth, with all its multiplied creations, shall be greatly advanced in their general condition. The heart of man yearns for a better, a holier, and a higher state, intellectually and spiritually, than what he can attain to in this life. The voice of the past, made eloquent with the untold conquests of progress, proclaims, that such a state is both possible and probable. The Scriptures speak "as one having authority," saying, that, though "The whole creation groaneth, and travaileth in pain together until now," nevertheless, "The creature himself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Rom. 8: 22, 21.

"The wolf also shall dwell with the Lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the felling together; and a little child shall lead them. * * * They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11: 6, 9.

It is well, then, that the saints should live for, and fondly love the second coming of Jesus; for when he comes, the whole creation,—the heavens and the earth,—will be responsive with his praise. Rev. 5: 13, "Be ye also ready." W. W. B.

ANTIQUARIAN RESEARCHES--No. 2.

BY ELDER H. A. STEBBINS.

Concerning another branch of valuable proof relating to art and skill of a different kind, and not of such magnitude and grandeur, on page 40, of "Ancient America," Mr. Baldwin says:

"Relics of art have been dug from some of the mounds, consisting of a considerable variety of ornaments and implements, made of copper, silver, obsidian, porphyry, and green stone *finely wrought*. There are axes, single and double; adzes, chisels, drills, or gravers, lance-heads, knives, bracelets, pendants, beads and the like, made of copper. There are articles of pottery, *elegantly designed and finished*; ornaments made of silver, bone, mica from the Alleghanies, and shells from the Gulf of Mexico. The articles show *fine workmanship*, some of them *elaborately carved*. Tools of some very hard material must have been required to work the porphyry in this manner."

Though steel relics are not mentioned as being found, yet the author names those metals that are found, and evidently refers to something more than these when he says that tools of a very hard material were needful, consequently, with this evidence, it does not require very much credulity, even in unbelievers, to admit the claim in 2 Nephi 4: 3, and in other places where steel tools are mentioned, and the statement of their working in and with steel, as well as with all these other metals. The very admission, by men who condemn our views, that some harder material was necessary, is enough of itself to establish the fact that such *did exist*, and by it fine and exquisite carvings and ornamentations were wrought by skilled workmen, men who made no rude guess-work at it, but who, by cultured thought and regularity of design, fashioned articles that after ages of repose come forth in this day of artistic beauty, only to be called elegant and finished in workmanship.

Furthermore than this, God has caused the proofs to remain to this

day for the investigation of men, that people in that olden time on this land, were clothed in spun and woven fabrics, perhaps in as gorgeous apparel as to-day; at least it seems to have been more substantial, and lasted rather longer as recorded by Mr. Baldwin, page 41:

"There appears to be evidence that the Mound-Builders had the art of *spinning and weaving*, for cloth has been found among their remains."

At the meeting of the International Congress of Pre-Historic Archæology, held at Norwich, England, in 1868, one of the speakers stated this fact as follows:

"Fragments of charred cloth made of *spun* fibres have been found in the mounds. A specimen of such cloth, taken from a mound in Butler county, Ohio, is in Blackmore Museum, Salisbury, England."

This agrees with the tradition of an Indian, of the Seneca tribe, whom I once heard lecture; for he made claim that even the Aztecs at their late day had "superior linen." Col. Foster, another antiquarian researcher, bears record that the ancients of this country were clothed "in woven fabrics." In Alma 1: 5, 10 and behold, the honest historian, in a plain, straight forward manner, chronicles the fact, which in after centuries was to be accepted by faith, and still later to be established by actual incontrovertible evidence, in these words, "Having abundance of silk, of fine twined linen and all manner of good cloth."

Another interesting subject relative to Astronomy has attracted the attention of researchers and virtually establishes the fact of the ancient Americans having studied the heavenly bodies, and likely, intelligently so. The following account of a discovery in West Virginia is by Mr. Schoolcraft, the noted and diligent student in the legendary lore of Indian tradition, and in the relics left behind. The italics are his own:

"*Antique tube; telescopic device.* In the course of investigations made in 1842 in

the easternmost of the three mounds of the Elizabethtown group, several tubes of stone were disclosed. The longest measured twelve inches, the shortest eight inches. Three of them were carved out of steatite, (soap-stone), *being skilfully cut and polished.* The diameter of the tube externally was one inch and four-tenths; the bore was eight-tenths of an inch in diameter, which at the sight end was reduced to two-tenths of an inch. By placing the eye at this diminished end the extraneous light is shut out and distant objects are more clearly discerned,"

He says that the carving, and workmanship generally, is *very superior* to Indian carvings, and adds, "If this article was a work of the Mound-Builders, and intended for a telescopic tube, it is a most interesting relic."

Mr. Baldwin continues, page 42 :

"An ancient Peruvian relic, found a few years since, shows, wrought in silver, the figure of a man in the act of studying the heavens through a tube. In Mexico, Captain Dupaix saw, sculptured on a peculiar stone structure, the figure of a man using a tube in the same manner. *Astronomical devices* were sculptured below the figure. The structure mentioned, he supposes to have been used for observation of the stars. Similar tubes have been found among the relics of the Mound-Builders in Ohio and elsewhere."

Page 43 :

"The Mound-Builders used large quantities of copper, such as that taken from the copper beds of Lake Superior where the extensive mines yield copper, not in the ore, but in immense masses of pure metal. Spots of pure silver are frequently found on the surface of Lake Superior copper, while no other copper has this peculiarity, and, as copper with exactly similar spots of silver has been dug from the mounds, it was naturally inferred from this fact, that the ancient people had the art of mining copper in the Lake Superior region. This inference finally became an ascertained fact. Remains of their mining works were first discovered in 1848, by Mr. S. O. Knapp, and in 1849 they were described by Dr. Charles T. Jackson in his geological report to the government. At the Minnesota mine the greatest depth of their excavations was thirty feet, and here, 'not far below the bottom of a trough-like cavity among a mass of leaves, sticks and water, Mr. Knapp discovered a detached mass of

copper weighing nearly six tons. It lay upon a cob-work of logs or skids, the ends of which showed the marks of a small axe, about two and one-half inches wide. The logs shrivelled and decayed when exposed to the air. The mass of copper had been raised several feet along the foot of the lode.' At this place was found a stone maul weighing thirty-six pounds, and also one of copper weighing twenty-five pounds."

Some estimate of the time may be made from the statement in connection, on page 44 :

"Old trees showing three hundred and ninety-five rings of annual growth stood in the debris, while 'the fallen and decayed trunks of trees of a still previous generation were lying across the pit.' All through the district of Keweenaw Point, wherever modern miners have worked, remains of *ancient mining works are abundant*, and the area covered by ancient works is larger than that of the modern mines, for they are known to exist in dense forests to which modern mining has not yet extended."

On page 45, he says that near the Waterbury mine is an artificial cavern, in front of which is a pile of excavated rock, blocks of stone, some weighing two or three tons, requiring considerable lever power to remove them, and upon them are standing, aged, full-sized trees, while near by, beneath the rubbish, "were the remains of a trough of cedar placed there to carry off water from the mine, and at the bottom of the excavation was found a piece of white cedar on which were the marks of an axe. Cedar shovels, mauls, copper gads or wedges, were discovered, over which 'primeval' forest trees had grown to full size."

Page 46 :

"Works of ancient miners are found at all the mines of any importance, and they show *remarkable skill* in discovering and tracing actual veins of the metal. Col. Charles Whittlesey, one of the best authorities, believes that the Mound-Builders worked these copper beds during 'a great length of time,' and more of their works will undoubtedly be explored when the forests shall have been cleared away. So far as they have been traced, they everywhere show the same method, the same

implements and the same peculiarities of knowledge and lack of knowledge in the old miners."

This all agrees with the frequent mention of copper in the Book of Mormon, as being extensively used by the Nephites in their days of civilization and prosperity. I remember an interesting article in the "Atlantic Monthly," about fourteen years ago, on the relics in the Lake Superior copper regions, which I think was superior to the above in its details of relics and valuable proofs.

Concerning the antiquity of these ancient workers, the author says, on page 47, that the Mound-Builders and their works belong to a distant period in the past, is evident, but, of course, we have no means of determining their antiquity with accuracy, no chronology by which the time can be measured, excepting that observation shows that while the rivers have subsided at different periods, so as to leave four successive terraces by the subsidence of the water, and that the last took place very long ago, and while no work of defense or otherwise are found upon these last terraces, but numerous upon the earlier ones, therefore it is evident that the period of last receding, or the shrinking of the rivers, leaving the works sometimes half a mile away, "marks the time since the Mound-Builders ceased to occupy the river valleys." He remarks, page 48, that the skeletons of the Mound-Builders are invariably found deep within the mounds, and not close to the surface like the bodies of the Indians, and that they are in a state of extreme decay, while from position and other peculiarities they can be easily distinguished from the Indian skeletons. By comparison with skeletons in England which have had equal advantages of preservation and are known to be two thousand years old, yet not nearly so decayed, he argues these to be much more than two thousand years old. As to that I do not know, except that the individuals

whose bones they speculate over might have been out of any of the colonies between the building of Babel and Christ's day. These men keep in mind the difference in all things between the people who could construct such works, carry on agriculture, mining, &c., and the shiftless degraded Indian, with as much distinction as the Book of Mormon when it shows the advancement of one class and the retrogression of the other, as in 2 Nephi 4: 4:—

"And because of the cursing that was upon them, they did become an idle people, full of mischief and subtlety, and did seek in the wilderness for beasts of prey."

Consequently when all fell, agriculture ceased; the block of copper was left partially got out, and only to be completed in later centuries by the promised race who should come to dwell on their forfeited inheritance; the works requiring skill and energy were neglected or forgotten, and there faded out from their memory the fact of their former glory and prosperity, so completely did the prophesied curse fall upon them, as also recorded in Mormon 2: 6:—

"For this people shall be scattered, and shall become a dark, a filthy and a loathsome people, beyond the description of that which hath ever been among us."

Again, Mr. Baldwin, on page 50, writes:

"The great age of these mounds is shown by their relation to the primeval forests in which most of them were discovered. I say *primeval* forests, because they seemed thus to the first white man who explored them, but of course there were no unbroken forests while they were occupied by the Mound-Builders, who were a *settled agricultural people, whose civilized industry* is attested by their remains. If they found forests, these were cleared away to make room for their towns, cultivated fields, mounds and enclosures; and when, after many ages of such occupation, they finally left, a long period must have elapsed before the trees could grow freely over their abandoned works. When the Ohio Valley was first visited by Europeans it was covered by an unbroken forest,

most of the trees being of great size; and it was manifest that generations of great forest trees had preceded them. Eight hundred rings of annual growth were counted in a tree trunk, found by Sir Charles Lyell and others, on a mound at Marietta. There are many indications that these people occupied the country during a very long period, and that they came from the South, appears evident. The surprising abundance of their works in the Ohio region shows that they dwelt there in great numbers and had *no lack of industry.*"

He also says that it is unlikely that their civilization was chiefly developed after their arrival in this country, evidently believing they brought it with them from other lands. One diligent investigator, he says, accords them a very high antiquity, when he considers how long it must have taken to people the country, construct such monuments, and the period of their prosperity, with the time that has elapsed since their abandonment.

Col. Whittlesey says that "they probably had better means of transportation than canoes." "It may also be said that the accumulations called *wealth were necessary to make possible their regular and systematic mining.*" Dr. Foster testifies that the ancient Peruvians carried on commerce with distant parts of the continent, which he says, relics prove.

Alma 30 : 3 :

"And Hogoth built him an exceeding large ship, on the borders of the land of Bountiful, and launched it into the west sea by the narrow neck which leads into the land northward."

Helaman 2 : 3 :—

"And they did send forth much timber by the way of shipping."

On page 57, Mr. Baldwin asks the question; "Who were the Mound-Builders?" and says :

"This ancient people, whose remains indicate unity and civilization, must have been organized as a nation, with a central administration which all recognized. They must have had a national name, but nobody can tell certainly what it was."

Truly they did have a national name

and administration, but the people now seek in the wrong way, and therefore vainly, to find what it was. He gives the ideas of various men as to their origin, and states that while some believe the Indians to be their descendants, he does not, upon the ground that the Indians of this continent had, he thinks, never known such a condition of advancement as that of the Mound-Builders, and had nothing in common with it, declaring that it is absurd to suppose a relationship, and saying that they have no traditions of such a condition formerly, but winds up by saying, "that if they did belong to the same race we must go back ages to find the date of their separation." I have myself heard and read traditions substantiating what he says there is no tradition for, and as to their degradation he does not understand how quickly the people of God can degenerate when left to their own transgressions.

On page 65, he says :

"It may be true that all the aboriginal peoples found in North and South America, excepting the Esquimaux, belonged originally to the same race, but if so, time and development, under different conditions of life, had divided this race into at least two extremely unlike branches."

On page 67, he says :

"There are some considerations in favor of this hypothesis which have been used by writers entitled to great respect."

Mr. Lewis H. Morgan says that, with the one exception, all these peoples have the same system of consanguinity, and that while deviations occur, the radical features are, in the main, constant, which he claims is strong evidence "of unity in origin of the Indian nations."—Page 66.

I quote again Mr. Baldwin, page 70 :

"In Central America important edifices were built of hewn stone and can still be examined in their ruins. There is evidence that the Mound-Builders used timber for building. In one of the mounds opened in the Ohio Valley, two chambers were found with remains of the timber of which the walls were made, and with

arched ceilings precisely like those in Central America. Hewn stones were used for the walls of chambers found in the mounds of Central America. This mode of construction was brought to the Mississippi Valley from Mexico and Central America, the people of both sections being of the same race."

Page 72:

"The great mound at Chichen-Itza is seventy-five feet high, and has on its summit a ruined stone edifice; that at Uximal is sixty feet high, and has a similar ruin."

He says that these, with one at Mayapan, sixty feet high; one in Ohio, sixty-eight feet high; and one in Virginia, seventy-five feet high, are as much alike as any five Gothic churches; and remarks:

"Could these works be restored to the condition in which they were when the country was filled with their busy communities, we should doubtless see great edifices, similar in style to those in Yucatan."

Page 73:

"This colonizing, (northward), by the old Mexican race must have taken place at a remote period in the past; for what has been said shows that a long period, far more than two thousand years, it may be, must have elapsed since they left the valley of the Ohio."

Page 74:

"It has been suggested that the Mandan Indians were a separated and lost fragment of the Mound-Building people, they being noticeably unlike other Indians in many respects and *lighter in color*."

Page 75:

"The supposition that the Toltecs of Mexico and the Mound-Builders were the same people seems not improbable. I will only say here, that according to dates given in Central American books, the Toltecs came from 'Huehue-Tlapalan,' a distant country in the north-east, *long previous to the Christian era*. They played a great part and had a long career in Mexico previous to the rise of the Aztecs, their successors in power, who were overthrown by the Spainards."

TO BE CONTINUED.

True Latter Day Saints' Herald.

PLANO, KENDALL CO., ILL., SEPTEMBER 15, 1872.

JOSEPH SMITH,

EDITOR.

HINTS TO WRITERS OF ARTICLES FOR THE PRESS, AND CORRESPONDENTS.

If those who write to us for publication would observe a few plain rules they would save us considerable trouble, and would also be improving themselves at the same time.

1. Always date your communication, giving the name of the Town, County and State.

2. Always begin your sentences with capital letters; also the names of Towns, Countries, and States; the names of persons; the days of the week; the names of the months; the names of the Almighty, such as Jehovah, Lord, God, &c.; the names of the Redeemer, such as Christ, Jesus, the Savior, Lord, &c.; the names of the Spirit, such as Holy Ghost, Comforter, &c.; and the pronoun "I."

3. Always begin the paragraph a little ways from the left hand end of the line you write upon.

4. When you get to the end of what you wish to write on any one point, stop, make a dot with the pen, begin a new sentence with a capital letter, or go back to the left hand end of the paper and begin a new paragraph.

5. Do not try to see how much you can write upon a sheet, but see how plainly you can write, leaving space enough between the lines for any correction the editor may need to make.

6. Make an effort to try to spell the words correctly; and remember, that bad spelling will betray ignorance and carelessness more than poor writing.

7. In making quotations from the Bible, or any other book, be sure that your quotation is correct. Do not trust to your memory, but get the book and give the exact words, as they are in the book. Always mark your quotations where they begin by inverted commas, ("), and then close by the regular quotation marks, ("). Put your references after your quotations, if practicable.

8. Write all words out in full, such as "conference," "meeting," "evening," "morning," and abbreviate none; except those in common use as abbreviated words, such as "Mr.," "Jun.," "Sen.," "Co.," &c.

9. Write the word "and" in full; the short and "&" is not permissible except in rare instances.

10. Write all statements of numerical sums, except numbers of streets, houses, dates, (and these sometimes should be written in full), numbers of page, company, regiment, &c., out in full, "spelling them out," as printers say.

11. Do not write "No. 8" in one part of your communication, and when the number again occurs write it "number eight;" make it uniform either the one way or the other through the piece. Make this a rule in all other cases where similar numbers occur.

12. When using the language of other writers give the author credit, in all cases where the author is known.

13. Always sign your name in full.

SR. M. AVONDET, of Omaha, Nebraska, writes under date of August 14th, as follows: "I have just received a letter from J. Avondet, (her husband), which states that he did not find the brethren in New York, as directed; and as it would take time, and run his money too short, he did not wait, but took passage for London, thence to Paris.

"He arrived at Geneva, July 25. My sister with her family were happy to see him again. With a brother of mine he discussed several days, going to his office and talking a long time with him. Two of my nieces, and another

nephew, a young man of twenty-five years, are much disposed to listen. My brother, after a long search, said to him, 'Ah well, yes, now I see; and I think that the church and the faith you profess are like those of early christians.' He visited a Mr. Scheeveizer, an old Brighamite elder, who was pleased to see him again; and proposed to have a long talk with him. Br. Ursenbach, Sen., is at Lausanne with his daughter; his wife is dead. His son Henry is at Corouge, near to Geneva, he was pleased to meet him again.

"Address Br. John Avondet, in care of Mr. Ls Paschoud, Bijoutier, Bourg de Four No. 8, Geneva, Swisse, Europe."

WE acknowledge with pleasure the aid given us by Br. W. C. Lanyon, in selecting, writing and forwarding to us, selections, epigrammatic sentences and wise saws, short essays and shreds and sands of golden thought. There is many a wise head that is always wise, but never gives others the benefit of that wisdom; and there is many a simpler mind, that by reason of little store freely given, enriches the wisdom of others. The readers of the HERALD have been much indebted to Br. Lanyon for many of the short paragraphs published in the HERALD for the last four years.

BR. WM. POTTER, of California, called on his return from a visit further east. We were absent from the office, and only arrived in time to take the parting hand at the depot, when we stepped off the train as he stepped on. And so it is:

We meet, we speak, we part,
And sep'rate paths our ways divide;
But God who rules o'er every heart,
Will joy and peace for each provide.

BR. WM. ANDERSON, of Montrose, Iowa, under date of June 21st, writes: "We had quite a religious revival at Nauvoo last Sunday. There were three baptized, one of them an old time saint, the others new accessions. I hold meetings up on Sand Prairie; best of feelings, and good congregations."

BR. J. E. MILLER, of San Barnardino, Cal., writes, July 22nd, that they have again organized their Sunday School, and are meeting with some success. He thinks that the Sunday-School cause needs a more efficient support from parents and guardians of children.

BR. E. C. BRIGGS also returned from Michigan on the third, temporarily disabled on account of the ague. He reports the good work going bravely on in Michigan. Brn. W. H. and E. L. Kelley, H. C. Smith and others are busily at work there.

ALPHEUS HALLOWELL, late of the Janesville, Wisconsin, branch, is hereby requested to report to Presiding Elder Henry A. Stebbins, at Plano, Illinois, and account for bad conduct of which he is charged, which needs explanation.

BR. WM. W. BLAIR returned from Indiana on the 3rd instant. He reports much wet weather and great sickness where he has labored for the last few weeks. He had baptized fourteen, during his labor in Indiana.

WE call attention to the request of Br. M. H. Forscutt respecting the English Mission, published in a former number; and the advice of Br. JOHN HOLT, of Pawtucket, R. I., in regard to the same mission.

"ANCIENT AMERICA," a book recently issued on the antiquities of this continent, by J. D. Baldwin, A. M., with seventy illustrations, is for sale at this office—price \$2, by mail \$2.20.

Correspondence.

PROVIDENCE, R. I.

August 3rd, 1872.

Dear Herald:

Through the great mercy of God I am made a witness of his mighty power and infinite love, manifest through the gospel of his dear Son; therefore I cannot refuse the request of my friends to write a few lines in testimony of the manner in which the Lord has healed me of two cancers referred to by Br. Ells in the *Herald*. The circumstances were as follows: I was afflicted with outward cancers in the State of Illinois, and came east for the best medical aid, by which I had four cancers removed and recovered my health in a measure.

I was next attacked by a cancer in my stomach, as the doctors said, and it continued with every symptom and distress common to that dreadful disease for nearly two years, until the great power of God was manifest for my relief.

I was continually attended by the best cancer surgeons, but none had power to stay the disease. The hospital surgeon, who had my case in his special care, said that there was no hope; and I should probably not live through the month of August.

I saw no reason to hope that I should recover. I was often in such dreadful distress that no one present supposed that I would live longer than a few hours at

most; and was unable to rest day or night; or eat any ordinary food for a long time.

One night in this hopeless distress I prayed to the Lord with all my soul that he would take me out of my sufferings, for I did not desire to live any longer, but wished to be at rest with him. A voice spoke to me saying, "You are not to die now." I asked, "why?" The voice said, "The servants of the living God shall help you." I answered, "Lord I know thy voice, I believe I have walked and talked with thee. But, O, where shall I find thy servants for I have long sought them but cannot find them."

The Lord directed me to go to the school-house where the colored church met, telling me that I should see them there. I believed the word of the Lord and determined to go by his help, for it seemed impossible for me to go when so sick. I went the next day, though my husband thought me crazy. I heard the gospel from two of the Latter Day Saints who were invited there to preach that day. I inquired of them what I should do, not telling them how I was afflicted. They referred me to the last chapter of James, saying this was their remedy for every sickness. I believed it was the Lord's way, and asked them to minister to me. Accordingly, on the 2nd day of July, 1871, I was ministered to by Elders C. N. Brown and G. S. Yerrington, at the place mentioned; and when they offered prayer, it seemed that the disease was taken away, like rolling a

great stone out of my stomach; and it has never returned, or had any power over me from that day to this.

I went to the place, by horse-cars with great effort to get there. I came home on my feet and felt as if I was carried by angels. I entered the house rejoicing and praising God, so that they thought I was surely insane. I assured them that the Lord had healed me, which they could not believe until they saw me eat, drink, and sleep, which I have done ever since by the blessing of God, the same as though I had never been afflicted.

In a few days I was examined by the cancer surgeon who had pronounced my case hopeless, and he stated that I was perfectly well of that disease, and he would give me a certificate testifying of my sickness and being healed. He said he knew not how I was healed; but he was glad it was so if the devil had done it.

I have since been attacked with an outward cancer which progressed very rapidly. I let no one know how I was suffering. I was administered to twice and greatly blessed each time. But the cancer increased in power, destroying the natural flesh to the bone for a large place. I believed my work was done; I felt my reason departing. My sister desired to go after the doctor. I refused, but begged them once more to send for the elders. In my great distress my reason left me. After about three hours I heard the voice of Elder H. H. Thompson, he with Elder C. N. Brown had come to minister to me. They prayed to the Lord with great faith, and ministered to me in the name of Jesus Christ, the Great Physician. The dreadful distress of the disease which had gone through every part of my system departed at once, and I told them I felt calm as a summer's evening.

I arose and sat up, and being filled with the Spirit, spoke what I was directed to.

Instead of the fiery burning of the disease, I felt a cooling breeze as if I was fanned by angels.

The next morning Elder Brown came

and anointed the cancer again where the natural flesh was destroyed by the disease, and the Lord has made it whole and well as ever. In a few days I was out to meeting, and now can go and come by the great blessing of God to tell of his great mercy to me. Many have come to see me to know if these things are true, and find out who these Latter Day Saints are. Few give glory to God. O, that all men would believe and unite with me to praise him, surely he is the God of all the earth, and he hath revealed great things in these last days, and stretched forth his hand to do many wonderful works.

I never had seen Elder Brown or heard of the Latter Day Saints to know anything about them until the Lord spoke to me of them. My husband is now with me in the church, for which I praise God. Your unworthy sister in Christ.

LYDIA J. ATWELL.

COTTAGE CORNER, Kansas,

August 20th, 1872.

Br. Joseph:

Although I have not written you for some time, I have not been idle, but have been doing all I could to forward on the good work in this district, by preaching the word of truth. The good that may result from my weak labors remains to be seen.

Our quarterly conference has just closed, and I sincerely hope that the foundation for accomplishing good during the next quarter was laid. Come, brethren, let us profit by past experience; let us learn our duties and discharge them, and we shall have taken one grand stride in that direction when we shall have learned to "mind our own business."

I have opened two new places for preaching since I last wrote you, and expect to open three or four more soon. From August 1st to 16th I have traveled a distance of two hundred miles and preached by the way.

There is considerable sickness in this section at present, the saints receiving

their share. When I returned home yesterday I was pained to hear that Br. and Sr. Richards had just buried their only child. O may our Father grant unto them that consolation which he alone can give, and bless all his saints with fortitude and faith, that when death calls for them, that they may be ready, that like little Oscar, they will come forth at the first resurrection, and that we may all be faithful through this probation of trial, and ultimately be crowned with celestial glory, is the constant prayer of

B. V. SPRINGER.

—◆◆◆—
 OGDEN, Utah,
 August 7th, 1872.

THE SALT LAKE BASIN.

When I was here in this valley before, I could not separate the spirit of the people, their doctrine and faith, from the aspect of the country; now I have succeeded in doing so.

It was then difficult to realize that the same merciful providence presides over the natural economy of this territory that does over the other portions of our favored land. I can now look at the calm serene extent of the lake, and feel assured that God in wisdom laid its deep foundations, and that it will probably endure when polygamy shall be no more; and realize that the great and strong mountains will exist when the strong bands of temporal and mental bondage are done away.

One marked difference in the economy referred to, is the different mode by which the land is watered. In our country the clouds gather over the level plains and discharge their moisture, leaving the husbandman the toil of seeding the land and killing the weeds; here, the long-summer months are without rain almost, yet the high mountain lands and crags are loaded with snow that all the summer melts and descends in cold crystal streams to refresh the fields below. These streams are turned in upon the land at the will of the tiller of the soil. This has

its drawbacks and its disadvantages, also its advantages. Its drawbacks are, endless toil in ditching and watching the flow of the water; besides vexatious questions as to water stealing, turns to receive water; and, in regions where it is scarce, not a little quarreling and strife.

Good sites for farms and settlements are selected with reference to these streams and the facility for turning them out of their course to water the different tables of land bordering the mountain's foot.

Another drawback is, that the wash of the streams in some places quickly wears out the soil. This, by care, can, in a measure, be obviated; and it sometimes occurs, the water by being muddy, actually adds to the land by its deposits.

One of the advantages lies in the fact, that when the abundant harvest of wheat and other grain is ripe, ready for cutting, it is free, as a general thing, from rust caused by dampness, and is in no danger of rain while in the course of harvesting. Then when we, in the east, wish for rain, it may not come; but here the stream is sure, the supply way up among the rocks unailing. Not only so, but the immense fields of disintegrating rocks send down to the slopes their annual deposits worn off by frost, snow, rain and wind. The economy of nature in this respect is most admirable, the ways of that providence which hath so fashioned the world are grand, and every land is cared for in its own peculiar manner.

At first the observer wonders at the strange look of the country, and the newcomer thinks it every way more barren than it really is.

Br. A. D. Boren and myself concluded, that having had a considerable hearing in the city we would take a trip up the country, northward, towards Malad. We started Thursday, the 1st of August, having been in the city since the fourth of July. We traveled, of course, on "Br. Brigham's Railway." We were in gay spirits, and this was one of my reflections: How vain and foolish, even reprehensible

the wisdom of living earthly oracles has been in dragging the hundreds of poor saints across the continent to "escape from Babylon for the way would soon close." Now behold the facility for reaching Salt Lake City; and behold dwellers from Babylon on their streets thick as grasshoppers in summer. They must run again away from Babylon, if they get away; and the wonder is, "where next." When shall we even learn that "Zion is the pure in heart."

We stopped in Sessions and had considerable difficulty in getting entertainment and a place to preach; but we succeeded and had good liberty, and left next day for Kaysward or -ville. Here we held two meetings on Sunday with marked good done.

We went down to the Lake with Br. Weaver in his wagon. The appearance of the lake is strange to eastern people. The sage brushy shore; the mud flats approaching the water; the surrounding mountains; the islands, and blue serene waters are pleasant sight as natural objects, divested of and apart from the associations of the bitter controversy. We were glad to plunge into the cool, clear, salt water, and wash off the heat of debate. The bottom was slightly muddy, the upper layer of a whitish appearance; but on breaking this, the mud beneath was black as ink. The water was dense and very salt, but very clear and pelucid. We could float and swim with remarkable ease, the only difficulty being the inclination of one's feet to fly out of water, and his head to fly under; in that case the waters are bitter, and salt as grief.

I had been told the water of the lake held no life. There may be no fish in it, but I found some tiny shells on the bank, and the water was inhabited by several kinds of insects, and little swimming, living creatures; and there floated on its surface what I could not tell from a seaweed or a worm. The shore of the lake is lined with what is called salt-grass, a

curious plant with fat joints, somewhat like a dew-plant.

On coming out and drying from this bath, which we agree was enjoyable, we found ourselves coated with salt crystals; a fresh water bath removed these, and we were well pleased with the morning's excursion.

I think that I have hit the key of the melody of this strange land; I appreciate and enjoy its primeval cadence, hold communion with its talking streams; appreciate the silent, dry expanse of its hoary sage plains; but enjoy myself mostly in watching the decline of day across its mountain hights. They do not speak to me as being lovely or home-like, but they commune with me of eternal nature. As the light falls aslant all their winding folds come stealing forth; while rocks, pines, declivity, ravine and slope, are shown in relief, in mellow lights and purple shades. I look up at their lonely, inaccessible places, sacred to silence and solitude, and think the strangest old weird thoughts; of the almost changeless march of the ages over their brows; the shadowless, dry, radiant sky by day, and the multitude of the brilliant hosts of heaven by night.

There are but few birds in the land now, and formerly there were less. This is peculiarly noticeable to us. There are swift, spotted lizards among the sage, and quaint horned toads; funny little owls peep from the prairie dog's hill; and they tell me, bears are seen in the mountains, and now and then deer. There is a four-leaved variety of clover; one kind yellow, and a very pretty one of the same species, white in color, and fragrant. But the most of the plants are of a dry, stringy resinous type, capable of enduring the long absence of rain during the summer months. The grey sage brush, the green, greasy rabbit brush, and the still greasier grease-wood are examples of this class.

The creeks and rivers are lined with willows; cottonwood of two varieties, but of no great size or height, as a general rule; while the mountain sides, slopes and

summits, are covered with pines, in some places stunted as a rule, but very lofty and large on the highest slopes in others.

The mountains are rich in mineral wealth, chiefly silver as to quantity and importance.

After leaving Kaysville we repaired to Ogden, where we preached, as appointed, to a large and interesting congregation; the preaching is well received by the majority. One of these days I will endeavor to give a more thorough idea of the peculiar faith of the people, it needs further ventilation.

Dear *Herald*, go on in a noble and liberal course; cheer and encourage the fainting heart, and preach the gospel of truth; but O, let me exhort you to teach your followers never to descend to the little, mean, devilish deeds of iniquity too dark to even speak of. I speak of what I know, insults meted out to the good, noble and generously principled here, who only speak in the kindest of christian spirits of the truths of heaven and earth.

DAVID H. SMITH.

KNOXVILLE, Ray Co., Mo.,

August 12th, 1872.

Br. Joseph:

Last conference I was appointed with Brn. Longfield and Hoyer to go to St. Joseph, Mo., to settle a difficulty that existed there. We went and did the best we could. While we were there we held one preaching and one prayer-meeting. As I returned, I preached at Far West, the saints feel well there. The work is progressing there through the labors of Brn. J. S. Lee and W. T. Bozarth.

Since then, I preached at Turney Station, in the Turney branch, the saints mostly feel well there. The work is rolling on there through the labors of Br. T. J. Franklin and others. May the good Lord bless them that trust in him and labor in his cause.

The first Sunday in this month we had Br. J. S. Lee with us at Br. J. D. Craven's;

we had preaching at 11 A. M. and at 5 P. M. On Sunday, the 18th, I have an appointment at Sloughtown, on Fishing River, to open. We have opposition here, of course, but we hope to overcome it soon. May the Lord help us to carry on the work. Yours in cause of Zion.

J. W. JOHNSON.

NEW PROVIDENCE, Clark Co., Ind.,
August 13th, 1872.

Br. Joseph:

We baptized four yesterday. Numbers more are believing, but may not be baptized soon, as there are strong influences at work against us. We have had a prospect for one or more discussions, but it is now probable we shall have none, at least for the present.

I think to go from here to Memphis in a few days, thence to Wirt, near Madison. Yours in gospel bonds,

W. W. BLAIR.

MEDOC, Jasper Co., Mo.,

August 6th, 1872.

Br. Joseph:

As you see by the minutes of last conference, all elders in this district were requested to preach where and when they could. I will give the saints some account of my manner of obeying orders.

Some two weeks after conference, in company with my nephew, I started to visit his mother, my sister, living in Sédalia, Mo., whom I had not seen for twenty years. We went in my wagon, camping out. The first day we reached a village called Montevallo, near sundown.

I left my nephew to attend to the team, and I let the citizens know that I was a preacher; obtained a house, large school-house; runners were sent out, (myself being one of the swiftest), and the house was filled early; some dozen Methodist preachers among the number, they were holding conference at the village.

I preached on the first principles from Isaiah 41: 21; had good liberty. I was

asked many questions which I answered to apparent satisfaction.

I left an appointment for the next Saturday night on my return, refused many invitations to lodge with them; scattered many tracts.

I arrived in Sedalia Monday night, and late the next morning got the court-house; published my appointment in two dailies; preached Tuesday evening in my brother-in-law's house; good attendance, and good feeling.

Wednesday, at 2 p. m., preached in court-house; also in evening; and, notwithstanding every church bell in town was ringing, the house was densely crowded.

I started for home Thursday morning by myself, camped on the prairie in a storm that night. Friday evening I reached a village called Roscoe, saw a crowd in the street, and I said to them, "Gentlemen, if you desire it, I will stop and preach the gospel for you to-night." One gentleman remarked that they "had more preached now than they could pay for." I replied, "I did not propose to sell you anything. I have food and drink with me. Perhaps I don't preach the kind you have been buying."

My horses were stabled, and a fine building opened and well filled, good spirit. I was well cared for that night. Next day I reached Montevallo, where a Campbellite was waiting for me. I put up my team, had supper, and went down to the school-house. There is a church of some eighty members of the Campbellite order here at Montevallo. Their preacher is absent at present. All seemed to believe the truth. The house would not hold over half the people, perhaps near four hundred.

My subject as previously announced was, "The Church of Jesus Christ; what is it, and where is it?" God blessed me with his Holy Spirit.

I left appointments twelve miles from home; another four miles, and another two miles; the last two to be filled the same day. I filled them the next Sunday.

I went to the twelve mile appointment, found some three hundred people; preached with great liberty from Jeremiah 6: 16; preached at 11 A. M., and at four and eight in the evening, house full.

I sent appointments by request to other places, and have preached from two to three times every Sunday. Your fellow laborer in the kingdom of our God.

DANIEL S. CRAWLEY.

Osseo, Trempeleau Co., Wis.,
August 27th, 1872.

Brother Joseph; Dear Sir:

Loaded with my peddling rig I started out on the 14th of July last, to do good, both for the spiritual and the temporal, preaching when opportunities offered themselves, as also circulating tracts, (German). At Osseo, I found the saints, (a small band), true and staunch in the Latter Day Work.

Here I was informed of the condition of the Casy Creek branch, (seventy-five miles further north-west), which had been organized a year ago by brethren from Osseo with twenty members, running well for a time, until John Barker, (their presiding elder), and Louis Plout, (the teacher), with his wife, renounced the true faith, burning their certificates of membership and licenses—causing thereby a coldness and indifference among the members. Br. James Webb, the priest, striving to keep up meetings until no one would come, when he ceased holding any more; so I found them like sheep without a shepherd, some stronger and others weaker in the faith, discouraged to a great extent. I visited and talked with most of them, some of the brethren being away harvesting; held also three meetings, explaining to them more fully some points of doctrine; and I have no doubt but that yet a good branch could be established here, if an experienced elder would labor for a length of time among them. A big gun of the Campbellite church from Eau Claire, had labored hard to convince them

of our heresies and impositions, but failed of making any impressions, except in a case or two; one of them holds the office of an elder, who, instead of sending for the standard works of the church to gain information from, takes the Campbellite church paper to find out the true points of doctrine. A member of that church was very anxious indeed for me to meet their champion, who, he was sure would prove us out to be impostors, he himself being fully convinced of that. I of course was willing to meet him, or any other man, and even wait a week for his appearance, yet notwithstanding this, and the setting forth of our respective claims very plain during my discourses, he backed out of the notion of sending for their champion. I promised the brethren to meet him in the future should he desire it so, provided there was no one nearer on hand to take it up with him.

I left the saints greatly strengthened and refreshed. Called also on Sister Colburn, at Dunville, and our aged Brother and Sister Macauley, at Waubeck, found them strong in the faith, striving to live as saints.

Held two meetings last Sunday at Osseo; the saints are resolved to stand firmly to the work. From here I am starting towards Viola to join my family and fix up a home for the winter, God willing.

• My love to all the saints. Ever remembering past kindnesses, I remain your brother in Christ,

CARL W. LANGE.

Conferences.

Northern Illinois District.

The above Quarterly Conference was held at Amboy, Lee county, Illinois, August 17th and 18th, 1872. President Henry A. Stebbins in the chair; Elder S. J. Stone, clerk, *pro tem*. Prayer with opening remarks by the president. Minutes of last session read and approved.

Branch Reports.—Plano: number at last

report 139. 2 baptized, 2 died, 1 removed; present total 138; 3 children blessed. Joseph Smith, president; Isaac Cramer, clerk.

Fox River: number last report 48. 1 baptized, present total 49. Geo. Shadacker, president; Ira Agan, clerk.

Wilton Centre: number last report 41. No change, present total 41. 2 children blessed. John Kier, acting president; E. W. Gould, clerk.

Amboy: number last report 67. 6 removed by letter, present total 61; 4 children blessed. J. Doan, president; N. L. Stone, clerk.

Burlington: number last report 34, 1 baptized, present total 35. J. C. Gaylord, president; D. M. Montgomery, clerk.

Boone county: number last report 14, 1 received by letter, 1 died, present total 14. A. B. Alderman, president and clerk.

Mission: number last report 64, 2 baptized, present total 66, 2 children blest. T. Hougas, president; A. Hayer, clerk.

Batavia: number last report 22, 3 baptized, 2 removed, 2 expelled, 1 died, present total 20. W. E. Cherry, acting president and clerk.

Janesville: number last report 24, 2 baptized, present total 26. Noah Dutton, president and clerk.

Sandwich: number last report 38, 5 received by letter, present total 43. E. Banta, president; W. H. Hartshorn, clerk.

Total membership reported 493. Maren-go and Leland not reported.

Reports of Delegates and Elders.—President J. Doan reported condition of Amboy branch; President J. C. Gaylord that of Burlington branch. Boone county branch reported by letter from President A. B. Alderman. Although there were difficulties and trials, yet a general expression of hope, and of steadfastness in the work was given. The president of the district gave a synopsis of his labors for the quarter in holding two days' meetings and otherwise keeping busy; also reporting aid given him at them by Brn. J. Smith, Ells, Blair, Briggs, D. H. Smith, and J. H. Hanson, who was appointed to this district by General Conference of 1872. Br. J. H. Hanson made report of his labors under said appointment. He was by vote of conference accepted and sustained as a laborer in the district. Elders Cadwell, Richardson, S. J. Stone, Williams and Nobles; Priest Lewis Fowler, and Teacher Wm. Leonard, reported.

Officials present: 4 high priests, 1 seventy, 4 elders, 1 priest, 1 teacher.

The question was asked as to what

course should be pursued with members desiring to withdraw from the church, and the following motion was considered and adopted unanimously: Resolved that when persons desire to withdraw from the church, they should be labored with by the branch officers, and if they persist in their desires, they should be proceeded with for apostasy before a court of elders.

One testimony meeting was held and the word was preached by the president and by Brn. Hanson, Stone, and Williams. One sister was baptized by Br. H. A. Stebbins.

Adjourned to meet at Mission, LaSalle county, Nov. 9th, at 10 o'clock A. M.

Northern Nebraska District.

Conference met according to appointment, August 18th, 1872. Z. S. Martin was chosen president; S. Butler, clerk.

Resolved that Brn. Z. S. Martin and M. Fyrando be chosen delegates to meet at the house of Br. George Derry, on the 25th day of August, to modify or ratify the division which was made of the Central Nebraska District at our last conference.

Resolved that we ask the Annual General Conference, to be held near Council Bluffs, September 12th, 1872, to release Br. Z. S. Martin from the mission appointed him in the fall of 1871, in order that we may retain him as president of the Northern Nebraska District.

Resolved that Z. S. Martin be chosen president, *pro tem*.

Resolved that S. Butler be chosen clerk.

Resolved that the president of each branch act as treasurer for the same.

Resolved that the clerk purchase suitable books for record purposes.

Resolved that S. Butler act as book-agent for this district.

Resolved that we take up monthly collections for missionary purposes.

Resolved that this conference adjourn to meet at Lin Wood, November 9th, 1872.

COMMITTEE'S REPORT ACCOMPANYING CONFERENCE MINUTES.

A resolution having been presented to the conference having in view the dissolution of the Central Nebraska district and redistricting the same.

The committee appointed to consider the subject reported as follows:

Whereas in view of the necessities of spreading the word, and in order to facilitate the same by curtailing the travel to the district officer.

We recommend that the counties of Douglas, Dodge and Sarpy form the Eastern Nebraska district; and south of the Elkhorn be the Central district; and all the territory of north of Douglas, Dodge and the Elk Horn be the Northern Nebraska district.

And further recommend that the 18th day of August be the day upon which the churches assemble in their several localities of the district designated, for the purpose of appointing delegates to notify or ratify said division. The delegates to meet at the house of Br. George Derry, on the 25th day of August, for the purpose herein specified.

S. BUTLER,

District Clerk.

San Francisco District.

San Francisco District Conference, held in Stockton, July 19th and 20th, 1872. Harvy Green, president; Henry P. Robbins, clerk.

Minutes of last conference read and approved.

Official members present: 9 elders, 2 priests, 1 teacher.

Branch Reports.—Sacramento, 59 members, including 6 elders, 3 priests, 1 teacher, 1 deacon; 2 baptized, 5 removed by certificate, decrease 3. Cornelius Bagnell, president; E. H. Webb, clerk, *pro tem*.

Sacramento Sabbath School numbers 27 scholars, 3 teachers.

San Francisco: 59 members, including 8 elders, 1 priest, 1 teacher, 1 deacon, 5 baptized, 7 received by letter, 2 removed by letter; 1 marriage, 3 children blessed, 3 cut off. John Robarts, president; Wm. Hart, clerk.

Stockton: 47 members, including 4 elders, 3 priests, 1 teacher, 1 deacon; 1 baptized, 3 received by vote, 5 removed by letter. Richard Amer, president; H. P. Robbins, clerk.

Sabbath School average attendance 20 to 25 scholars, teachers 3, superintendent, H. P. Robbins.

Elder Green reports the Nortonville branch disorganized, caused by the brethren moving away.

Alamada Creek, no report.

Conference adjourned to 7:30 P. M., and met agreeable to this appointment. Preaching by Elder E. H. Webb and J. Robarts.

Sunday Morning.—Preaching by Br. C. Bagnell and H. Green.

Two o'clock, conference reassembled; Br. Cook was present, and the difficulty

heretofore existing was adjusted, and his license was restored, and the privilege given him to preach the gospel, and do all the good he could.

Elders H. Green, J. Robarts, E. H. Webb, C. Bagnall, W. Cunnington, R. Amer, D. T. Philips, H. P. Robbins, W. Hart, reported.

Priests J. Blake and Cook reported.

William R. McLane, a priest in the San Francisco branch was recommended by that branch as worthy the office of an elder.

Br. E. H. Webb and Br. R. Amer administered the sacrament, after which many bore testimony to the truth of the gospel and the work of God. It was a general good time with all. No opposite power showed itself: all was of one heart and mind.

This conference sustained the first presidency of the church and the quorums thereof in righteousness.

This conference sustained Elder Harvy Green as president of the California mission.

Conference met in the evening, and the word was preached by Elder R. Amer and H. Green.

Adjourned without date. Harvy Green, president; Henry P. Robbins, clerk.

Fremont District.

Fremont District Conference convened August 10th, 1872, at Gaylord's schoolhouse. Organized by choosing Wm. Redfield president, Wm. Leeka clerk.

Officials present: 3 high priests, 1 seventy, 16 elders, 3 priests, 4 teachers, 1 deacon.

Branch Reports.—Plum Creek, 65 members, including 1 high priest, 1 seventy, 8 elders, 2 priests, 1 teacher, 1 deacon; all in good standing. J. Leeka, president; E. B. Gaylord, clerk.

Glenwood: 24 members, including 4 elders, 1 deacon; 1 death since last reported. E. F. Hyde, president; E. R. Walker, clerk.

Nephi: 16 members, including 2 elders, 1 priest, 1 teacher; two added by letter, and two by vote since last reported. D. B. Harrington, president.

Mill Creek: 20 members, including 2 elders, 1 priest, 2 teachers, 1 added by baptism since last reported. J. W. Calkins, president; Wm. Calkins, clerk.

Elm Creek: 14 members, including 1 elder, 1 priest, 1 teacher, 1 deacon. Solomon Thomas, president; W. Wm. Thorn-ton, clerk.

Farm Creek: 32 members, including 2 elders, 2 priests, 1 teacher, 1 deacon. D. Hougas, president; A. Badham, clerk.

Fremont: 85 members, including 3 high priests, 10 elders, 2 priests, 2 teachers, 3 baptized, 3 received by letter, and 1 removed by letter since last reported. J. R. Badham, president; J. M. Tullar, clerk.

Hamburg: not reported.

Elders' Reports.—J. R. Badham had preached twenty times during the quarter, baptized 2, confirmed 1, blessed 1 child. E. C. Brand had preached fourteen times, and baptized one. R. W. Briggs had preached, but was quite unable to say when, where, or how many times, or whether it had resulted in good, but was hopeful for the best. T. Nutt had preached several times in this and adjoining district, baptized 4, and blessed four children. Wm. Redfield had labored to the full extent of his ability, had baptized 5. Elders W. Baldwin, D. B. Harrington, R. J. Anthony, George, James, and Henry Kemp, S. Thomas, S. Beckstead, D. Hougas, E. B. Gaylord, E. R. Briggs, and Robert Coster, reported, all of whom expressed a strong desire to be found laboring in the cause of truth, and each declared a willingness to sacrifice in the interest of God and humanity.

Missions and Resolutions.—Resolved that this conference send elders to preach in each branch, subject to the consent of the presiding elder—carried. Under this resolution the following appointments were made: Hamburg, Wm. Redfield; Farm Creek, J. R. Badham and R. W. Briggs; Plum Creek, Wm. Redfield; Elm Creek, D. B. Harrington; Mill Creek, S. S. Wilcox; Glenwood, E. C. Brand; Nephi, Wm. Redfield; Mantí, M. Gaylord and R. W. Briggs.

Under a resolution to supply certain designated new fields of labor with efficient elders, the following missions were assigned: Memory, Wm. Redfield and J. R. Badham; Ramp Creek, J. R. Badham; Emerson, R. W. Briggs; Bedford, D. B. Harrington; Eastport, E. R. Briggs, Jas. Roberts and R. J. Anthony; Hanna's Station, R. W. Briggs; Waughhaghbonsie, George and Henry Kemp.

Resolved that the president appoint a committee of three to consider the subject of erecting a church building for public worship, and report at the next quarterly conference. Motion prevailed, and the president announced the following committee; Wm. Leeka, D. B. Harrington, and Jas. Roberts.

Resolved that Wm. Redfield represent this district at General Conference—carried.

Resolved that the spiritual authorities be sustained in righteousness—carried.

Preaching on Sunday A. M. by R. W. Briggs; P. M., by D. B. Harrington. One baptized and confirmed, and one child blessed during the conference.

Evening prayer meetings deeply interesting and well attended.

Conference adjourned to meet at Gaylord's school-house, November 9th, at 10:30 A. M., 1872.

Central Nebraska District.

The above conference held at Columbus, Nebraska; August 3rd and 4th, 1872. George Hatt, president; S. Butler, clerk.

Minutes of last conference read and corrected.

Branch Reports.—Omaha, Scandinavian, elders 6, one acting as priest, teachers 1, deacons 2, lay members 23, total 30; added by baptism 1, cut off 1, scattered members 3, branch in middling good standing. A. Jonasen, president; H. Nelson, clerk.

Omaha, seventy 1, elders 9, priests 2, teachers 3, deacons 4, lay members 59, total 78, added 1, disfellowshipped 3, total loss 3.

Financial Report.—Balance on hand last report \$3 75. Received since last report \$21 60, total \$36 70. For the poor \$3 40. Branch expenses \$17 90. For Sabbath School \$11 25. Balance on hand \$4 25. Wm. Ballinger, president; George Sylvester, clerk.

Little Bell Creek: elders 2, teachers 1, baptized, 3 received by vote 1, lay members 13, total 16. Branch in good standing. J. Peterson, president; M. Fyrando, clerk.

DeSoto: 28 members, elders 4, one acting as priest, teacher 1, branch in good standing. S. Butler president and clerk.

Columbus: High priests 1, elders 11, priests 2, teachers 1, deacons 1, lay members 47, total 63; baptized 1, received by vote 1, total increase 2; members residence not known 10. H. J. Hudson, president; Chas. Brindley, clerk.

Resolved that all branches conform to the printed form of reporting.

Resolved that all branches report the names and official standing of all that are disfellowshipped.

Resolved that those brethren who volunteered to labor the last three months be requested to report.

Hereafter all officers are expected to re-

port either in person or by letter at each succeeding conference. Neglect so to report by all officers will be sufficient cause to suspend their license.

Resolved that all branches in making their report, designate the officers to whom licenses should be continued.

Elders' Reports.—M. Fyrando, H. J. Hudson, Z. S. Martin, Geo. Gally, C. Brindley, Geo. Derry, P. Murie, S. Butler, and George Hatt, reported.

Resolved that this conference entertain a motion to divide the district for the furthering on of the work.

Resolved that the Central Nebraska district be dissolved.

Resolved that the district be divided into three districts.

Resolved that Douglas and Sarpy counties comprise one district.

Resolved that all the counties lying west of Douglas and Sarpy comprise the second.

Resolved that all the counties lying north of Douglass and Sarpy comprise the third.

Preaching by Brother Josiah Ells.

Brother Ells in the chair.

Resolved that the president appoint a committee of three to designate the time and place for holding a conference for organization and choosing of their presidents. Z. S. Martin, H. J. Hudson and M. Fyrando were appointed.

Resolved that the committee be sustained.

Prayer and testimony meeting was then held; all seemed to enjoy a good degree of the Spirit.

The report of the committee appointed was accepted.

Officers present: 1 apostle, 1 high priest, 1 seventy, 7 elders, 1 teacher, 1 deacon.

Adjourned.

Preaching in the evening by Br. Josiah Ells.

North Kansas District.

The above conference was held at White Cloud, Kansas, August 3rd and 4th, 1872. Elder D. H. Bays, president; J. W. Brackenbury, clerk.

Minutes of last conference read and corrected, by striking out White Cloud, and inserting Fanning Station.

By vote the brethren from abroad were invited to take part in conference.

Elder Lytle had preached some, baptized three.

B. B. Brackenbury had baptized six

last March, not included in last report. Himself and Br. Banta had preached thirty times during the last three months. They report great call for preaching and great interest manifested.

Br. Fisher had preached six times.

Br. P. Rassmusson had done all he could.

Br. Waddel had labored some, reports a very good feeling towards the work in his neighborhood.

Br. J. W. Brackenbury had preached a few times.

Br. D. H. Bays could not labor any on account of sickness.

Afternoon Session.—On account of the ill health of President Bays, Br. Lytle was chosen to assist him.

Branch Reports.—White Cloud: 32 members, 1 high priest, 4 elders, 1 priest, 1 teacher, 1 deacon. Hugh Lytle, prest.; Charles Corning, clerk.

Atchison: 37 members, elders 6, priest 1, teacher 1. D. Williams, president; Geo. Thomas, clerk.

Fanning: 12 members, 3 elders, 1 teacher, 1 removed since last report. Wm. Gurwell, president and clerk.

Of Benton, Forest City, and Tarkeo branches, verbal statements were given.

Financial report of Elder D. H. Bays, president of district received and accepted.

Resolved that the elders and priests labor where and whenever doors open, within the jurisdiction of the district.

Resolved that this conference relieve Br. D. H. Bays from the presidency of the district.

Resolved that we tender a vote of thanks to Br. Bays for his service as district president.

Elder Hugh Lytle was elected president of district by ballot.

Resolved that the presiding elders, in their respective branches, collect means for the purchase of a horse for the use of the district president, said horse to be the property of district.

Two Days' Meetings are to be held as follows:

Benton branch, 3rd Saturday in August. Atchison, 1st Sunday in September.

Tarkeo, Saturday and Sunday after Semi-Annual conference.

Resolved that we sustain the authorities of the church in righteousness.

Adjourned to meet again at Forest City, Holt county, Mo., Saturday before the first Sunday in September, 1872.

The word was preached by Elders Lytle and B. Brackenbury. One child blessed. The saints enjoyed a good time during their prayer and testimony meetings.

Miscellaneous.

Notice.

There will be a Two Days' Meeting at the Keeler School-house, in the Willow branch, Crawford Co., Kansas, on Saturday and Sunday, September 7th and 8th, 1872, at Galesburg, Mo., September 28th and 29th; Columbus, Kansas, October 12th and 13th; Mound Valley, Kansas, October 26th and 27th; Pleasanton, Kansas, Nov. 9th and 10th.

B. V. SPRINGER,
President of District.

Addresses.

Peter B. Cain, Bevier, Macon Co., Mo.
M. H. Forscutt, care Mr. H. Norman, 11 Free School Lane, Leicester, England.
John S. Patterson, care of Nicholas Lockey, 125 Front street, Leadgate, Durham, England.

MARRIED.

At the residence of the bride's father, near High Point, Decatur Co., Iowa, Aug. 21st, 1872, by Elder Joseph Parsons, LAURANCE D. BROOKE to LUCY D. HULL, daughter of E. A Hull, formerly an elder in the first organization.

DIED.

In the city of San Francisco, August 3rd, 1872, of old age, Sister SARAH D. MEADER, aged 68 years.

Our aged sister was born in the State of New York, October 2, 1804; became associated with the Latter Day Work in 1842. After the rejection of the church, and when all eyes became obscured with darkness, she, in connection with her worthy companion in life, saw it only in the Brighamite faction; and when its leaders sought isolation upon the Pacific shores, they were found among the first emigrants, who by the ship, Brooklyn, *via* Cape Horn, arrived upon the shores of the golden land in 1846, and fully shared in the troubles and anxieties of that eventful time. Although greatly disappointed in their expectations, they remained steadfast and true in the hope of Christ as revealed to them in the Latter Day Work, satisfied of errors existing they withdrew from that faction, became steady watchers for the day of God's mercy towards his people, and saw joyfully it dawn, and embraced the Reorganization under the administration of Wm. W. Blair, November 11th, 1868. Her sudden demise, after an illness of but a few days, awakened marked sympathy for the bereaved ones amongst the very large circle of friends, in and out of the church, who in large numbers attended the obsequies to pay the last rites of respect to the honored dead. When consigning the casket containing the remains to the tomb, hymn 850 was sung by the vast concourse, creating profound solemnity in weeping hearts. We mourn her absence only, believing that she died in the glorious hope of a better resurrection, to reign with Christ for evermore. Funeral services of Elder J. C. Clapp.

Near Wilton Center, Will Co., Illinois, March 28th, 1872, of whooping cough and lung fever, AGNESS, daughter of James and Agness PARKS, aged 1 year, 1 month, and 21 days.

Also ELIZABETH PARKS, daughter of same, died May 26th, 1872, aged 3 years, 2 months and 12 days, of whooping cough and lung fever.

At String Prairie, Iowa, August 17th, 1872, Sister MARY CHURCH, aged 55 years.

Funeral services by Elder J. H. Lake, of Vincennes. Heb. 4: 9.

Sr. Emma S. Pilgrim writes from Independence, Missouri: "The eleventh of last May, Mr. John Hedrick started to town with a load of wood; his horses ran away, threw him off the wagon and broke his neck. He was a good man and we miss him very much. If you, or any of the elders come this way, please give us a call.

At his residence near Junole Valley, Cal., June 24th, 1872, Br. OLIVER P. HIGGINS, aged 52 years, 10 months, and 8 days.

Br. Higgins was teacher of the Alameda Creek branch.

Original Poetry.

WE WAIT FOR THY COMING.

Tune.—"SHE SLEEPS IN THE VALLEY."

We wait for thy coming, O, Lord!
The day that redemption will bring;
When earth shall be ruled by thy word,
And own thee Messiah and King.
Though long as the empire of sin,
Where the wicked the sceptre do sway,
And few of her children have been,
Willing thy commands to obey.

CHORUS:

We wait for thy coming—we wait for thy coming,
We wait for thy coming, O Lord! *Repeat.*

We wait for thy coming, O, Lord!
When war and commotion shall end;
And plowshares be made from the sword,
And spears into pruning hooks bend;
When tyrants no more rule the earth,
And fill it with sorrow and woe,
From Zion the law will go forth,
And all their Redeemer shall know.

CHORUS.

We wait for thy coming, O, Lord!
When the care-worn pilgrim shall rest;
When thou wilt deliverance afford,
In the home of the ransomed and blest.
There we'll meet with the pure and the good,
Whose garments are washed and made white

And clean in their Saviors own blood,
And who dwell in the mansions of light.
CHORUS.

We wait for thy coming, O, Lord,
Attended by angels of light,
For then thou wilt bring our reward,
The Kingdom and crowns ever bright.
Our Savior we'll see face to face,
And friends who have passed on before,
And all the redeemed of our race,
We shall meet on the ever-green shore.
CHORUS.

T. W. SMITH.

Selections.

Golden Grains.

Turn a deaf ear to slanders; be sure never to mention them again.

Beware of conversation with a tale-bearer, or with one who revealeth secrets.

Gather up the fragments, that nothing be lost.

We rise in glory as we sink in pride.
Study to be what you wish to seem.—*Socrates.*

Wisely and slow; they stumble that run fast.

Never open the door to a little vise, lest a great one should enter.

The more a man denies himself, the more he shall obtain from God.

Heaven will permit no man to secure happiness by crime.—*Alfieri.*

Pride is increased by ignorance; those assume the most who know the least.

You who are ashamed of your poverty and blush for your calling are a snob; as are you who boast of your pedigree or are proud of your wealth.—*Thackeray.*

Heaven will be filled with those who have done good works, and hell with such as had intended to do them.—*Antonia Guevazi.*

Lie not,—neither to thyself, nor man, nor God. Let mouth and heart be one—beat and speak together—and make both felt in action. It is for cowards to lie.—*George Herbert.*

And now my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully, for with that same judgment which ye judge ye shall also be judged.—*Moroni.*

The present world is confusion, extremes, violence, and excitement. The next will be all peace, comfort, goodness, and love.

God's order is strict, holy, and unchangeable. Satan's cunning, and power is

stronger than any mortal being; but limited.

The greatest promises in these last days are to the "willing and obedient." And to as many who will walk upright and just, to such "all things shall work together for good." Tangled condition, deep in debt, injury from bad habits, poverty, losses, failures, etc., are among all things.

Free agency was given at the beginning to Adam and Eve. "Thou shalt not partake." "Nevertheless, you may choose for yourselves."

Take up the stumbling block out of the way of my people.—*Isaiah lvii.*

The righteous are to be gathered from among all nations. The Lord has declared that he will "raise up unto himself a pure people, who will serve him in righteousness." We have the privilege to be of that people. If we endure a little longer we will be gathered home to Zion. The pure in Zion will call on the Lord and keep his commandments, to be saved at the end.

W. C. L.

Early Rising.

"Cease to sleep longer than is needful; * * * arise early, that your bodies and your minds may be invigorated."—*Doc. and Cov. 85: 38.*

"Buffon, the celebrated naturalist, rose always with the sun, and he used often to tell by what means he had accustomed himself to get out of bed so early. "In my youth," he said, "I was very fond of sleep; it robbed me of a great deal of my time; but my servant Joseph was of great service in enabling me to overcome it. I promised to give Joseph a crown every time he could make me get up at six. The next morning he did not fail to awake and torment me; but he received only abuse. The day after he did the same with no better success; and I was obliged at noon to confess that I had lost my time. I told him that he did not know how to manage his business; that he ought to think of my promise, and not mind my threats. The day following he employed force; I begged for indulgence; I bid him begone; I stormed; but Joseph persisted. I was therefore obliged to comply, and he was rewarded every day for the abuse which he suffered at the moment when I awoke, by thanks, accompanied by a crown, which he received about an hour after. Yes, I am indebted to poor Joseph for ten or a dozen volumes of my works. The best time to labor and learn is in the morning. The greatest blessings require sacrifice and diligence.

Rome And Its Catacombs.

The foundation of Rome is a volcano, extinct ever since men first lived in Italy, perhaps ever since men lived in the world at all. But now that geologists have learned to know the signs of an old burnt-out volcano when they see one, they see that the Forum is just where the crater was, and the Seven hills are parts of the ancient mountain. This old, old volcano died before Vesuvius was born, but it seems to have been one of its ancestors, and to have had some of the same habits. Vesuvius, on the 23rd of August, A. D. 79, buried Pompeii to the depth of twelve feet above its house-tops with pumace and ashes. Now this old mountain, at some date before any reckoning of ours, disgorged ashes in the same way, only there was no city there to bury. Instead of that the immense layers of ashes were themselves buried, fifty or sixty feet deep; and long after, Rome was built over them, a great city of four millions of inhabitants, and more than double the size of London.

When the early Romans were looking about for building material, they found places on the hillsides where the volcanic ashes cropped out, and discovered that mixed with lime, they formed an admirable cement for building and paving purposes. The demand for the material was immense, and a large body of men were employed in excavating the layer of ashes and making cement. Of course, it could not all be taken out, or the city would cave in; so it was carefully excavated in tunnels, partially lighted and ventilated by holes at regular intervals. There are forty-one different caverns thus dug out. They are called Catacombs, and the two largest are of undying interest to the Christian world, because during the persecutions under the Roman Emperors, when there was no spot of Roman earth where a Christian was safe, these subterranean caves became their inaccessible strong-hold. They extended sixteen miles under ground, further than the explored part of our Mammoth cave; and if the passages were put into one continuous street, it would be nine hundred miles long. They were two feet wide and eight feet high, with three rows of berths built into the walls on each side, narrow resting places for the bodies of martyred Christians, or for those who died in their hiding-places. These tombs number about six millions.

The passages open into crypts, or arched chambers, of which there are about twelve hundred. In these were held Christian worship, and with the slab upon some tomb for a table, the Lord's Supper was celebrated. Here met hundreds of the excavators, with many men and women, of every degree, from Crispa and Valeria, the wife and daughter of the Emperor Diocletian, who began the persecution, to the laborers in the farms and vineyards in the suburbs. Food and clothing were often let down through the ventilators, to the Christians in hiding there; and many a time the body of a martyr passed the Roman police in the great wine-casks, carried out of the city to some Christian vintner, who would take the honored remains by night through the secret opening into the Catacombs which he had made, somewhere in his vineyard.

On the tombs of Christians were generally placed some secret symbol, most frequently the Greek cross, as it is called, but which had no allusion to the cross at all, but was merely the Greek letter X, Christ's initial, often combined with the Greek letter P. They never used the Roman cross which was only the painful memorial of His agony. Another inscription of frequent occurrence, was IHS, which is often used in our churches now, and commonly supposed to stand for *Isus Hominum Salvator*, Jesus, the Savior of men; but that is not what the Christians in the Catacombs meant by it, for they generally added a V thus; IHS V , meaning: *In Hoc Signo Vincas*. By this sign, conquer! A curious symbol often used was the rude outline of a fish, which meant to them, "Jesus Christ, the Son of God, the Savior," because the word *Ichthus*, a fish, is formed of the initial let-

ters of that sentence. The tombs of those who died in gladiatorial shows were distinguished by little vials of their blood cemented into the stone.

They did not call themselves by such names as now distinguish Christ's followers; there was no Catholic nor protestant then. They did not even use the name Christian, but said, "Followers of Christ," "Children of God," "Saints."

They did not speak of any Christian as *dead*, for Christ "abolished death;" but wrote, "He sleeps," or "Her birth-day" was on such a day.

St. Paul was a prisoner in Rome. Chained as he was to soldier guards, it is not probable that he was ever able to meet with the Christians in these underground chapels, but his Epistle to the Romans must have been read there, and its deep truths pondered by men who were shut up in these dark caverns, full of the memories of the departed. When St. Paul was martyred, his remains were buried in the Catacombs. Romish priests claim that Peter lies there also; but there is no proof that he ever was in Rome. But there, with that "noble army of martyrs," rests the sacred dust of the apostle Paul.

Just over where he lies, fifty feet above the low roof of the crypt, is the high altar in that magnificent Cathedral of St. Peter's, whose wonderful dome rises higher into the air than even the Pyramids, and is the most lofty erection ever made by man.

Over the Catacombs, also stands the Vatican, the Pope's thousand-chambered palace, whose buildings, with the gardens belonging to them, cover as much ground as the city of Turin! Oyar that silent city of the dead stands palace, and street, tower and ruin. There is that vastest ruin of the Coliseum, which was in building when Paul was in Rome, while Vesuvius was yet a green, innocent hill. Its master-builder became a Christian, was martyred within it, and is buried in the Catacombs beneath.

God's Method of Answering Prayer.

One reason why God seems sometimes to shut his ears to men's cries, is because they come asking him to replace the very things that he has taken away from them on purpose. Men ask; "Do you believe in a prayer of faith?" I can hardly answer that; because there is so much to be said on the subject that you can never get it into a single answer. If you say, "Yes, I do," then the man that is just bankrupt begins to pray a prayer of faith, and says: "If ever I prayed, it was when I said, 'Lord God, look on my family; look on me; spare us, and save us.' And he did not hear." But let me rise into the counsel of God, who loved that man, and loved his household, and beheld in his great and growing riches the destruction of his children? His wealth was already untempering his heart. He was becoming large for this world and small for the other. And God so loved him that he said: "Let me save those children; and let me spare the man." And he smote the four corners of his prosperity, and it was whirled away as dust before the wind. It takes a man a great while to get rich, but it takes him only a minute to get poor, in this world. And so the man goes on, praying that God would restore his property to him, "No," says God, if you could only hear him; "I am going to give your son back. He is already beginning to think that, having a rich father, he will never want for money, and is going straight to the devil. I am going to give you back that child."

But the man does not hear, and he says, "O Lord! give me back my property." "No," says God, "I am going to give you back your oldest daughter, who has been living for the vanity of this world, and thinking that it made very little difference to her what she did, or what she had, since she was well provided for, well off, and that life was all smiling for her. I am going to make her understand that there is a burden and a work for her. I am going to bring down the most heavenly inspirations upon that child's soul. I am going to give that daughter back again to you."

Still, the man hears it not, and says, "Oh! give me back my property." But God is giving back child after child, and him self withal. After ten years, he is a poor man still; but he is a wiser man. He is a man of whom the neighbors say; "He is a great deal better than he used to be when he had money; and he is doing a great deal more good than he used to do." Are there not a great many things that you pray to God for? When a child says, "Will God give me anything that I ask him for?" and the mother says, "Yes," he says: "Then I am going to ask him to give me a great big apple." (This is one of the precious Sunday-school stories!) And men pray in like manner, asking God for what they want, and he is answering by giving them what they ought to want.—Henry Ward Beecher.

Henry Hock.

A few years ago five Duch gentlemen set out from Rotterdam to travel on skates to Amsterdam. They had passed over about twelve miles of the waste of inland waters which extends between the two cities, and were, with the exception of one of the party who kept apart, skating with great velocity, in close files, and hands linked in the Dutch manner, and were striking out far from the shore, when at once the whole file was precipitated through the ice, and two out of the four were hardly seen to rise again. The other two were father and son, both remarkably fine men and the father an expert swimmer, which enabled him to support himself and his son too for a considerable time, during which he was so collected as to give directions to the only one of the party who had not fallen in, how he should conduct himself to afford assistance; but at length he gave utterance to the thought that his son's continuing to hold him would be the death of both. The son immediately kissed the father, and with the familiar and endearing expression he was accustomed to, bade him farewell, loosed his hold, and deliberately resigned himself to death. The father lived, and the name at least of Henry Hock, the son, must live also.

Look at These Figures!!

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

All remittances, orders, and business communications intended for the office of publication, must be directed to Joseph Smith, Box 50, Plano, Kendall Co., Illinois. All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Chicago, or by Express. Remittances sent in any other manner will be at the risk of the sender.

THE TRUE LATTER DAY SAINTS' HERALD.

1572
J. McIntyre

"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.*

Vol. 19.

PLANO, ILL., OCTOBER 1, 1872.

No. 19.

[From Harper's Magazine.]

THE GREEK CHURCH.—No. 1.

BY EUGENE LAWRENCE.

The annals of man offer few more varied, more magnificent, or more touching records than that of the Eastern Church;* and from its dim yet hollowed origin, through its long career of worldly triumph and of spiritual joy, of bitter overthrows and of swift decline, of fresh revivals and unprecedented strength, until to-day it rules over half Europe, and threatens the subjugation of Asia from the Indus to the China seas, a surpassing interest has ever followed the only Christian body that can claim a visible descent from the companions of its founder. A cloud of doubt, of fable, or conjecture, rests upon the pretensions of the Church of Rome; the legend of St. Peter relies upon no contemporary proof, and belongs to the domain of faith rather than of history; nor does any Protestant communion profess to trace its origin through an unbroken line of presbyters and bishops to the apostolic age. But the Oriental Church seems possessed of a well-authenticated genealogy. Its language is still that in which the Gospels were written and Polycarp and Ignatius preached; its melodious ritual reaches back to the days of

Constantine and Athanasius; its great patriarchates, that sprang up in the veritable homes of the Apostles, are yet faintly delineated in the feeble churches of Alexandria, Jerusalem, and Constantinople; along the fair shores of Syria and Asia Minor the shattered ruins of the Christian Church have outlived the fallen shrines of Antioch or Ephesus; and from the city of Constantine, the capital of the Christian world, has flowed a regular apostolic succession, whose members still minister to devout congregations from the Kremlin to Solovetsky.

Scholar as well as theologian will find much in the annals of the Greek Church to touch his sympathy and startle his curiosity. The genius of Attic civilization seems often revived in its teachings; the humane and liberal spirit of philosophers and poets, the gentler impulses of Plato or Socrates, are renewed, together with their names, through all those barbarous races that were educated from the brilliant schools of Constantinople. While the Latin Church, under its illiterate popes, inculcated persecution, and grew into a fierce and aggressive political despotism, the Greeks, looking ever to the teachings of Nice and of Constantine, have preserved a humane toleration. As if in tender recollection of their high intellectual

*Mouravieff, *Hist. Russ. Church*, trans. Stanley, Eastern Church, has made free and effective use of the Russian historian, besides his own careful researches.

†King, *Rites, etc., of the Greek Church*. Renandot, *Liturg. Orient.*, 1847, Paris, p. 30. Neale, *Patriarchates*.

*Stanley, *Eastern Church*, 34, 35. King, p. 6-8, notices that the Greeks have never worshiped the Virgin or the saints. But Covell, *Greek Church*, p. 376, thinks the Greeks "the most zealous adorers of the mother of God."

ancestry, the monks of Mount Athos and the priests of the Kremlin have painted on the walls of their cathedrals the venerable faces of Homer, Pythagoras, or Plato, and admit to the catalogue of the just the sages and heroes who prepared the path of Christianity. In Moscow or Novgorod the Mohammedan, the Lutheran, and the Roman Catholic are permitted to enjoy their faith and their religious rites undisturbed. No St. Bartholomew's, no dragonnades, no raging Inquisition, no hecatombs of martyrs, no strange and cunning tortures, such as those devised by the keen invention of Jesuits and Romish priests, have ever defiled the venerable ministry that traces its origin to Ephesus and St. John.

Along that hot but luxuriant shore reaching from the falls of the Nile to the lower borders of the Euxine, still fertile at that momentous period in the richest productions of nature and art, the land of Homer and Herodotus, Scopas and Parrhasius, of stately architecture and perpetual song, the Eastern Church, at the opening of the Council of Nice and the triumph of Constantine, had fixed its immutable foundations. Its mighty bishoprics—seats of learning as well as of abundant faith—seemed the corner-stones of Christianity. Alexandria, Antioch, and the seven churches were flourishing with such outward vigor as to overshadow the feeble Church of Rome and the missionary stations of the barbarous West. Rome, in fact, had long remained a Greek congregation. Its bishops employed the Greek language in their writings or exhortations;* its presbyter, Anicetus, admitted the superior authority of Polycarp; its members were obscure, uncultivated, and humbled by frequent persecutions. But in the great cities of the East Christianity already had invested itself with material and intellectual splendor.

*The epistles of Clement are in Greek. Paul wrote in Greek to the Romans.

At the famous schools of Alexandria the keen faculties of the heretic Arius, and the resolute genius of his young opponent Athanasius, had been prepared for that vigorous contest that was to divide Christendom. In all the Syrian cities Christianity became the religion of the intellectual classes. Learning and philosophy were blended with faith; the Eastern bishops were voluminous writers, poets, orators, even novelists; while all along the sacred shore stately churches grew up above the ruins of the pagan temples, the Nile was lined with monasteries and cathedrals, the cliffs of the Grecian coast were converted into pious strongholds, the abode of cultivated eremites,* the soft music and the gay processions of the classic creed were borrowed to enlarge and corrupt the Christian ritual; and the Greek Church had already assumed something of its modern form.

At length (325), with cries of victory and peace, the Council of Nice assembled. Martyrs and confessors, maimed bishops and eyeless hermits, cultivated scholars from the learned seminaries of Egypt and Alexandria, monks from the Thebaid, and anchorites from the desert, gathered at the call of Constantine to decide the doctrines and the usages of the triumphant church. Amidst its eager and clamorous throng wandered the inspired dwarf Athanasius, deformed, with glittering eyes; or the tall, emaciated Arius, wasted with penance and conscious of defeat, summoning his followers to that intellectual combat whose decision was to fix the opinion of half mankind. Yet the decrees of the first, perhaps the only, general council deserving of a lasting veneration are observed alone by the obedient Greeks. Imperious Rome has long

*The Egyptian ascetics appear about the middle of the third century. The practice was rapidly adopted. Of the monasteries of Mount Athos some boast an origin at least contemporary with Constantine. See Curzon, *Levant*, 340. The Vatopedie is said to have had Constantine for its founder.

neglected its injunctions and interpolated its creed. Protestantism has preferred to revive the simpler usages of the apostolic age. But the Eastern Church has remained immutable. Its clergy are married; its creed is still that of Constantine and of Nice; the worship of Mary has never been allowed to overshadow the purer rites of a cultivated age; the priest has never aspired to a temporal supremacy; the Scriptures are still read in the national language in its churches; the authority of the sultan or the czar is admitted in the selection of its patriarchs and bishops. The mild genius of Constantine founded an ecclesiastical system that for fifteen centuries has obeyed his precepts and revered his fame.

To Constantine the Eastern Church was to owe its central shrine. The Christian capital arose on the verge of Europe and of Asia, over whose mental and religious progress it was never to lose its influence, in the fairest site known to the ancient world. The waters of the Euxine rushed before the city of Constantine, through a long and sometimes narrow strait, to mingle with the Ægean. By its side the Golden Horn offered a safe and almost tideless harbor; ships from Arabia and from Scythia might meet in the friendly shelter. Around it opened a landscape rich with the later results of Greek cultivation, and the delusive beauties of the modern city can only faintly reflect the magnificence of the scene when the shores of the thickly wooded Propontis were cultivated with Attic elegance, and the marble churches and palaces of Constantine covered the swelling promontory from the harbor to the glittering sea.* Nothing was wanting, except perhaps creative genius, to make the new Rome the chief of cities. The wealth of an empire was lavished in its decoration.

*Gibbon often describes the attractions of Constantinople. Von Hammer, Constantinople, etc., may be consulted.

Within ten years it attained a splendor that might rival the fruits of ten centuries of the slow progress of ancient Rome. The new Romulus traced the circuit, and witnessed the completion of his capital. Its temples were brighter than the yellow columns of the Parthenon; its circus more spacious than that of Tarquin; its baths, aqueducts, and fountains, its abundant markets and its stately churches, provided for the requirements of a population that sprang up with artificial vigor; and for more than a thousand years, amidst the barbarous turmoil of medieval Europe, Constantinople outshone all its rivals, even in its slow decay.

It was a museum and a store-house for the ravished treasures of Greece. A tripod of serpents from Delphi, statues from the deserted temples of the ancient faith, columns carved in the days of Phidias, gems and precious stones from the coronals of ancient deities, libraries gathered in the home of philosophy, the writings of the fathers, the poets, and the sages, found shelter in the halls of Constantine, when the museum of Alexandria was made desolate, and the Acropolis had become the haunt of robbers. Protected by its fortunate situation and its lofty walls, Constantinople held securely within its bosom its precious deposit. A last bulwark of civilization, when all the world was savage, its schools still employed the language of Homer; its students read Euripides or dreamed of Plato; the wisdom which had been lost to all other men was still familiar to its children; the priests of the Greek Church were all cultivated, and often gifted with rare ability; and while the Latin clergy could seldom read or write, a living fountain of true learning fertilized the intellect of the East.

With the death of its founder a remarkable revolution passed over the Christian capital, and under the rule

of the corrupt Constantius the opinions of the heretic Arius were enforced upon its clergy and its people; the whole Christian world seemed converted by the subtle argument of the new sect.* The great see of Alexandria, almost imperial in power and state, was governed by an Arian bishop; Antioch and Jerusalem yielded to the arts of the emperor; Rome and distant Spain obeyed his commands;† but Athanasius, and perhaps the majority of the laity, still defended the Trinitarianism of Nice, and the latent principal of Christianity was kept in remembrance by the sharp diatribes of the exiled prelate. Bitter, vindictive, magnanimous, unconquerable, a weary life awaited the presbyter who had defeated Arius in his early vigor, but who seemed at last to have sunk in his old age into a forlorn and powerless victim before the avenging spirit of his fallen foe. The cruelty and the keen persecutions of the Arians drove Athanasius to a savage retreat in the wilderness, and oppressed his adherents with bitter tortures. Yet more than once the heroic Copt, his diminutive frame inspired by a genuine courage, came out from his hiding-place to terrify the court and the hostile clergy into an insincere compromise; often the faithful Egyptians concealed, at the peril of life and fortune, the great head of their church. Of all the spectacles witnessed at Alexandria the most memorable was the reception of Athanasius after his first exile and return. The whole Egyptian population poured out like a swelling Nile—it is the figure of the narrator—to greet with shouts of joy and adoration the national saint. On the one side a huge mass of dusky children lined the broad highway; the men and women, separated into two

vast hosts, as was the Oriental custom, rolled out of the city gates, an endless stream; every trade and profession ranged in order; branches of trees were waved aloft; the richest carpets of the Alexandrian looms were flung, radiant with gay colors and costly figures, in the pathway of the hero; and when his feeble form rose on the sight, one wild burst of acclamation broke from myriads of lips. Countless hands were clapped with rapturous joy, and the most precious ointments, cast before him, filled the air with fragrance. At night the whole city glowed with a general illumination, and in every house rich entertainments invited perpetual guests. An unusual religious fervor followed. Men, women, children hid themselves in convents, or sought a hermitage in the desert; the hungry were fed, the orphans sheltered, and every household, filled with devotion, seemed transformed into a Christian church. Through a weary life of ceaseless persecution Athanasius* passed onward to old age and death. But his victory was at last secured. Constantinople, Rome, and Alexandria returned to the Trinitarian faith, and the great Theodosius reigned in the Christian capital over an undivided church. The fair and prosperous city of Constantine became now the admitted head of Christendom. Rome, sacked and depopulated by Goth and Vandal, almost ceased to dispute the supremacy of the Eastern bishops; the Patriarch of Constantinople claimed a universal rule; the popes feebly or violently protested against the assumption; the Eastern emperors selected or deposed at will the Latin bishops; Justinian and Belisarius scoffed at the fallen priests of the ancient capital.

From Justinian the Eastern Church was to borrow that novel and pleasing

*Mosheim, i. 345. Gieseler, i. 302. Gibbon, iii. 11. Constantinople was the principal seat and fortress of Arianism.

†See Hefele, Con., i. 658. Milman, Hist. Christ., ii. 431. The forced apostasy of Hosius and Liberius is well known. I need not allude to the vain controversy.

*Such was the pre-eminence of Alexandria in mathematics that to its bishops only was given the duty of fixing the beginning of Lent and the Easter season. The bishop issued every year a festal letter. Those at Athanasius have recently been discovered. See Cureton, Festal Let. of Ath.

style of architecture which was to adorn the Kremlin and satisfy the fancy of Moslem or Christian, whose glittering domes and lavish decorations of gems and gold are more grateful to the Oriental taste than the wildest or the grandest of the Gothic minsters; and in his long and wasteful reign churches and monasteries were scattered with profuse hand over his tottering empire. It is the characteristic of feeble rulers to seek for renown in huge or costly buildings. The active but imbecile Justinian toiled to complete the splendor of Constantinople, and to make it worthy of himself. Nor was he unsuccessful. The magnificence of the decaying capital was perfected by the last resources of an impoverished world. A throng of stately churches, a palace of unequalled splendor, groves, gardens, and public edifices, rich with varied marbles, mosaics, and gold, covered anew the fortunate site where Constantine had first transplanted the simpler forms of Grecian architecture, and preserved the memory of the Doric temple or the Corinthian shaft. But under Justinian arose that tall and graceful dome of St. Sophia, the most wonderful of the inventions of the later architects, whose fair proportions still rise over the Moslem city, and reproach the Eastern Church with the spectacle of its desecrated shrine.* It was built of brick, but coated with marble; its exterior, like the churches of the Kremlin, could never have been imposing; but no sooner had the spectator passed its gates of bronze than he was dazzled by a profusion of rare embellishments such as St. Peter's can scarcely surpass. Above him soared the central cupola, surrounded by six smaller domes, covered with heavy gilding and gleaming with varied colors. A hundred columns of jasper, porphyry, or costly

marble, torn from ancient temples, and dissimilar in form and carving, sustained the lofty roof. The altar was a pile of silver. The sacred utensils were of purest gold, studded with inestimable gems. From the walls looked down the figures of saints and angels; and in the form of a Greek cross the magnificence of St. Sophia opened at once upon the observer, and presented all its gilding, its mosaics, and its bronzes, its gold and gems, at a single glance. In its modern dress only the bare and dusky walls and the graceful domes remain; the priceless ornaments of the shrine and chancel are gone; yet the columns of porphyry from the Temple of the Sun, and the green marbles of Ephesus, may yet be distinguished, and the dull echoes of Mohammedan eloquence seem profane and dissonant in the desecrated shrine where once the Christian world collected its treasures and poured forth its prayers.

To perfect his grand conception of a Christian cathedral, Justinian labored with an ardor that never tired. Often he was seen under the glare of the noonday sun, while all others slept, clad in a coarse linen tunic, a staff in his hand, his head bound with a linen cloth, directing his workmen, urging on the indolent, and stimulating the industrious. Tradition relates that angelic visions guided him in his labors and suggested his happiest ideas.* A spiritual guest revealed to him a hidden treasure; a figure robed in white descended on the sacred site, and was deluded by the acute emperor into a promise to remain forever. But the ceaseless industry of ten thousand laborers, toiling often by night and day, in the course of six years completed the Church of the Holy Wisdom. Four columns, tall, graceful,

*Gibbon's account of St. Sophia, iii. 523, has been enlarged by modern investigations. See Von Hammer, Constantinople and der Bosphorus, i. 346. Byzantine Arch., Texier and Pullan, p. 21-59.

*Paul the Silentary, and Anonymi, in Banduri, p. 61. The late sultan permitted St. Sophia to be studied, the walls purified, the figures copied, but recovered. See Fossati, drawings lithographed by Hague, London, 1854. For the first time they were seen since 1455.

and firm, sustained the swelling dome. Its tiles of Rhodian clay were the lightest of building materials. Its height from the pavement was one hundred and seventy-nine feet, its breadth one hundred. Twenty-four low and rounded windows threw streams of light through its groined ribs of equal number. Four colossal figures of winged seraphim adorned its four angles; and from its summit looked down the majestic face of Christ the Sovereign Judge, whose noble aspect is still imitated or reproduced in every Byzantine cathedral. At the eastern end of the pillared nave, the climax of the magnificent interior, arose the silver screen of the altar, composed of twelve pillars wrought with arabesque devices, twined into pairs, and graced with holy faces. A massive cross of gold appeared above. The table of the altar was formed of molten gold, into which the most costly gems had been cast in uncounted masses. Behind, the altar seats of silver, separated by golden pillars, were arranged for the bishop and clergy. Tall candelabra of gold, of the richest workmanship, threw a soft light over the glittering scene. A pulpit, a throne for the emperor and one for the patriarch, and seats for innumerable priests, probably filled the space of the eastern end. The altar cloths were stiff with gold and gems, and patriarch and emperor were adorned with robes encumbered with the spoils of ages.

Such was the monument of barbaric folly which Justinian transmitted to the Eastern Church. Feeble vanity, religious ardor, artistic genius, and inhuman waste are all exemplified in the story of the great cathedral. The world groaned with taxation and misery that the corrupt church might possess a gorgeous shrine; yet the great edifice has proved more lasting than any of its contemporaries, and promises to be almost as enduring as that grotesque, half-barbarous, and

half-imbecile scheme of law which Justinian embodied in the Pandects and the novels.* Often shattered by earthquakes or defaced by insurrections, plundered by conquerors and stripped by the Turk, St. Sophia has outlived the Cathedrals of Charlemagne and the early basilicas of Rome. It preceded by nearly a thousand years the foundation of St. Peter's. It opened a new era in architecture. Its graceful doom has been imitated at Moscow and Novgorod, in Florence and Rome. The boundless richness of its interior decorations has been nearly rivaled in the Kremlin or the churches of St. Petersburg.† Yet no modern cathedral can recall such splendid and such touching memories as those that cluster around the central shrine of the Eastern Church. On Christmas-day, in the year 538, its founders dedicated his stately labors with a pompous pageant that exhausted the wealth and the invention of his empire. The great bronze doors rolled open. The emperor, clothed in purple, the patriarch, radiant with cloth of gold, a host of inferior clergy, arrayed in the rich vesture of a corrupt ritual, filled the silver seats around the altar. The golden candlesticks poured down their light. The courtiers and the people covered the wide expanse of the nave or dome. The graceful galleries were thronged with the fairest and noblest women of Constantinople; and Justinian, in grateful exultation, with arms outstretched and lifted in the attitude of prayer, exclaimed, "Glory to God, who has deemed me worthy of such a work! I have conquered thee, O Solomon!" The chant of countless choristers swelled through the pillared aisles. Immense sums were expended in lavish gifts to the poor, and the whole city shared in the boundless yet

*I would scarcely wish to do injustice to Justinian's codifiers, but Gaius is better than his imitator, and the Twelve Tables better than Gaius.

†The church of St. Isaac, at St. Petersburg, is said to surpass all that man can conceive of splendor. Dicey.

too transient satisfaction of its master.

For nine centuries in St. Sophia emperors were enthroned, patriarchs installed, and the Christian festivals celebrated with Oriental pomp. It was the favorite scene for the display of the feeble magnificence of the Bazantine court. The imperial marriages and baptisms were celebrated at its altar; and above the holy spot, in the vain pride of Greek exclusiveness, was inscribed the law forbidding the marriage of a Byzantine prince with a stranger. Often its interior witnessed wild outrages and riotous fanaticism; its pavements were stained with blood in the fierce struggle of the image-breakers. From its pulpit Photius pronounced the excommunication of Rome and the separation of the two churches. The sweet music of its choristers and the splendor of its rites converted the Russians to the faith of Constantine. It was desecrated with barbarous sacrileges by the Latin Crusaders; a papal priest sat for a moment in the chair of Photius; and the hatred of the Greeks for the Latins sprang up with new intensity as they saw the brutal deeds of the chivalry of the West. "Rather," they cried, "would we see the turban of Mohammed than the pope's tiara in Constantinople." At length, in the opening of the tenth century of its existence, the vast cathedral beheld the most dreadful of all its woes. Amidst the groans and cries of the host of dying Greeks, Mohammed II. strode up its blood-stained nave, and proclaimed from its high altar the God and Prophet of an accursed faith.* A golden crescent was raised above the dome of St. Sophia. The Greek Church, fallen and powerless, yet wept over the desecration of its central shrine as the chief of its humiliations; nor in all its wide domain is there today a priest or layman who does not

remember that St. Sophia was torn from his ancestors by the savage Turk, or long for the day of its restoration.

Not from Goth or Hun, from the fierce tribes of the German forests who had stricken down the mighty fabric of the Latin rule, was to come the final desolation of the Eastern Church. In the opening of the seventh century it still retained an exterior grandeur that overawed the feebler sees of Western Christendom. The authority of Constantinople, in church and state, was admitted at Antioch and Alexandria, in Africa and Italy. Rome, already ambitious and avaricious, was a humble dependency of the Eastern empire. The arms of Narses and Belisarius had alone saved the fallen capital from the rule of an Arian chief, and perhaps an Arian pope.* Nor was it without a reasonable sense of superior intelligence as well as power that the bishops of Constantinople had assumed the title of Universal Patriarch, and claimed a general control of the Christian Church. Gothic Spain was yet held by the Arians; the great Lombard kingdom of Northern Italy still threatened to enforce the doctrines of Arius upon the Catholics of Rome and Naples; at Alexandria the native Copts clung to the Monophysite heresy, and submitted reluctantly to the supremacy of the Greeks; yet the Patriarch of Constantinople was still the chief head of Catholic orthodoxy, and from the pulpit of St. Sophio instructed an obedient world.

It was the sword of the Saracen that swept into sudden ruin the venerable seats of early Christianity. The children of the Arabian desert are divided into two hostile and dissimilar families—the dwellers in the cities and the dwellers in the sands.† The former, assuming the pacific habits of the mer-

*Die Monner wurden mit Stricken, die Weiber mit ihren Gurteln zwey und zwey zusammengebunden. Von Hammer, i. 550. The desolation of St. Sophia was completed by the plunder of its ornaments and the covering up of its pictures.

*How nearly Rome became Arian forever, when its infallible popes must have pronounced fatal heresy, may be seen in the history of the time. It was long a question whether Arianism would not rule the West

†Amari, La Storia dei Musulmani di Sicilia, i. 34.

chant, had laid aside the savage virtues and vices of the Bedouin. They lived in the rich fields of Yemen and Arabia the Happy; their fleet ships bore the spices of the East to the docks of Rome and the coast of Coromandel; their caravans had founded and cherished the prosperity of Hira and Palmyra. But it was not from the more civilized Arabs that the swift storm of reform was to break over dying intellect and virtue. The fiery children of the desert, free, impetuous, independent, whose companions from infancy had been the boundless landscape of sand and sky, the hot sun, the splendid wanderers of the night, who never rested, who had no home nor possessions but the dromedary and a tent, were now to be moved by great thoughts, and to issue from Arabia armed with a comparative truth. Amidst the wide decay of Christianity, the apparent flight of honesty and mental vigor from the earth, the cry of fallen human nature for reform was answered by a wild voice from Mecca. A Bedouin, though softened somewhat by a more pacific life, Mohammed preached to the dull world God and himself.

TO BE CONTINUED.

SCRIPTURAL REFERENCES.

An elder offers the following scriptural references to those who may have a desire to look up the subjects named.

Future rewards.

Matt. 5: 11, 12; 16: 27; 25: 31-34. Luke 6: 22, 23; 12: 4, 5; 16: 19-31; 14: 14. John 6: 40; 14: 3. Rom. 2: 2, 5, 10; 5: 17; 8: 17, 18. 1 Cor. 2: 9; 3: 8, 14, 15. Col. 3: 4, 24. 2 Thess. 2: 14. 1 Tim. 4: 8-10. 2 Tim. 2: 12; 4: 8, 18. Heb. 10: 35, 36; 11: 13, 16, 25, 26, 39. 1 Peter 4: 12, 13; 5: 4. 2 Peter 1: 10. 1 John 2: 28; 3: 1-3. 2 John 8. Job 7: 1, 2. Rev. 11: 17, 18; 20: 4-6, 12, 13, 15; 21: 3, 4, 6, 7, 8, 27; 22: 12-15. Ps. 5th ch. Amos 4: 12. Isa. 3: 10; 33: 14-17; 40: 10; 62: 11; 25: 8, 9.

Future punishments.

Isa. 3: 11; 10: 1-4; 24: 21. Eccl. 12: 14. Prov. 11: 21. 2 Sam. 3: 39. Ps. 58: 10, 11. Mark 9: 43-48. Matt. 10: 15; 11: 21-24; 13: 41-43; 25: 41-46.

Luke 12: 47, 48. John 8: 21-24; 12: 48. Rom. 14: 10. 1 Cor. 15: 32. 2 Cor. 5: 10. Heb. 9: 27; 10: 26-31. 1 Tim. 5: 24, 25. 2 Thess 1: 6-10. 1 Pet. 1: 17. 2 Pet. 2: 4-13. Jude 6. Rev. 20: 12, 13.

Man sinned in Eden and suffered punishment therefor, not in Eden, but after he was driven out. So also for his sins in this life, man suffers in the life to come, unless he obtains forgiveness here.

Unconsciousness of the Spirit of man after death—passages quoted to prove it.

Job 3: 17, 18; 10: 18, 19; 14: 21. Ps. 6: 5; 30: 9; 88: 10, 11; 115: 17; 146: 4. Isa. 38: 16-19. John 3: 13, 36. Acts 2: 34. 1 Tim. 6: 16.

It will be evident to the careful student, by examining the contexts with the texts, that most of the above passages relate to the body,—the "outward man," and not to the spirit, the intellect, or "inward man."

1 Tim. 6: 16, clearly intends to teach not that God the Father only, possesses or has partaken of immortality, but that he only is the source, author, or giver of immortality. (John 5: 26, "For as the Father hath life in himself; so hath he given to the Son to have life in himself.") Many other passages go to show that not a few had taken, or received immortal bodies, long before Paul wrote to Timothy.

Spiritualism, witchcraft, etc.

Gen. 3: 15. Ex. chs. 7 and 8; 22: 18; 19: 31. Ex. 20: 6, 27. Deut. 18: 9-14. 1 Samuel 15: 23; 16: 14-16; 18: 10-12; 28: 7-29. 2 Chron. 18: 20-22. 1 Kings 22: 21, 23. Ezekiel 14: 9. Job 12: 16. 2 Thess. 2: 11. Job 1: 6-12. 2 Kings 21: 6. Isa. 8: 19, 20; 19: 3, 14. Zech. 13: 2-4. Matt. 8: 28-31. Acts 13: 6-8; 16: 16. 1 Tim. 4: 1. 1 John 4: 1-3. Rev. 18: 2. Lev. 17: 7. Deut. 32: 17. 2 Chron. 11: 15. Ps. 106: 37. 1 Cor. 10: 20, 21. Prov. 9: 20.

Power of Satan and demon spirits.

Judges 9: 23. Job 1: 12-19; 2: 6, 7. Zech. 3: 1, 2. Ps. 109: 6. Matt. 4: 5, 8. John 13: 2. Mark 1: 23, 27. Acts 26: 18. Luke 10: 18-20; 4: 35; 9: 42. Mark 5: 1, 13. John 12: 31; 14: 30. Eph. 2: 2; (power of the air is electricity); 6: 11, 12. Acts 8: 7; 19: 15, 16. 2 Cor. 4: 4; 11: 14, 15. 1 Thess. 2: 18. 2 Thess. 2: 9, 10. Heb. 2: 14. 1 Peter 5: 8. James 2: 19. Jude 9. Rev. 2: 10; 12: 9; 13: 12, 15; 16: 13, 14; 19: 20.

Miracles not wrought, nor signs given of God, to beget faith in unbelievers; but to bless and confirm or increase faith in the believer.

Deut. 29: 4. Matt. 12: 38, 39; 16: 1-4. Mark 8: 11, 12. John 5: 2-9; 12: 37-40; 2: 18-21; 6: 30, 31. John 4: 48. Acts 10: 41-46; 28: 22-26. 1 Cor. 1: 22-24. Mark 16: 17-20.

The devil asks signs.

Matt. 4: 1-11.

The murderers of Jesus, the high priests, elders, and thieves ask signs.

Matt. 27: 30-34. Mark 15: 29-32. Luke 23: 35-40.

Prophets in last days.

Ezekiel 20: 35, 36. Hosea 12: 13. Rev. 11: 3-12; 16: 5, 6. Mal. 4: 5. Acts 2: 17, 18. Num. 11: 29.

Revelations in the last days.

Isa. 28:9, 10. Jer. 33:6. Rev. 18:4. Isa. 52:6, 10-12. Ps. 85:8. Isa. 65:12, 24.

New birth—a change of heart, and change of state.

John 1:13; 3:3-11. Acts 15:8, 9. 2 Cor. 5:17. Gal. 4:29; 5:6; 6:15. Eph. 2:10; 4:22-24. Tit. 3:5. James 1:18. 1 Peter 1:23; 2:2. 1 John 2:29; 3:9; 5:1, 4, 18. Jeremiah 31:33, 34; 32:38, 39. Ezekiel 11:19; 18:31; 36:26. Ps. 51:10. 1 Samuel 10:6-9. Mosiah 3:2; 11:22. Alma 3:23; 5:3; 12:22; 13:8; 17:3. Helaman 5:8. (faith and repentance bringeth a change of heart), &c.

• Doctrine of Christ—its importance.

2 John 9. Romans 6:17, 18. 1 Timothy 1:10; 4:6, 13, 16; 6:1, 3. 2 Tim. 4:2. Tit. 1:9; 2:1, 7, 10.

Its first principles.

Heb. 6:1, 2.

Its general principles comprise the teachings of Christ and the apostles.

Matt. 7:24. John 12:48. Matt. 28:19, 20; 10:40. Luke 10:16. John 13:20.

Its divinity revealed to all who obey it.

John 7:16, 17, 39. 1 John 2:21, 27. John 3:33; 15:26. Acts 5:32. 1 John 5:6.

Doctrines not of God to be avoided.

Matt. 16:12. Romans 16:17. Eph. 4:14. 1 Tim. 1:3. 2 John 10. Matt. 15:9. Mark 7:7. Tit. 1:14. Col. 2:2, 23. 1 Tim. 4:1. Heb. 13:8, 9.

Miscellaneous quotations.

Matt. 7:28. Mark 1:27. John 18:19. Acts 2:42; 5:28; 13:12; 17:17, 19. 2 Tim. 4:3. 1 Tim. 4:1. Isa. 28:9; 29:28.

Dispensation of the fullness of times, or last days.

Eph. 1:10; 2:2-4; 29:13-24; 60:1-5; 11:10-13. Jer. 31:7-14 and 31-36. Ezekiel 20:33-38. Romans 11:25-27; (covenant is the gospel.) Ps. 14:7; 110:2, 3. Rev. 14:6, 7; 18:4.

Its promised priesthood, or ministry.

Luke 14:17. Jer. 16:14-17. Isaiah 18:1-3. Ps. 80:1-3. Jer. 31:9. Deut. 33:17. Gen. 49:24.

JOSEPH THE MARTYR.

BY ELDER HENRY A. STEBBINS.

To those who revere this man as a prophet of God, esteeming him for the great work that the Almighty caused him to accomplish, there comes a heartfelt sympathy, a deep sorrow and a sincere love for him, as being one among men, who, while bearing the common lot of his fellows in this life,—his own share of its sorrows, ills, follies and short-comings,—also endured so much,—bravely and self-sacrificingly too, as testimony says,—in his peculiar position before the

world, suffering at the hands of the enemies of the work and of his own, in order that the sons and daughters of men might be blessed with a part in the salvation, the joy and the eternal life only to be obtained through the fullness of the gospel of our Lord Jesus Christ; which was once again committed to the earth through the ministration of angels and the instrumentality of this man.

It is freely admitted that he was like other men,—prone to err,—(and who but the self-righteous, and the contumacious fault-finder—who makes no introspection of himself—but is willing to admit themselves the same); and also that God plainly reproved him for his seasons of disregard, for his occasional forgetfulness of the grandeur of his mission—by thoughts of self—and for his failure at times to keep with perfect minuteness his instructions, or the full letter of the things commanded; yet how can we ask of one man that he should do what all other men have failed to do, or that he should be perfect in the ways mentioned, wherein men have from time immemorial erred, and will continue to err as long as they dwell in this mortal tabernacle. Neither is this acknowledgment and comparison with others an attempt to shield him, or say that because he was as good as other good men, therefore it was enough; but some, not being able to command history and prophecy on the subject, have been disturbed in their confidence in the work and in the man, not only by the base misrepresentations of his vilifiers and the enemies of the present work, but also by the unwise, [and I believe, the unwarranted and unfounded], admissions of others.

Therefore I propose to show the Lord's own evidence upon Joseph's standing in his sight, in order to satisfy and cheer those who may, peradventure, have doubted, or let themselves,—by their trust in the twistings

and false deductions of evil designing men, or by mistaken teachings,—believe that he was a fallen prophet, or otherwise a great criminal before God.

I know that some have demanded so much as that the greatness of his trust should have made him nearly perfect, or expected that by reason of his being a great leader, he was therefore more able to keep every point and particular of the law better than other men, or than even themselves.

To offset these undue expectations, let us analyze our feelings and consider our thoughts as we look at him facing the enmity, rage and persecution, brought against him and the work, by the principalities of earth and hell; and this while he was yet in his youth, in the time when ambition holds the greatest sway over the hearts of men; and when of all seasons they are the most liable to err, and the most unprepared to overcome the natural impulses. Furthermore; instead of his being more able to cope with evil, temptation and sin than other men, that which he had to meet and combat increased also with the ability given him; and not only was there with him a sense of the magnitude of the work demanded of him and the natural weaknesses common to other men, but through the very greatness of his calling was there an equal danger in there being a strong foothold for the far reaching, and ever-ranging thoughts of ambition, self-gratulation and kindred feelings; yet this could not be otherwise with any one. And I believe that these things and the failures spoken of before found less opportunity with him, and worked to a less degree in him, than they would have done in a great majority of the human race, had they been in his place. I believe this from historical facts; from the words of prophecy; from the very reproofs themselves; and also, from the evident fact that when God chose this instrument, this boy, to do his will, he did it knowing that he as the leader

should do it, and not that he should miserably fail in the attempt to establish this great Latter Day Work, or otherwise become abandoned and dishonest towards God. This last reason I have because God, centuries ago, declared that he should do his work, should establish the dispensation of the fullness of times, and should do all that he would command him, in carrying it forward.

Neither in the light of these things, in the face of history, prophecy and living testimony, can it be successfully established that for a decade of years he was with cool, calculating dishonesty, tampering with the things of God, as is represented.

The true heart thinking of what he endured—and so successfully too—admires his general steadfastness and perseverance amid physical suffering by mobs, personal violence and abuse, even unto having his face twisted around to his back, his mouth filled with tar, himself left for dead, and in sharing the deprivations and sorrows of his people, and that at the age of thirty-eight years he had accomplished so much.

Furthermore I venture to assert, that he or she who remembers these things is thankful in heart that some one else was called, instead of them, to meet the storm of opposition, and to become “the head and front of this offending.”

If the revelations of God reproving him, are strong in being plain and candid, so also are the declarations of like origin which have been given in his favor.

The torrent of abuse showered upon him by the world's people—who are ignorant of the real facts—is more than equalled by the vile vituperation of those once enlightened, but who have been trying to do nothing so much as to build themselves up in power, as some great and knowing ones, at the expense of the reputations of others; and that too in such a spirit. If their own stories were true, then for years

they lived upon others, and accepted positions and companionship, aid and help among evil doers, against whom they now turn what is called states' evidence, yet do not gain in reputation by it, but merit and receive the more contempt, like as others do who play the same part.

All this exemplifies and fulfills the declaration of the angel to Joseph, when he visited the hill of Cumorah on that memorable morning of the 22d of September, 1823, when the angel said to him, among other things too long to quote entire:

"I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfill his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: When it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow; they will circulate falsehoods to destroy your reputation; and will also seek to take your life, but the arm of the Lord will be extended."

Furthermore than this, he gave him this plain and definite statement as to what should be the result to his name:

"Your name shall be known among the nations; for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage. With the one it shall be in honor, and with them your name shall be had for good; with the wicked it shall be in reproach, and with them your name shall be had for evil, yet with these it shall be a terror because of the great and marvelous work which shall follow this coming forth of the fullness of the gospel."—*Messenger and Advocate*, vol. 2, No. 1, and *Times and Seasons*, vol. 3, No. 12.

This shows us plainly who should hold it in honor and who should seek to dishonor it, and it needs no explanation.

Furthermore it has been held that he died for his transgressions, which I do not believe, from the fact that the Lord plainly foretells that he shall be slain, or that the world shall do unto

Joseph as they did unto him, even unto the Lord Jesus Christ.

In the Book of Covenants, sec. 4 : 4, even while the Lord chides him—for what are evidently the minor transgressions spoken of, instead of actual crimes—and counsels him for the future, he promises him eternal life in these words:

"And that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold I grant unto you eternal life, even if you should be slain."

Again in sec. 5 : 14, fifteen years before the prophecy was fulfilled, the Lord says:

"Verily, verily, I say unto you that if they reject my words, *blessed are ye*, for they can do no more unto you than unto me, and if they do unto you even as they have done unto me, *blessed are ye, for ye shall dwell with me in glory.*"

This was, apparently, not granted because the Lord would save him, notwithstanding his transgressions, but evidently because the Lord foresaw the iniquity that should rule the world until finally the church itself should be rejected, and because of these joint evils Joseph should be destroyed—because of general iniquity, not because of his own personal transgressions—and he should be blessed, and should rest with Christ in glory.

This shows that because of the overwhelming evils of men, he had done all that he could, and had fulfilled the prophecies given of him in the Book of Mormon, that he should be a choice seer and do the Lord's work,—not choice transgressor, doing the adversary's work,—which fact is evident from 2 Nephi 2 : 2:

"A choice seer will I raise up out of the fruit of thy loins, and he shall be esteemed highly among the fruit of thy loins. And I will give unto him a commandment that he shall do none other work, save the work which I shall command him. And I will make him great in mine eyes; for he shall do my work."

Again in Mormon 4 : 2, it is written: "Whosoever shall bring it to light, him

will the Lord bless, for none can have power to bring it to light save it be given him of God. And *blessed be him* who shall bring this work to light. And no one need say, they shall not come, for they surely shall, for the Lord hath spoken it, for out of the earth shall they come by the hand of the Lord and none can stay it."

Admitting all the provisos, without which never a promise was given, and still we have a large balance in his favor; and also, notwithstanding failures and lack of perfection, we have the records and testimonies about him, that earnestly and faithfully he threw the most of his life and soul into the advancement and well being of this Latter Day Work.

That the church, as a body, sinned and was rejected, is well known, and is plainly prophecied of, its wrong doing and danger of ultimate rejection sooner or later, being foretold about the time that Joseph was given to understand that he should be slain.

With this we have now nothing to do, except to shun the evils; to keep from the spirit of war; to give no place to ambition for high sounding titles; to shun any secret combinations or societies which may bring evil, or fail to give us any added light or peace above what we receive of the gospel and of the Holy Spirit; to be watchful, prayerful, and careful, that as a church we should shun the rocks which others have split upon; and that while not worshipping men, or holding them in undue reverence, yet that we esteem them for their work's sake, and for the good they must have done in order thus to merit the favor of the Almighty.

Let us then be cheered and consoled, laboring faithfully that we may meet not only him whom God has compared to Abraham, but all those who have worked for Zion in all ages, instead of the caluminators, the workers of iniquity, and the evil doers.

No man is so insignificant as to be sure his example can do no harm.

THE EARTH NOT A GLOBE.

SCRIPTURAL TESTIMONY.

"Within this awful volume, lies
The mystery of mysteries;
Thrice happy he, who its truths obey,
To lift the latch and force the way;
But better had he ne'er been born;
Who reads to doubt, or reads to scorn."

* *Tom Paine.*

To attempt to ignore the fact that many things in science, or even sciences themselves are repeated; would be, substantially, to assume that nothing in science is ever forgotten, lost sight of or destroyed, either by scientists themselves or the disasters or the vicissitudes of nations, tongues or people; inhabiting islands or continents, contiguous or far remote; at the same or far distant periods of time; either with or without the means of navigation, or the art of recording scientific or historic facts, or the power of restoring such knowledge, locked up in the silent embrace of a dead and unknown language, if so much as even the record be found.

But the facts in the case are emphatically to the contrary. Arts and sciences, the relics of which are had among us, are now unknown to the human family, or at least the so-called civilized portion of it, as were held in esteem by the ancients, both of this and the eastern continent, some of which scientists have labored hard to reproduce but hitherto without success.

Grand and imposing records have been found, worthy still of the pride and ambition of a great and prosperous nation. But their silent, chiseled tongues fail to instruct the present generation, or lift the veil that hides the former grandeur of slumbering nations; majestic in their silence.

Even our own proud science of

* These beautiful lines were said to have been found in the blank leaves of Thomas Paine's Bible after his death; except the third line, which I have supplied entire, not being able to recall the original. The punctuation may not be according to the original.
P. F.

Astronomy, of scarce three hundred years' growth, is only the revival of the Pythagorean System which flourished about five hundred years before Christ. But in the eastern continent it was much less favored and shorter lived than it has been in the western continent in these last days. And we shall presently show that, the present great system of vanity is the direct subject of prophecy by the apostle Peter. And he distinctly points it out as one of the signs of the *latter days*.

Many things in history and scripture are found to have repeated themselves. The different nations, kingdoms and dynasties that have flourished in the earth, have successively had their origin, from very insignificant circumstances or conditions, or from what in history is considered a "brilliant" or "glorious achievement," the destruction or subjugation, by war, of another race or nation; their golden period, or season of prosperity and triumph; and their decline. And at the present time the ten kingdoms and their subdivisions, while some of them may be said to be in their ascendancy and others rapidly on the decline, all have within them the germ of their own decay; and sooner, or later, they must all give place to a kingdom that will be eternal; which not unlike other kingdoms, has in the past, had its rise and decline, and is at the present time again in the ascendancy, and notwithstanding its peculiar and embarrassing characteristics, the two "stumbling blocks" is the people of the nineteenth century, it will continue to evolve more light as it successfully rolls on until the titulary glory of other kingdoms is eclipsed by the 'more excellent glory' of the kingdom of God.

To assume that the scriptures repeat themselves, measurably or in full, at first sight, may in some respects appear anomalous, but on candid sound reflection the absurdities of the assumption are more than the accumulated wisdom

of ages, either of Pagan, Jew or Christian can successfully contradict.

As it is not expedient to enter into a discussion of merits of the present existing "Church of Jesus Christ," its origin and history for the last forty years, it is here taken as a postulate, that the Church of Jesus Christ is the Church of the living God.

* The revealing of the 'gospel' the third time, the coming forth of the 'Book of Mormon,' the second establishment of the kingdom, with apostles, prophets, evangelists, priests and deacons; the seventies, elders and teachers; with the gifts and blessings of the Holy Ghost, is food enough for the digestion of all opposers of the "way of truth" without going into details to prove that many things in Scripture repeat themselves.

"In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep." To a full understanding of the foregoing declaration, it is necessary for us to consider two things; what is meant by "the deep," and "the beginning."

In order that any material organization may be generated or brought into a functionary existence, heat, air and water, (or moisture), are indispensably necessary. The deep, or as it is in many places called the great deep, is the great expanse of water whose boundary no man has ever yet described; for, superficially, it is "Hid as with a stone, [ice], and the face of the deep is frozen."—Job 38 : 30. Therefore man is circumscribed in his travels. Only so far as the heat of the sun dispels the ice is the deep navigable; the beyond is impenetrable, unapproachable. The *breadth* of the deep is not only unsearchable, but God has declared that the foundations, that upon which it rests, the base thereof shall no man ever know. For the "earth being founded on the seas and established on the flood," we hear Jeremiah declaring:

"Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out BENEATH, * I will cast off all the seed of Israel."—Jeremiah 31: 37.

That the deep, in these places, means water, is evident from Genesis 1: 2: "And the Spirit of God moved upon the face of the waters."

That the former deep was in the beginning divided into two parts, and these two parts, (*and ONLY these, before the earth was divided into many parts*), called by the Creator, seas, is evident and unmistakable from the language found in Genesis 1: 6-11:

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament heaven."

This heaven here spoken of is merely the regions of the atmosphere, situated above the earth and the lower deep, and below the upper deep. There is therefore emphatically a vast sea above us and a vast sea below us, and these two seas or deeps are called the "*seas.*"—Gen. 1: 10.

It will be noticed that there are but two gatherings together of the waters, viz, above and below the firmament, and these are called seas. *Within* this firmament, not millions of millions of miles beyond or above it, it will also be seen that the sun, moon and stars were placed; and this narrow limit of two or three thousand miles *alone* is open to the investigation of man with all the telescopes or machinery he is able to produce.

Hence the upper deep is above the lights "set in the firmament," Gen. 1: 14-19, (read), moreover the lights were made after the division of the waters and the placing of the firmament between the two parts, and in this firmament placed between these two great bodies of water are these

lights 'set' to give light upon the earth, and be for signs, &c.

The one great office of the firmament is to keep these two great bodies of water apart, Gen. 1: 6, "And let it divide the waters from the waters." The firmament or heaven is admitted by all to belong to this earth, and astronomers particularly inform us that it is at the farthest but a few hundred miles in altitude; the refracting atmosphere scarcely exceeding fifty miles. If then the firmament is so limited in extent, and the upper deep is directly supported by it, the sun, moon and stars cannot be in the firmament, this must be the inevitable conclusion, and is the absolute declaration of astronomers, therefore "the story in Genesis must prove a fib."

But the sun, moon and stars are clearly visible to us, therefore they must be below the upper deep; for experience teaches all who are blest with the sense of vision, that even an insignificant cloud, comparatively speaking, a mere vapor obstructs the view of the sun, the greater light which is to rule the day, how then could the light of the stars be visible through a vast body of water. And again, if the moon, the nearest heavenly body, astronomically speaking, is 240,000 miles distant, how is it that a common opera glass, or toy telescope, or field glass, none which are not calculated to magnify at a greater distance than two or three miles, can have such a wonderful effect in bringing to light the various irregularities of the moon almost as perfectly as an observatory telescope?

The upper deep has been placed above us no doubt for reasons well defined in the divine mind, some of which we might feel safe in hazarding conjectures upon.

First.—It would be a foundation for a material habitation for those "who have gone up through much tribulation," being, no doubt, the second

* Not so emphasized in Scripture.

heaven, or "paradise," the "land of rest."

Second.—It may serve as a reservoir of water, sufficient and convenient for any emergency, as in the case of the deluge. Genesis 7: 11:

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

Third.—It is without doubt a screen to hide from the view of man the regions of the blest.

"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations."—Isaiah 25: 7.

The veil that is here spoken of as spread over all nations is a material structure placed over the nations for the express purpose of hiding the upper heavens, the throne of God and the land of rest from mortal vision until God's own time, when he will destroy *not the covering*, the veil, but the *face* of it over the city Jerusalem; that is, remove at *that day*, (not annihilate, *matter* cannot be destroyed), that portion of the covering cast over all people, from the mountain, or city, or *kingdom* of Israel. And at another day clearly defined the face of the covering will be destroyed from over the *whole* earth, that is, he will change the fashion of it, "As a vesture shalt thou fold them up and they shall be *changed*," Heb. 1: 12, or removed as a cottage, and caused to occupy another place in a *different form*; and what if that place should be its original location as in the beginning, viz: restore it to the lower deep from whence it was taken.

We understand then, from the evidence brought forth which might have been greatly multiplied, that the deep, or great deep is that portion of water upon which the earth rests, and is under the firmament; and from evidence not so plainly set forth, but very strongly implied, it is the covering of

the "bottomless pit," as the upper deep is the covering of our heavens and earth, and a veil to screen from view the upper heavens. Jesephus informs us, (I think in bk. 18, ch. 1, sec. 3, in speaking of the four philosophic sects), that 'men are held in prison under the earth.' It is also written that righteousness shall cover the earth as the waters [cover] the great deep. And in Rom. 10: 6, 7:

"But the righteousness which is by faith speaks on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above: or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)"

As the bringing of Christ down from the heaven above, an absolute and unknown distance to man, implies the material existence of Christ, and his performing a journey of a distance absolute; likewise the bringing up Christ again from the dead, could only be accomplished, according to Paul's understanding of the matter, by descending a corresponding distance into or through the deep, "which lieth under or coucheth beneath the earth." That Christ after his death did descend or proceed in a downward direction from the earth is most plainly declared by Peter in his First Epistle, 3rd and 4th chapters.

Many other portions of Scripture plainly declare the existence of a "pit" or "prison house" for the retention of people under condemnation until the judgment; and they as plainly declare the existence of a lake of fire for the punishment of unrepentant sinners after the judgment until their sins are purged away, after which they will be released from punishment and be permitted to take their place in a degree of glory suitable for them.

As we have dwelt upon the origin or creation of the earth in a previous article, we have only the phrase, "in the beginning," for our consideration at the present. That there was a

material existence of God and his throne and a realm over which he presided, prior to the creation of this world and its necessary concomitants, is a question we think beyond the reach of doubt or successful contradiction.

"In the beginning God created the heaven and the earth," is a simple declaration setting forth, not particularly the works performed, as they are afterward distinctly and separately described, but the epoch or period of their commencement, the epoch of a temporal creation or arrangement of matter, implying that that which has a beginning must also have a termination. Hence in the beginning, (of time) showing that an epoch or period was begun which was before unknown to the intelligences of heaven, and after its completion or end, should never again be known.

Partly as Addison beautifully describes the period of life in the vision of Myrza, where he represents it as a long bridge consisting of about seventy complete arches, and from twenty to thirty broken ones; but originally the bridge consisted of about one thousand; while either end of the bridge was enshrouded in dark and impenetrable clouds. So with time, as a bridge it stands with eternity at either end. Whatsoever obtains an existence in this period is necessarily temporal, corruptible, and must pass away, or be changed into the eternal. This corruptible must put on incorruption, and this mortal must put on immortality," is as applicable to heaven and earth and all created things as to man. That the earth and heaven as stated in Genesis 1: 1, were not created in the first day, the phrase in the beginning having reference to the commencement of time, appears from the sequel.

In the *first* day God created or called into being light; for without light and heat the temporal creation would not progress. And on the *second* day,

"God said let there be a firmament in the midst of the waters," &c. Here then comes the creation of heaven, but only one heaven is created, hence it is a temporal heaven, and at the end of time will pass away with a great noise. "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament heaven." The whole expanse from the upper to the lower sea, but by man it has been considered as two distinct regions, and is frequently alluded to as 'the heavens,' "and the evening and the morning were the second day."

But the creation was yet imperfect, light, heat and air were created, but earth or land to be created demanded these with the water first, consequently it was not until the third day that the *dry land* or *earth* came into being.

Since there was but one heaven and one earth created in the beginning of time, there is necessarily but one heaven and earth, or temporal world, for the abode of man in a state of mortality, in existence. And no science, reasoning, revelation, or philosophy can show that, at any subsequent period from, or at any time anterior to "*the beginning*," any such world or worlds were created, or that after the affairs of this world shall have been wound up, and the decree shall have gone forth that "*time shall be no longer*," another world or a various congery of worlds will be created; for without time, no temporal kingdom can exist.

That other worlds or rather concomitants or necessary appendages of this world were organized or prepared "in the beginning," but not for the abode of 'flesh and blood,' or man in a state of mortality, is in some parts of the Scripture clearly set forth and in others strongly implied.

"Then shall the King say unto them on his right hand, come, ye blessed of my

Father, inherit the kingdom prepared for you from the foundation of the world."

To contend that such kingdom was in existence before the foundation of the world, or before the beginning of time, or has since been created, would be in every sense ridiculously incompatible with the text.

Before the foundation of the world we were in a state of innocence with the Father, sin being unknown until our first parents were placed in the Garden of Eden, as the sequel with Adam will prove.

That a *prison-house* or *pit* for prisoners should be prepared prior to a land of rest, or the free agency of man, is equally absurd and incompatible with our ideas of a GOD. For prior to the free agency of man no sin could be committed. Agreeable to this we find in 1 John 3: 8, that, "He that committeth sin is of the devil; for *the devil sinneth from the beginning.*" For a like reason he is a "*murderer from the beginning,*" for prior to that time no murder could have been committed. John 8: 44. Likewise:

"In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."—John 1: 1-4.

The idea held forth in the foregoing declaration is, that in "the beginning" (of time) all *created things were made*, and, during that time, the *first six days of time*, and not six thousand years or any *other six periods* of time, was the word or Son with the Father. Whether he was with the Father prior to that time is foreign to the question.

The main point in the text is to show that Christ, the light and Savior of all men, is heir of all things by creation as well as lineage. Therefore it is shown that by him and in his presence were all things made that were made, or that would admit of a creation. After that portion of time had elapsed, viz: *six days*, did God

rest from all his works which he had made. Gen. 2: 2.

That the six days of creation were six days of common time is self-evident. God is here represented as talking to a man, Moses, and not to a GOD, or an assemblage of GODS; therefore he makes use of language suited to the understanding or capacity of man; and tells him that the evening and the morning were the first day, or the first evening and morning were the first day. Moses understood this kind of language, he was used to seeing the evenings and mornings flit away from his childhood.

The 'evening and morning,' not morning and evening, has more significance than poetry; we must remember that *darkness* was upon, or was *placed* upon the waters before the light, "and darkness was upon the face of the deep."—Gen. 1: 2. "And the Spirit of God moved upon the face of the waters," for the purpose of creating light there. "And God said, let there be light: and there was light."—Gen. 1: 2, 3. First there was *darkness* upon the face of the deep, and *AFTERWARDS light*. First was the *NIGHT*, *afterward* the day. First was the evening, and *afterward* the morning; and the evening and the morning were the *first day*; and the *darkness* and the *light* were the first day. "And GOD called the *light* day, and the *darkness* he called night." And it has been so ever since, one darkness and one night is still one day, and they will continue to be so until the end of time; for "GOD," and not *man*, said, "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for season, and for days, and years."—Gen. 1: 14. If a thousand years, as is claimed by some, be the length of the day here mentioned, then the duration of the *darkness* must have been *five hundred* years, and the duration of *light* the same period, for it requires

both of them to constitute one day. Therefore the seasons of darkness and light each should *still be five hundred years* in duration. For if this hypothesis be true the length of a day in *Moses' time* was *one thousand years* of our time, and Moses lived from about 1571, B. C., till about 1409, B. C.

To prove this hypothesis and show when the length of the day was changed from *one thousand years* to *twenty-four hours* would make a very nice little question for the chronologist, and serve a very good purpose for the geologist.

"Thus the heavens and the earth were finished, and all the host of them."—Gen. 2: 1. It is here declared that the *heavens* and the earth were finished, but it is repeatedly declared in the description of the creation that but one heaven was created in the beginning, (of time.) The upper heaven, the heaven above the heavens being already in existence, when the heaven and earth were made, and all of God's work ended, the heavens then, properly speaking, and the earth were finished.

Technically considered there is but one world or abode for corporeal beings. But, considering each habitation of rational beings, whether divested or in possession of their bodies, or whether they have never yet received bodies, we can upon the authority of Scripture conceive of six or more worlds.

First.—Heaven where is the throne of God and the Lamb. Whether the already resurrected saints and the incarnate spirits are in this locality or not is not in our power or province to decide.

Second.—The lake or world of fire, *prepared not for man*, but for the devil and his angels, but in which all workers of iniquity will have "their part" until they are purged from their sins by fire, unless they repent and do works meet for salvation in this state of probation.

Third.—Paradise or land of rest, for those who have 'worked righteousness in the earth,' where they will remain until the 'resurrection of the just.'

Fourth.—The land of darkness, pit or prison-house, for the retention of disobedient, unrepentant sinners, under chains of darkness, in the state of a "fearful looking for of judgment."

Fifth.—The earth as it now is for the abode of man in his natural state or state of mortality; where he has the 'volition of will,' a free agency, and can be tried, and proven worthy or unworthy of a place in the celestial glory.

Sixth.—The renovated earth which may be styled "the world to come."

In Heb. 1: 2, King James' Translation, and one or at most two other places where the word world is given in the plural when speaking of the creation, in the Catholic Bible it is in the singular.

And we are informed by respectable writers that in the old version of the French and English Bibles, the singular, and not the plural, is used. Hence while there may be a plurality of worlds or places of habitation for man, limited in number to the various stages of his existence, there is but one earth or place of his abode in a mortal, corporeal, or natural condition or state.

"PLANE FACTS."

TO BE CONTINUED.

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True Latter Day Saints' Herald.

PLANO, KENDALL Co., ILL., OCTOBER 1, 1872.

JOSEPH SMITH,

EDITOR.

CHRISTENDOM AGAINST ITSELF.

We are fallen upon strange times, indeed, when leading ministers of one of the most prominent sects publicly proclaims the bitter hostility that exists among professed christians.

Careful observers of the movements of the religious world know, full well, that there is but little genuine fellowship among those who hold various and conflicting doctrines; and, that in the very nature of things there cannot be, notwithstanding the efforts so often made with the ostensible purpose of effecting a unity. "How can two walk together, except they be agreed?"

Unity in the doctrine of Christ, is essential to true fellowship in him. Where the first is wanting, the latter cannot exist.

But shall they who disagree in their religious sentiments,—they who walk separate ways in matters of theology,—shall they, therefore, "hate one another?" We are told that they do,—and we are told it by those who ought to know,—those who claim to be lights in the world, and guides to the blind.

"At the present moment how christians hate one another,—how far from unity!"

These are the words of the Episcopal Diocesan Convention, at its late session in Chicago, as reported in the *Chicago Tribune*, of the 13th of September. What a confession! What a sad and damaging commentary on the present state of religious matters? And, what an unanswerable and overwhelming evidence of the apostasy of christendom!

For the last forty years, and more, the saints have been teaching, that the sects were worshipping God under a broken covenant, and that, as a consequence, the love and light of Christ was enjoyed by them only in a very limited degree; and that their various systems were founded simply in the wisdom of men, and not in the wisdom of God, nor by his power and authority; and, that unity in Christ,—in his doctrine, his Spirit, and his love, could only be enjoyed in the gospel restored,—the covenant renewed,—through the humble instrumentality of Joseph the martyr.

Division, and hatred, are infallible tokens of alienation from God.

Where love does not exist, there can be no real, genuine christianity. Jesus said, John 13 : 35, "By this shall all men know that ye are my disciples, if ye have love one to another." But, when "Christians hate one another," what must we conclude? Why, that they are christians *only in profession*.

John says in his first epistle, 2 : 11, "But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth." The christianity of Jesus, and his disciples, teaches love to all mankind, irrespective of creeds or social condition. It teaches that iniquity, only, is to be hated; and that man shall love his kind faithfully, and seek their present and future welfare.

The christianity of eighteen hundred years ago, and that of the sects of to-day, is widely different, not only as regards unity and love, but also as regards church organization, matters of doctrine, ordinances and ceremonies, and especially, spiritual light and power.

Doctrinal unity, brotherly love, and spiritual light in Christ, were the watch words of the first christians. Division, hatred, and spiritual leanness, is the condition, confessedly, of christendom at the present time.

Deplorable as is the past and present condition of the religious world, it is evident that the worst is not yet reached, so far as regards division, and its concomitants, contention and hatred.

A religious system that embraces within itself the elements of strife and discord, must continue, so long as it remains, to bear bad fruit.

Good cannot be predicted of it. Its ultimate fate, too, is easily told, "Every house divided against itself shall not stand."

It is said that "fewer books are written upon theology now than heretofore." This fact is highly significant of the spirit of our age. It is a certain indication of a great falling off in religious interests.

The scriptures teach that the people in these latter days would be "lovers of pleasure more than lovers of God." That being the case, we may expect to find them writing of that which pleases and interests them most.

Not long since we remember of reading a quarterly report of the Public Library, of one of our leading cities.

Of books taken out to read during the quarter, forty-two were of a religious character, while of works of fiction,—novels and the like,—there were near six thousand.

The supply of theological works, we may conclude, will be equal to the demand for them. The above report is a fair index of the reading tastes of the day. It is truly lamentable.

WE learn from a reliable source that Br. Jas. W. Gillen and family were in Salt Lake City, on the 13th of September, on their way to Montana. Br. G. goes there to labor as a missionary. May the Lord direct his efforts and give him good success. We shall hope to hear from him occasionally.

ORDER no more Hymn Books bound in Roan Plain, price \$1.25, as we are out of them. We have a few bound in Roan Gilt, price \$1.75.

Correspondence.

MIRABLE, Caldwell Co., Mo.,
August 27th, 1872.

Br. Joseph:

I have been laboring in connection with Brs. Wm. T. Bozarth, A. J. Blodgett and J. P. Dillen, the last three months. We have held two Two Days' Meetings, and opened two new places for preaching. Baptized six, Wm. T. Bozarth three, J. S. Lee three. We have done considerable preaching, but have not been able to fill the calls made upon us.

Through the kindness of the Far West branch, I have been able to keep the field most of my time, and there are also others that are willing to lend me a helping hand. The work is progressing slow, but sure. Our congregations are increasing in numbers, also in apparent anxiety concerning their soul's welfare; and we look for a good work to be done through the coming fall and winter.

There are some in Jackson who are very anxious for me to return there and help them; this I will do as soon as permitted. Your brother,
JOSEPH S. LEE.

ABERAMAN, Wales,
Sept. 4th, 1872.

Br. Joseph:

After I left Plano, on the 26th of July, I called at Scranton, Pa., to see some relatives and friends of mine, and to my surprise I met with old friends of the old organization by the scores, and I could not get away. I preached several times in public; well, in fact, my time there was one continual sermon from beginning to end. I found a small branch of the old organization here, sailing quietly on the old Brighamite ship—the first I met since I left the salt region; and I thought I would try the gospel powers on it. I took aim—fired a gun or two, (loaded with truth),—effect good—several wounded and some knocked clear overboard. I baptized two, and left more than a dozen

ready for the water. I wish I had more time through that section of country. Old members are very numerous, to be found everywhere. A good man that has the use of both languages would find a good field to labor through the mining portion of Pennsylvania.

I left Scranton, August 19th, for New York, and took passage on the steamship "Wisconsin," for Liverpool, and set sail on the 21st of August, and arrived at Liverpool September 2nd, after twelve days of a pleasant voyage.

I arrived here last night. I have nothing to say about things here yet, only that I have met some old familiar and friendly faces. I have not heard anything of Br. Forscutt yet, but I intend to enquire soon.

Kind love to you and all. Your brother
in Christ,
JOHN T. DAVIES.

COUNCIL BLUFFS, Iowa,
Sept. 16th, 1872.

Br. R. Warnock:

I leave here on Thursday morning for Bartlett, Manti, Plum Hollow, and Decatur County, Iowa; Nauvoo, and home.

Our conference has been a happy, re-union; and the business of it was of an excellent character.

Br. J. C. Clapp, from California, is here. I have preached five times since my arrival here, twice out of doors, and speak again to-morrow night. Conference largely attended. Eight baptized. Regards to all.
JOSEPH SMITH.

28, Wellington Place, LONDON,

Br. Joseph:

It is with great pleasure that I have to inform you and the readers of the *Herald*, a little of what the sisters are doing in London. According to a previous arrangement, a few of the sisters of the church met at the house of Sr. Bradshaw, July 1st, 1872, with a view of forming themselves into a union for the onrolling of the work. The following sisters were present: Emma Bradshaw, Esther Oliver,

Mary Ann Rooke, Mary Ann Sparks, Emily Bradshaw and Maria Furness; also, two friends. The meeting was opened with singing, and prayer by Sister Bradshaw, who had previously been chosen to preside. She then stated the object of the meeting, and said that a weekly subscription should be made, to procure such articles as was required to roll on the work of the Lord, and also to assist any sisters in sickness or need. It was then moved and carried that Sr. Bradshaw be president, Sr. Oliver be secretary, Sr. Sparks treasurer, Sr. Furness be missionary, to be assisted by Sr. Sparks. A committee to present a name, constitution and by-laws for consideration of next meeting was appointed. The rest of the time was occupied in singing, prayer and testimony. A good feeling prevailed, love and unity seemed to be the theme of all present.

Agreeable to the wish of the president, the meetings are open for friends as well as members, as it is thought that good might be done by that means. Some of us have felt the necessity of sisters, meetings for some time past. I feel greatly rejoiced myself, that the time has come that we can have them, especially when I think that when I first joined the church there was not another sister in all London, and now there is enough to form a society. I was the only sister for eleven months, but praise the Lord, he has promised his servants that they should reap if they faint not, and they have reaped; and I feel the time is at hand when they will reap to a far greater extent, if they only remain faithful. My heart is full of joy at the thoughts of our Brother Mark H. Forscutt coming to England; for I feel that he is a true servant of God, and I know that he will do much good, for I feel that his mission is by God's will and appointment. I will here state that two of my sisters in the church have seen him in dreams coming to us with a large bunch of wheat in his hands, and dreams have been given to some of the priesthood and other members concerning him, all of

which are cheering. I will now close, praying God to help you to fulfill the great work that is appointed to you in his kingdom on the earth. Your sister,
ESTHER OLIVER.

FAIRHAVEN, Mass.,

Sept. 17th, 1872.

Br. Joseph.

All is well with us here. We have rented a house for meetings in Dartmouth, half way between Fall River and New Bedford, and hold meetings every Sunday. People give good attention.

J. W. NICHOLS.

PROVIDENCE, Cache Valley, Utah,
September 1st, 1872.

Little Herald:

When last I wrote to you, I believe I wrote from Ogden. We were well received there, and there the first Brighamite, a Mr. Childs, opened a hall to us. Mark this, little *Herald*, the first hall opened to the Josephites by the church in the valley, to my knowledge, except one at Provo, opened to Br. Boren. But do not suppose that this was by the Brighamite authorities. Oh! no; they have universally refused to open a door controlled by them. We had good congregations.

From there we came on to Corrinne, where we stayed two nights; we did not preach, though earnestly invited to do so. Made quite a number of friends here. We took a fine stage ride with lively and pleasant company, a ballad-singing Irish lad and his friends. We were made truly welcome in Malad, and though it was the busiest time in the year, when all hands were down to the hay lands, yet we had good turn-outs to meeting, and an extra good time, as one always does who goes to Malad. Pic-nics and sociable evening chats were the order, and enjoyment the rule. We had very good meetings, and a very enjoyable visit up Deep Creek; a couple of wagon loads going, old and young, apparently fishing, but in reality to have a dinner in the woods, see the

mountains, and enjoy the freshness of nature's haunts.

From Malad we departed in wagon, accompanied by Br. John Price, *en route* for Cache Valley. A real Utah home is a curiosity, pine log walls, dirt roof, and often a brush porch in front, and a flower garden of sage brush enclosed in a very eccentric fence of poles, or brush, or rock, or anything that comes handy; a large yard full of hay stacks—the hay grows in large enclosures remote generally from the house, on the bottom lands along the creeks; or large stacks of grain raised in the same manner. But often the interior is well washed and whitened with a very white clay, found in some places in the valley, and happy hearts assemble there, especially if they are Josephite hearts, and the evening meal and song and prayer is often enjoyable. We had a pleasant ride over to Cache Valley. We went up Deep Creek, crossed the divide into a canon road; here the scenery was very grand and beautiful,—high rocks, wide slopes soaring away to the abutments of grand rocks, like old castles. These slopes were not barren like much of the country in Utah, but clothed in beautiful fresh vegetation away up to the foot of the crown of crags that crop out at the top of the mountains. Grand old pines in rank and file, like an army marching up the steep declivities. Again, there were the most beautiful upland slopes, or smooth green and dimpled crowns to some of the mountains, reposing above the rocks, dappled with sun and shadow, like a bright and far off pleasant country in other spheres. Along the sides of the canon there were rocks worn in strange shapes, like old women and animals crouching among the bushes. The bed of the canon was clothed with luxuriant grass, and the loveliest of crystal streams wound among its willows, fine fat sage hens whired up from the willows. The scenery grew wilder and rougher, and a large old rock rose out of the very bed of the canon, like a giant old ship, its towers and pinacles

high above the road. Finally we emerged from between the mountains, and Cache Valley lay before us. I was not expecting so lovely a scene; the harvest was fully ripe, and the wide rich fields of grain in the numerous little settlements upon the lovely crystal mountain streams,—their pelucid transparent pure waters amply justifies the term crystal,—were all truly beautiful sights, surrounded by their frame of high hills and mountains.

At Providence there is a branch of German saints. I could converse quite readily with them, and join in their hymns and Swiss melodies. We had a good time, preached frequently, and baptized four in Logan. The baptism taking place in the meadow land, in one of those clear little rivers. Our stay was a succession of festivals and good meetings, and our parting one of regret.

Br. Boren went back to carry on the work in Ogden and Salt Lake City, while I returned to Malad, preparatory to going to Soda Springs and Bear Lake. I suppose Br. Joseph Clapp is now in Utah, and Br. Ells is in the City. We are bound to make a break. Give us your prayers and faith; we will do our best.

Yours in the field,

DAVID H. SMITH.

Conferences.

North-West Missouri District.

The above Conference was held in the Waconda branch, Ray Co., Mo., on August 24th, 25th and 26th, according to resolution of last conference.

It was moved that elders present, not belonging to this district, be permitted to take part in this conference.

The president objected, as he thought it would not be wisdom to admit strangers to a voice in the proceedings in this conference, as there would be some special business done; question was called and motion was carried.

By permission Joseph S. Lee read the law from page 114, D. & C., after which, it was resolved that we organize the con-

ference and proceed to business. Carried.

Moved by J. D. Craven, seconded by James Steel, that L. W. Babbit preside over this conference—carried. Also that A. J. Blodgett act as clerk, and Wm. T. Bozarth, assistant.

Brn. Richie and Carter were chosen deacons of Conference.

Minutes of last conference were read and endorsed.

Elders Joseph S. Lee and James W. Johnson, who withdrew last Conference, were, by vote, received back into the district.

After some business had been done, Elder Litz arrived, and it was moved and seconded that he be received back into the district. After considerable discussion, A. J. Blodgett offered a resolution which the president stated was out of order; and it was tabled. Question for original motion, was called, which resulted in a tie vote; the president gave his vote in the negative—motion was lost.

Three elders were appointed as an investigating committee for this conference.

Branches Reported.—Turney: 24 members all in good standing, 14 baptized since last report, and 1 child blessed. Jessie Longfield, president.

Far West: strength last report 31, baptized since last report 4, received by former baptism 1, present strength 36; branch in good condition with the exception of a few. Ruel Frost, president; A. J. Celia, clerk.

Tinney's Grove: ten members all in good standing. E. W. Cato, president; Henry Carmon, clerk.

Union Mills: fourteen members, 2 baptized since last report, all in good standing. B. G. Watson, president.

Waconda: total strength last report 36, baptized 4, removed 4, present strength 36. R. L. Ware, president.

De Kalb: reported verbally by the president the same as at the last report.

Bevier: number last report 51, present strength 52, marriage in branch 1, children blessed 1. Sunday School in good condition, strength 51, teachers 7. One meeting house owned by church. The voice of branch is that "the district be not divided but remain as it is." John Watkins, president; J. R. Evans, clerk.

The committee of elders sent to the Tinney's Grove branch report that all difficulties are settled. The committee was discharged.

The committee appointed to go to St. Joseph last quarter, to settle difficulties existing there, reported that they went

there and investigated the charges brought before them, and have reason to believe that the charges were sustained. They further reported that they found it impossible to settle the difficulties, as the parties would not appear. In this case they suggested the propriety of the secretary of the district to call a conference of elders from all the branches in the district, so that all the difficulties in the district might be settled before the next quarterly conference. Said called conference was held in the Starfield branch, on the 6th and 7th of July, and all the parties were notified by the secretary of the district to appear. One of the accused appeared and plead guilty, asked forgiveness and was forgiven. One was turned over to the next quarterly conference, one was cited to the Elders' Quorum, and one was cited to the High Priests' Quorum, and that all the parties were notified of the same.

Moved and seconded that Elder Wm. A. Litz take part in this conference—carried.

It was resolved that this conference endorses the proceedings of the St. Joseph committee and accepts their report—carried.

Elder Joseph S. Lee offered the following preamble and resolution:

Whereas the committee sent by last conference to St. Joseph to settle difficulties that might come before them, has found L. W. Babbitt, president of the North-West Missouri district, guilty of a transgression of law; therefore be it resolved that this conference cannot permit him to act in his office until the decision of his quorum may be obtained.

This resolution was adopted, sixteen in favor and six against.

It was then moved that Elder A. J. Blodgett preside over this conference.

Elder Blodgett requested his name to be withdrawn.

On motion, it was decided unanimously that Elder J. D. Cravin preside.

Elder J. D. Cravin took the chair.

Elders Reported.—Joseph S. Lee had labored nearly all the time in the district since last conference, had baptized two, confirmed three, opened up two new places for preaching in connection with Brn. Bozarth and Dillen.

R. L. Ware had baptized two.

R. Hoyer had baptized two.

George Haywood, (reported by E. L. Ware), had baptized one.

E. W. Cato, James W. Johnson, Joseph Belcher, James Steel, J. P. Dillen, J. D. Cravin, Wm. T. Bozarth, had baptized three.

A. J. Blodgett reported that he had assisted Brs. Lee and Bozarth in holding a 'Two Days' meeting at Far West, and in other duties in the district.

L. W. Babbitt reported he had attended all the Two Days' Meetings appointed, except one; preached some in his branch.

Wm. C. Kinyon had baptized two.

T. J. Franklin reported by letter, had baptized 11.

Sunday, 10:30 A. M., the word was preached by Joseph S. Lee. 2:30 P. M., Elders Litz and Lee preached a funeral discourse. An adjournment of twenty minutes was had, when the saints had a season of prayer and testimony; and were blessed with the Spirit of God and the gifts of the gospel for five hours. Elder Lee preached in the evening by request of a friend. Text, Priesthood.

Monday, 26th.—The treasurer elected last conference requested to be released—request was granted.

Resolved that A. J. Blodgett, sen., act as treasurer for this district.

Elders Associated in the District.—Joseph S. Lee and Wm. T. Bozarth, with the privilege of calling on the others for help at any time.

J. D. Cravin and R. L. Ware, James W. Johnson and Ruel Frost, Joseph Belcher and Wm. C. Kinyon, R. Hoyer and T. J. Franklin, were associated together for the next three months.

Resolved that all the elders in the district labor all they can and report at next conference.

It was then resolved by vote that those elders who withdrew last conference take their former standing in the district.

By request of A. J. Cato, his case was taken up; and on motion it was resolved that A. J. Cato be forgiven by his complying with the laws of adoption in the church.

It was resolved that this conference does consider that the called conference heretofore referred to, called by the Secretary of the district, was legal; and this conference endorses the same; and that extreme cases demanded immediate action to save the district.

Resolved that this district be reported to the semi-annual conference to be held at Council Bluffs, Iowa, by the secretary of the district by letter.

Resolved that Elder A. J. Blodgett, sr., be sent to the semi annual conference to be held at Council Bluffs, in September, and recommended by the officers of this conference, in behalf of its members, to be ordained to the office of Bishop for this district.

Officials present: high priest 1, elders 18, priests 2, teachers 2, deacons 2, total 25.

Resolved that our district officers hold their offices for the term of one year, unless removed by death, or for transgression.

Moved and seconded that Elder J. D. Cravin act as president of the district for one year.

Moved and seconded that Elder A. J. Blodgett, sr., act as secretary and assistant to the president of the district in all of his official acts.

Resolved that the minutes of this conference be sent to the *Herald* office for publication.

This conference adjourned to meet at Turney Station, Clinton Co., Mo., Nov. 22d, 1872, at 10 A. M.

J. D. Cravin, president; A. J. Blodgett, sr., clerk; Wm. T. Bozarth assistant clerk.

Decatur District.

The above conference convened at Little River branch, June 1st and 2nd, 1872. A. W. Moffett, president; H. C. Hall, clerk.

Minutes of the last conference read and accepted.

Branch Reports.—Little River: lay members 70, total numerical strength 85, removed by letter 5, received by letter 3. E. Robinson, president; L. Little, clerk.

Lamoni: lay members 33, total 40, baptized 6, by certificate of removal 11, confirmations 6, children blessed 4. C. H. Jones, president; I. N. W. Cooper, clerk.

Officials present: seventies 1, elders 4, teachers 1, deacons 1.

G. Morey, E. Robinson, J. F. Parsons, J. Delap, O. J. Bailey, Z. H. Gurley, G. Braby, J. P. Dillen, G. Bird, J. Wheeler, J. Little, and John Keown, reported.

Resolved that all resolutions pertaining to the business of the district be presented in writing.

Resolved that all the high priests, seventies and elders of this district be required to report to the several conferences of this district in person, or by letter.

That the members of the lesser priesthood be requested to attend as far as their circumstances admit of.

That the furtherance of the cause in the vicinity of Leon, Decatur Co., Iowa, demands that a branch should be organized there, and that A. W. Moffet be authorized to organize one as soon as practicable.

That Grand River be the boundary line between Little River and Lamoni branches.

Minutes of a council and circular on page 316 of the *Herald* was read, when Ebenezer Robinson spoke in defence of the same.

Missions.—G. Braby to labor in the vicinity of Mt. Ayer.

On request of Br. O J. Bailey, he and Br. A. W. Moffet labor in the vicinity of Leon.

Br. J. P. Dillen to labor in the north part of Harrison Co., Mo.

Resolved that all the elders of this district labor as circumstances require, and that they report to the presiding elder of the district, that he may be prepared to answer all inquiries to those intrusted in our welfare.

That the visiting officers of the branches comprising this district, be instructed to notify those members of the church who say to the visiting officers that they do not attend to their family or secret prayers, and do not know that they ever will, that such members are considered by this conference unworthy of partaking of the sacrament, and that such members will take notice of the same and govern themselves accordingly, by not partaking of the sacrament until they attend to those duties enjoined upon them in the law of the Lord.

That brethren holding the priesthood, being convicted of inactivity in consequence of luke-warmness, may be silenced by the conference, or the quorum of which they are members, and henceforth be reported as lay members, until such time as they reform, and are re-elected to fill their offices.

Discourse by J. F. Parsons.

Sacrament and testimony meeting at 3 P. M.

The spiritual authorities of the church were sustained in righteousness.

Adjourned to meet at Lamoni, August 31st, 1872, 1 P. M.

Southern Indiana District.

The saints met in Conference at Eden, at 10:30 A. M., for the purpose of organizing a district.

W. W. Blair was called to preside, and J. S. Constance chosen clerk.

As the saints in this section are young in the work, the president spoke at some length in reference to the purpose for which districts were organized, the nature of the business to be done by them, and the duties of their officers. After which Br. Harbert Scott was chosen

as president, and J. Constance as clerk of the district.

Resolved that this district be known as the Southern Indiana District.

Officials present.—1 apostle, 3 elders, 1 priest, 1 deacon.

Branch Reports.—Eden: consists of 3 elders, 1 priest, 1 deacon, 35 lay members. Total membership 40; added since last report by baptism 11; 1 marriage solemnized. James G. Scott, president; John A. Scott, clerk.

Low Gap: not reported.

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

Resolved that we sustain James G. Scott as president of the Eden branch.

Resolved that when this conference adjourn, it does so to meet at Eden branch, on Saturday, Nov. 30th, at 10:30 A. M.

A vote of thanks was tendered to Br. Blair for his earnest and efficient labors while with us.

Prayer meeting in the evening.

Preaching Sunday morning by Brother Blair. Subject, Spiritual Gifts.

Afternoon Session.—Nine children were blessed, under the hands of Brn. Blair and Harbert and Jas. Scott; after which a short season of prayer and testimony was enjoyed.

Adjourned to meet at Eden branch on Saturday, November 30th, at 10:30 A. M.

Southern Nebraska District.

The above District Conference was held at Nebraska City, in Simpson's Hall, Aug. 18th and 19th, 1872. James Kemp, president; Robert M. Elvin, secretary.

Preaching by Elder James Kemp. Subject, The Gospel, followed by E. R. Briggs.

During afternoon session, many of the saints testified of the goodness of God.

Officials present: elders 11, priests 3, teachers 1, deacons 1, total 16.

Preaching in the evening by R. M. Elvin.

Morning session was opened in usual form. Br. H. Kemp was administered to.

The president instructed, that what was done, should be done in accordance with the gospel and by wisdom, that we may not hereafter be compelled to reconsider anything.

Minutes of last conference read and accepted.

Branch Reports.—Camp Creek: report objected to because of discrepancy in the figuring.

Union branch: report objected to because of persons being reported that had been disfellowshipped by the Nebraska City branch.

Nebraska City: numerical strength last report 66; increase since last report 2, decrease since last report 21, present numerical strength 47. R. C. Elvin, president; Robert M. Elvin, secretary.

Liberty branch: present numerical strength 7. This branch was organized July 28th, 1872, by Elders James Kemp and R. M. Elvin, all is in harmony and unity, and the future looks bright. Priest John Everett, sen., president; Milton Ervin, secretary.

Nemaha: no report.

Elders' Reports.—Henry Kemp preached in the Fremont district.

R. M. Elvin had baptized 5, blessed 1 child, and assisted in the organization of one branch.

Samuel Campbell, sen., Knud Johnson, Elki Jasper, J. W. Waldsmith and R. C. Elvin, reported.

James Kemp, district president, had preached and helped to organize one branch on the Weeping Water, opened one new place on the Nemaha, ordained one priest.

Priest John Everett, sen., reported.

Teacher Nicholas Trook reported.

Reports of Committees.—Committee on investigation of the Nebraska City branch expelling certain persons, reported as follows:

“Simpson’s Hall, May 25th, 1872.

“Minutes of an elders’ court held for the purpose investigating the legality of cutting the following persons off from the Nebraska City branch: Martin Ayers, John Mathers, David Mathers, Sarah Mathers, M. P. Thomsen, Henry Wischmeyer and Mary Wischmeyer. The meeting was called to order by appointing Elder James Kemp, president of the meeting, and John Chapple, clerk. After investigating the case, the brethren gave their decision that it was illegal; because they had not been dealt with according to the law of the church.

“JAMES KEMP,
“JOHN CHAPPLE,
“S. CAMPBELL, sen.,
“JOHN JAMIESON.” } *Committee.*

An objection to the report was raised, that there was no evidence given, nor law cited, upon which the committee based their decision. After discussion, a motion was offered to receive the report; the vote stood to receive 8; opposed to receive 10. Motion to receive report lost by two votes.

Br. James Kemp offered his resignation as president of the district. On motion, Br. James Kemp was released from acting as president of the district, the release to take effect at the close of this session.

On motion the committee on investigation were released.

Many unpleasant speeches were made, causing bad feeling.

Resolved that we uphold and sustain the church authorities.

Robert M. Elvin offered his resignation as secretary of the district.

On motion, the resignation was accepted, to take effect at the close of this session.

Resolved that Elder James Kemp represent this district at the semi-annual conference.

R. M. Elvin offered the following resolutions, and upon motion they were duly adopted.

“A member shall not speak more than once on the same subject or question, until all who wish to speak shall have had an opportunity to do so; nor more than twice without permission from the chair, or longer than ten minutes at one time.”

“A question shall not be subject to debate until it has been seconded and stated from the chair; and it shall be reduced to writing at the request of any member.”

Adjourned to meet at the Ervin school-house, Case Co., Nebraska, November 24th, 1872, at 11 A. M.

Pittsfield District.

The minutes of the Pittsfield District, held at New Canton, Illinois, August 17th and 18th, 1872. C. Mills chosen president, T. Williamson, clerk.

After the opening exercises of singing and prayer; the minutes of last conference were read and approved.

Official members present.—1 seventy, 4 elders.

Branch Reports.—New Canton: reported 13 members. D. Bowen, president; R. C. Hendricks, clerk.

Pittsfield; reported 21 members. Thos. Williamson, president; J. Miller, clerk.

The following elders reported: Daniel Bowen and C. Mills had been to Schuyler County and made an effort to get the members together, but failed to accomplish anything of any importance; had been to Brown County and Bay Creek, and had preached to them, administered to three; had preached in his own branch, and was willing to do what he could in the future.

J. Goodale, R. C. Hendricks, and T. Williamson also reported.

The resolution in regard to a District Record was brought up, after some consideration it was resolved to be laid aside for the present.

On Sunday, the question respecting certain official members in the district that were not united with any branch, was taken up, and it was

Resolved that they be considered as non-officials, having no authority to act in any office in the church.

Resolved that C. Mills be our president till next conference.

Remarks by the president on the duty of official members of the church, exhorting them to faithfulness and diligence.

In consequence of the inclemency of the weather but few were in attendance, and but little business done.

Adjourned to meet at the call of the president.

London District.

The above Conference was held at 103, Mile End Road, July, 7th, 1872. C. D. Norton, president; J. Howarth, clerk.

Minutes of last conference read and approved.

Officials present: 5 elders, 1 priest, 1 deacon

The president introduced the business of the conference, in his usual warm strain; expressing his pleasure at meeting his brethren on such an occasion to legislate for the kingdom of God. To him it was the greatest joy on earth.

The branch was then represented by Elder Bradshaw.

There are at present 32 members, four have been baptized since last report.

The West London Mission was then represented by Elder J. Owen. We had, in conjunction with Priest J. Howarth, and Elder J. Barnes, endeavored to get a footing in and around Shepherd's Bush, but could not succeed at present. One thing preventing was, the meeting place could not be seen by the public from the main road. It was thought wisdom to withdraw for the present.

As Br. Altrop and his wife had been up to London to be baptized, at the same time he was ordained to the office of an elder, it was thought advisable to appoint him a mission in and around Great Stoughton, Huntingdonshire.

It was resolved that we sustained all authorities in righteousness.

Adjourned to meet on the first Sunday in October, at 103, Mile End Road, "E."

Miscellaneous.

WANTED.—Carlisle (forgotten first name) a native of the Isle of Man, a wagon-maker or carpenter by trade, emigrated from Salt Lake City in the year 1870. Any person having knowledge of his whereabouts, please address, Margaret Ragin, Sacramento, Cal.

News from Conference.

Dear Herald: The few days just prior to the assembling of the Semi-Annual Conference were very discouraging, on account of severe and continued rain storms; but on the morning of conference the sun rose in full splendor, and dispelled every cloud. An organization was attained, and during the afternoon considerable business put through. The saints continued to gather, so that by night quite a large attendance was had.

Second day brought new joys and more saints, unity and harmony while transacting business made the conference a *unique*. Br. Joseph's speech on the policy of the church, and his own policy, was ore to stir the fountain of our brightest hopes, and to incite to nobler actions for the redemption of Zion. The business on Saturday was somewhat done in a hurry, but nevertheless in perfect order. The preaching of the word on Sabbath by Bros. Alex. H. Smith, Joseph C. Clapp, R. W. Briggs, and Joseph Smith was listened to by an immense congregation; after which Br. E. Banta baptized eight into the household of faith.

There were camped on the grounds 102 tents and 265 wagons, with an aggregate attendance each day of about 1,500 persons; on the Sabbath the minimum would be about 6,000. Upon the whole the conference was a grand success, and a time long to be remembered. There is much to be told, and many to tell it, so I will close, with the hope of many returns of such times.

FELIX.

[From the Council Bluffs Nonpareil.]

THE CONFERENCE AT PARKS' MILLS.

The Conference of the Latter Day Saints held at Parks' Mills, near this City, closed Sunday evening, after a four days session.

Sunday was the day most earnestly enjoyed by these strange worshippers; for, then, the conference business having been done, the services were those of a more devotional character.

At 10:30 A.M. Elder Alexander H. Smith preached a very effective and pleasing discourse upon the gospel. His delivery was fair, his quotations apt, and his argument apparently conclusive. He was followed by Elder Joseph C. Clapp, of Los Angeles, California, who is reputed to be a very able and efficient preacher. His remarks were well-timed, and strongly supportive of Mr. Smith's effort.

At the close of the morning session, an invitation to unite with the church was given, and eight arose for baptism. It was stated that the ordinance would be administered at the close of the afternoon session.

There was a very large attendance upon the morning service, but when the hour for the beginning of the afternoon service arrived the seats were filled, and the whole surrounding standing room was almost crowded.

Elder Riley W. Briggs a young man was the first speaker, and his ability is of no mean character, if he is to be judged by the effort made on this occasion. Elder Joseph Smith succeeded Mr. Briggs. Those who have heard Mr. Smith, set him as a fair reasoner.

At the close of the services, the immense congregation poured out of the grove, swarmed upon the protecting wall of the Rock Island and Pacific railroad, and gathering at the place of baptism, where Elder Elija Banta immersed those who had offered themselves in this rite.

The assembled crowd was very orderly, there was an impressive spirit of solemnity resting upon them. The scene will live long in the memories of those who witnessed it, and we wonder that our artists were not there to seize so favorable an opportunity to secure so fair a picture. Hundreds of copies could have been disposed of.

We are informed the evening services were well attended and that those who were present enjoyed them.

This is the third time in succession that this body of worshippers have held their semi-annual session of conference at this place, and from what we have seen and heard, we see no reason to fear that their presence will injure the morals, or the temporal interests of the citizens of Council Bluffs.

There were, by count, one hundred and five tents, besides more than double the number of wagons housed for sleeping purposes on the ground on Sunday morning. It is believed that there was a larger number of Saints in attendance than at any

former conference, and we learn that the whole number of people present on Sunday must have been not far from four or five thousand.

MARRIED.

At Andrew, Jackson Co., Iowa, August 26th, 1872, by Walter Grogory, Esq., Bro. N. C. WHITE to Sister ELIZA E. MAUDSLEY, both of Butternut Grove branch, Iowa.

DIED.

At Philadelphia, Pa., August 8th, 1872, of consumption, Sr. LIZZIE W. EWING, aged 24 years.

At Manti, Iowa, September 5th, 1872, of inflammation of the kidneys, Bro. EDMUND FISHER, aged 69 years, 1 month, 28 days.

Br. Fisher embraced the Latter Day Work in 1832, and has remained true to his faith unto death. "He sleeps."

At the residence of Br. Dwite Pomeroy, near Mark-West, Sonoma Co., Cal., FREDERIC CALAWAY, son of Barton and Sister Sarah Calaway, aged 10 months.

In the Twelve Mile Grove branch, near Woodbine, Harrison County, Iowa, on the 2nd day of September, 1872, EMILE MELVILLE, infant son of Nathan and Iansan LINDSEY, aged 1 year, 6 months, 30 days.

Funeral discourse by our beloved brother, John A. McIntosh, on the 20th day of September, 1872.

Near Mound Valley, Labette Co., Kansas, August 28th, 1872, ALFRED ARTHUR DAVIES, son of John A. and Ann Davies, aged 7 years, 5 months, and 9 days.

His funeral sermon was preached by Elder James Hart.

Original Poetry.

HAPPINESS.

BY D. F. LAMBERT.

Oh, what a word is happiness!
It sounds like purling streams
That gurgle through a land of sweets,
On which the sunlight gleams.
My soul to its very depths is stirred
By the echoing sweetness of that word.

I fain would find its dwelling place,
Its bright and pleasant home;
I'm willing o'er the earth to trace;
To cross the ocean foam;
That I may feel its thrilling touch,
For which I've pined and longed so much.

I'll dig amid the shining gold;
I'll search for diamonds bright;
I'll dig in ruins hushed and old
To find its sacred light.
But there it never made its home;
'Tis far away o'er ocean foam.

In foreign climes, alone and drear,
I'll seek the blessed boon:
I'll shed the sad and parting tear
And sing the farewell tune,
That I may reach that peaceful shore
Where sorrows break on us no more.

Rubies made bright with dazzling light
Shall meet my ravished gaze,
And sapphires decked in glories bright
Shall please my longing eyes;
Beauties of earth and sea and skies
Shall please and bless my longing eyes.

I'll stand attired in kingly robes;
I'll have a golden crown,
In courts with dazzling glories bright
With pleasure set me down;
I'll drink from streams of glory now;
They'll bathe with light my shadowed brow;

But disappointed yet I go,
And travel quickly on;
Lest death, with measured tread and slow,
Should find my task undone;
And thus I trace from pole to pole
With bleeding heart and weary soul.

At last, made sick with hope deferred,
With broken heart I sigh;
My spirit now no more is stirred,
I lay me down to die;
O leave me not, sweet life, so soon,
But give to me the blessed boon.

Up from my bed of horrid grief
I quickly rise and go,
And soon I find my soul's relief
In heaven's bright cheering glow;
To God upon my knees I bow,
And taste of heavenly sweetness now.

With spirit calmed and soul made bright,
I homeward take my way;
No more shall earth's deceptive light
Lead my torn feet astray;
Henceforth be spent my youthful days
In treading wisdom's pleasant ways.

Around me glow with light divine
The beauteous things of earth;
My heart and soul, once sick, now shine
Like gems of sacred truth;
Thus when our souls with love are thrilled
The world with beauteous things is filled.

The trees, and birds, and flowing brooks
Might yield their sweets in vain,
When I, made sick with hope deferred,
Lay moaning on the plain;
But now, from sorrow's pain made free,
Their smiles shall fill my heart with glee.

The loving flowers beside my path
Are glowing now with peace,
And like them, God in beauty hath
Sent down my soul's release;
Henceforth be mine their sweets to know,
And like them, happy onward go.

O happiness, I've found thy home;
Henceforth with thee I'll rest;
'Tis not away o'er ocean foam,
But in my humble breast;
If that with heavenly sweetness glows,
I'm joyful as the blushing rose.

Henceforth, by night and day, with thee
I'll spend my fleeting hours;
And in thy smiles of love and joy
Develop all my powers;
And when the sun of life has set,
Still close by thee, I'll linger yet.

Selections.

Pope Joan.

Was there ever such a person as Pope Joan—a woman who became Pope? Our fathers said so; but they were Protestants, not disposed to scrutinize too strictly a story unpleasant to their opponents. The first time I thought there must be some foundation for the old scandal was when I found the story in the *Nuremberg Chronicle*. This book was compiled in 1493, twenty-four years before Luther's famous theses. The story, then, is no Protestant lie, but rests on ancient Catholic authorities. How far back do those authorities reach, and what do they really say?

The Latin account, given in the *Nuremberg Chronicle* is extracted from the "Vite pontificum Romanorum," written by Platina, that is, by Bartolommeo de Sacchi (da Piadena). This writer, learned enough to be the librarian of the Vatican, in 1475, in a history of the Papacy, undertaken at the command of Sixtus IV., and dedicated to him, inserts the story, with hints of incredulity, allowing that it was commonly believed; in fact, almost universally admitted, to be true. The substance of the legend, as he tells it, is that a young English girl, dressed as a man, went from Mentz to study at Athens, in the earlier part of the ninth century after Christ. She made such progress in every sort of learning that, when she visited Rome, she found few equals and no superiors even in sacred lore. By acute disquisition and eloquent speech she won such popularity and grave regard that on the death of Leo IV., 855, she was unanimously chosen in his place, taking the name of John VIII. Intoxicated by success she relaxed the prudence which till now had characterized her life, and yielded to the ordinary tenderness of her sex. Becoming a mother on a day of grand procession, she perished by her pains not far from the Colosseum, surrounded by the dignitaries of the church, after a reign of thirteen months.

The reader cannot but feel that such a tale would not have been inserted in such a history unless the scandal of omitting what everybody believed to be fact would have been greater than that of confessing the truth.

In the early part of the fifteenth century (1414) the Council of Constance, sitting to examine the heresies of John Huss, found nothing to say in refutation of this

story of Pope Joan, or Pope Agnes, as Huss had called her on the authority of Radulphus, Bishop of Chester.

Launoy observes that such a fact must convince us that the story was then regarded as incontestably true.

The crucial test of the credibility of such a narrative must be found in the testimony of those who lived nearest the time when the event is said to have occurred. Ascending, then, to the age in which the fact is located by its narrators, the middle of the ninth century after Christ, we have a history of the Popes, collected by Anastasius Bibliothecarius, covering and going beyond the period (855-858) when Pope Joan is said to have reigned. Anastasius tells us that he himself was present at the creation of Leo IV. and Benedict III., between whom Pope Joan is placed by her historians. He makes no mention of such a person. During 40 years immediately succeeding Anastasius, occupied by numerous historians of the Papacy, a total silence reigns upon the subject; and the first author who names her is Martinus Polonus, a writer of gross ignorance, and no authority, who wrote about 1244.

Onaphrio Panvini, the learned annotator of Platina, arguing against the story, informs us that Leo IX., 200 years after the age assigned to Pope Joan, addressing the Patriarch of Constantinople, reproaches the Eastern Church with having admitted eunuchs and a woman to the Patriarchate. Leo could not have presumed to do this if he had been conscious that the same stain was to be found in the annals of Papacy.

A careful study of the chronology of those times disperses the mist which made it possible to locate Pope Joan between Leo IV. and Benedict III. The vacancy of the Holy See, after the first of these Popes, lasted only six weeks instead of thirteen months. And the real John VIII. reigned ten years together (870-880) presiding at the Council of Ravenna in 874, the third year of his reign, 880 authorizing the diffusion of the Scriptures in the language of the Slaves.

The story of the Pope Joan has employed the pens of a hundred writers, Catholic and Protestant, in alternate attack and defence. Solid reason and decent candor have at last prevailed.

While numerous Protestants have rehearsed the tale with a relish which deprived their recital of authority, it must be told to the honor of others, that their fairness, industry, and sagacity have deprived this imposture of all its credibility. David Blondel, Historical Professor of Am-

sterdam, so triumphantly demonstrated its falsity that recent writers, like the last English "Historian of Latin Christianity," do not even notice the lie.

But how shall we account for such clouds floating in the dim horizon of the past, and seeming so long like land?

The romantic nature of this legend no doubt helped its currency for a time, and displeasure at the enormities truly chargeable on the ecclesiastical dignitaries disposed the multitude to receive the fable. Baronius has further suggested that the imbecile character of the real John VIII., acknowledging Photius as Patriarch when he had previously disowned him, and paying tribute to the Saracens, instead of repelling them by the sword, led men to stigmatize him as a woman, and that posterity accepted as history what was only the satire of contemporaries.

But it seems quite as likely that gossiping chroniclers, like Gervase, of Tilbury, from whom Martin Polonus confessedly extracted, invented the legend to amuse the long darkness of the middle ages; and that the uncritical habit of later historians accepted it along with so much which they found in their authorities, and which all their contemporaries believed to be true.—*Appleton's Journal.*

The Late Terrible Storms.

The recent storms are regarded as the most remarkable ever known. The *New York World* says:

The extraordinary meteorological manifestations of the last fortnight may well lead one to imagine that the globe which we inhabit is undergoing some unknown or mysterious change, or that we are under the influence of some planetary revolution, perhaps that of the sun itself—the source of our light and heat—which, according to Tacchini, the Italian astronomer, is just now overcharged by a superabundance of magnesium, causing an unusual intensity of heat. But if this theory can satisfy the mind as to where this intolerable heat may come from, how is it going to explain the accompanying phenomena of such thunderstorms and borealis lights as have been witnessed for the past fortnight? Certainly the man is not living who, at this period of the year, ever saw before such combinations of midsummer and midwinter atmospheric convulsion as those that have visited the city and various parts of the country—East, West, and South—during the past two weeks. The

grand aurora borealis which illuminated the heavens a week ago, so far from bringing the refreshing coolness which usually accompanies such displays, was immediately followed by days of almost unendurable heat, in which the thermometer ran high among the nineties. The unusual heat, too, had been accompanied by storms, which in vividness of lightning, intensity of thunder, and violence of rain have never been surpassed, even among the hurricanes of the tropics. Day after day and night after night these terrific storms have burst upon us for some days past, but bringing no relief from the intolerable heat, only made the more intolerable from the subsequent humidity. At midnight on Thursday the heavens seemed to fairly open, and the rain which poured down literally in a deluge, must have raised apprehensions in the minds of some nervous people that the world was once more to be submerged.

BOSTON AND ITS SUBURBS.

The *Boston Journal* says:

We have in our office men who have sailed on every sea, and have been in all the lightning places of the earth, and they declare that they have never witnessed anywhere such scenes as enveloped this vicinity about midnight. The hurricane and cyclone are generally accompanied by terrific lightning and thunder, but the driving tempest sweeps these before it, and gives variety even to the terrible; while last night it seemed as if heaven and earth were in a blaze, and both bursting assunder. Until the heavens shall pass away like a scroll, the elements shall melt with frevent heat, and the world itself be burnt up, we do not expect to witness such another scene. At 8 o'clock the storm abated, the lightning ceased its vivid flashes, and all supposed that the storm was over, but at midnight the skies were again darkened and the rain began to fall in sheets, and the whole firmament was lit up with the sudden and almost blinding flashes of the lightning. One peculiarity of this storm was the long continuance of the flashes. Towards the latter part of its duration the flashes would follow each other so rapidly that the heavens were illuminated for several seconds when the intense light would be succeeded by Egyptian darkness. While the Heavens were constantly reverberating with the terrific reports of the thunder, some of them short and quick, like the crack of a rifle, others deep and of long continuance, like the distant roar of artillery. Those who were compelled to remain

upon the streets were almost struck dumb with fear at the near approach of the electric fluid, and the terrifying detonations which followed. For nearly an hour the storm raged, the elements combining to make one of the most grand and appalling scenes ever witnessed in this city. The air was completely full of electricity, and the fluid passed along the wires, over the houses, driving the night operators away from their instruments and compelling all to seek cover. The scene down the harbor was sublime; the sudden flashes of lightning caused the shipping to stand for an instant in bold relief, when, as it appeared, a cloud of inky blackness instantaneously covered the scene. The waters were lashed into fury, and the hoarse cries of the sailors as they moved about to avoid the threatened disaster only served to heighten the effect. Many of the citizens who had retired for the night were compelled to rise for fear that the fluid would ignite the buildings, if the descending bolts did not strike them. In the suburban towns the storm seems to have been as furious as in the city. From South Boston, Chelsea, Cambridge, Malden and other places, reports of its terrific nature have been received. Considerable damage was done to property, but as yet no deaths resulting from the storm have been reported, and this may well be looked upon as wonderful when we consider the fury of the storm and the frequency with which the bolts descended.

A NIGHT OF TERROR IN PROVIDENCE.

The *Providence (R. I.) Bulletin*, of August 15th, says: All night long the vivid glare of the lightning was visible in the clouded sky, and about four o'clock this morning the forces gathered in this vicinity, and we had a thunder-storm that aroused the sleepers and shook the stoutest hearts. The lightning became vivid, and half a dozen shocks of thunder created more consternation than Plantamour's comet. Every one was confident that the lightning had struck near by, and in this particular no one was in error, for the morning showed that in every part of the city the subtle fluid had recorded its wonderful presence, and many persons have occasion to make especial thanksgiving for deliverance from mortal peril. We think the traditional oldest inhabitant has no memory of such a half-hour in Providence. The fall of rain was 1 55-100 of an inch, but the descent of electricity was frightful.

Children are the to-morrow of society.

THE TRUE LATTER DAY SAINTS' HERALD.

"WHEN THE RIGHTEOUS ARE IN AUTHORITY, THE PEOPLE REJOICE; BUT WHEN THE WICKED BEAR THE 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. 19.

PLANO, ILL., OCTOBER 15, 1872.

No. 20.

[From Harper's Magazine.]

THE GREEK CHURCH.—No. 2.

BY EUGENE LAWRENCE.

Mecca is described as one of those places where only necessity or habit could induce men to dwell.* An arid valley, shut in by bare and rugged mountains, is watered by a few feeble springs that support its scanty herbage. The hot sun, the perpetual blasts of the desert, are imprisoned in its narrow cleft, and the surrounding rocks reflect and deepen the torrid heat. Yet, by the vigorous impulse of a single active mind, the Arabian village became the rival of Rome and of Constantinople; and when Mohammed, half crazed by the problems of life and of immortality, prayed and fasted amidst its loftiest cliffs, he was preparing the swift destruction of that degenerate Christianity that had grown up in the venerable churches once tended by Mark and John.† At his death his followers issued from the desert, and the sword of the Saracens, during the seventh and eighth centuries, perfected their work of purification or of desolation. Jerusalem, strewn with Christian dead, became a Moslem shrine. The fate of Damascus has grown famous in prose and song. The seven churches, the crowns of seven splendid cities, have sunk into almost undiscoverable ruin. Thyatira is lost, and Sardis a brambly

waste; and travelers search in vain on the lonely sites for the mighty cathedrals once raised in honor of St. John or the Holy Wisdom, and for some trace of that magnificence that once marked the Eastern Church.* The sword of the Saracens swept over Egypt and Alexandria; the great see of Athanasius was reduced to a wretched shadow; the Nile was cleared of its swarming monasteries; and Africa, Spain, and Sicily were readily taught to abandon the idols of Rome for the invisible deity of Mecca.

The city of Constantinople, in this period of desolation, embraced all that was yet left of the Christianity of the East, unless, perhaps, a purer faith had sprung up beneath the iron tread of Moslem tyranny, and the virtues of an age of martyrdom were revived among the obscure and forgotten fragments of the churches of Asia or the Nile. But all the visible strength of the Eastern faith seemed shut up, with the treasures of Greek art, within the walls of Constantinople. Twice the vast hordes of ardent Saracens thronged around the trembling city; the shores of the Bosphorus were ravaged by the children of the desert; and it seemed probable that the Slaves of Russia and the Goths of Middle Europe must, with the fall of the capital, be reduced to adopt the doctrines and the Prophet of Mecca. But for the powerful walls of the Christian citadel, and the foresight of Constantine, rather than the valor

*Muir, *Life of Mohammed*, vol. i. p. 3.

†Muir's picture of the youth of the Prophet is the most complete we have.

Whole No. 260.

*For the desolation of the seven churches see Burton, Arundel, and Chandler.

of its trembling emperors and people, no human arm could have stayed the march of that swarm of enthusiasts who preached and fought for the conversion of the West; and a more successful crusade of the horsemen of Khorassan and the emirs of Mecca would have planted the crescent on the walls of Mentz or Worms. The trembling people guarded their gates; the Greek fire destroyed hosts of infidels; the Saracens melted away in the inclement winter; and six centuries passed, during which Christianity fixed itself in the heart of Russia, and a Christian empire had civilized and conquered the Niebelungs and the Hungarians, the Batavian and the Swede. The citadel of Constantine gave Christendom six centuries of progress before it yielded to the shocks of time and the rage of the Turks.

Of this period of comparative rest the most memorable event was the final separation of the Greek from the Latin Church and the deposition of the bishop of the West from an equal station in the Christian hierarchy with the patriarchs of Antioch and Alexandria.* To the faithful congregations of the orthodox East the Latin pontiff is the Judas of the band of bishops. He has been deposed from his high place; he is an excommunicate and accursed; the Patriarch of Moscow has assumed the vacant seat created by his apostasy, and a bitter warfare has raged between the rival churches, in which the praise of humanity or mercy can least be ascribed to that of Rome. Often the cruel popes labored to bring bloodshed and disunion within the walls of Constantinople, aimed the assassin's dagger at its emperors, encouraged the rage of the Crusaders, or smiled, while they trembled, at its fall. In a later age the persecuting fury of the Church of Rome was aimed against Russia and the Patriarch of Moscow.

The Poles were incited to become the champions of Catholicism. For nearly a century the most fertile fields of Russia were desolated by the fierce missionaries of the West; the monasteries were sacked, the orthodox bishops tortured into submission. Moscow perished in a memorable conflagration. The Russian hierarchy were corrupted or intimidated. A usurper, the tool of the Jesuits, reigned in the holy city, and amidst the scenes of national ruin in which they have so often triumphed the popes seemed about to extend their spiritual empire over regions that had never felt their sway. But the Slavio nation rose, led by its patriotic priests, the Catholics were expelled with heroic courage, and Poland has suffered in modern times for the cruel policy of the Jesuits and the guilt of its ancestors.

The schism between the Eastern patriarchs and the Pope of Rome sprang, no doubt, from early differences, from opposing interests, and from varying traditions.* In the first century the mild Polycarp, who ruled, by superior sanctity, the Syrian churches, opposed Anicetus, the presbyter or bishop of Rome, in his own city, and defended the usages of Ephesus. Anicetus modestly yielded, for he was, perhaps, a disciple of Paul;† but as the Roman see grew rich and powerful, it was almost the first of the early churches to fall into superstitious decay. Its early popes, Zephyrinus, Callixtus, Victor, bear no honest characters.‡ Its episcopal chair became the object of intrigue and corrupt ambition. Pride came with moral decay, and the fallen bishops of Rome hoped to hide their own spiritual degradation in a fabulous claim to the succession from St. Peter. Conscious of their own crimes, they strove to exalt the authority of the office they had won by fraud or vio-

*Mosheim, i. p. 513. Gieseler, i. 503. John Jejunar assumes the title of Universal Patriarch, 587. Gregory the Great thinks the title impious.

*Mosheim, i. p. 513.
†Eusebius, *Ecc. Hist.*, v. 24. Eusebius calls Anicetus *presbyter*.
‡Milman, *Lat. Christ.*

lence, and to dazzle the world by vain assumptions and idle display. More honest, because more intelligent, the bishops of the Eastern cities still preserved some traits of the earlier simplicity. The two Gregorys, Basil, Meletius, and Chrysostom might do credit to the church of a cultivated age; but the popes were grossly ignorant, and the Latin see a centre of moral decay. The pen of the ascetic Jerom has left a vigorous sketch of the growing vices of Rome. As the Latin prelates sank lower in barbarous ignorance their pretensions rose; but the Eastern emperors treated them with little ceremony, exiled or punished the popes at will, and the Patriarch of Constantinople declared himself the universal bishop. With the fall of the chief centres of Christianity in the East under the assaults of the Saracens, the ambition of Rome revived. It aimed to subject or to destroy the Eastern Church, as it had already eradicated its rivals from Gaul or Britain, persecuted the Church of Scotland, and was to reduce cultivated Ireland to a forlorn and bleeding waste. Doctrinal differences and varying rites added lasting hostility to the war of ambition, and the Church of Rome, to the purer faith of Constantinople, seemed lost in fatal heresy. It had added to the Nicene Creed, from the decrees of a Spanish council, the unauthorized *filioque*.* It refused to allow its clergy to marry, in direct revolt from the well-known decision of Nice. Its abject worship of images and the Host, its ignorance, its dependence upon the Western barbarians, its pretension to a place above all the other patriarchates in honor and power, naturally excited the disapprobation and the fear of its Eastern brethren; and at length Antioch and Alexandria, Jerusalem and Constantinople, united in deposing

forever from his place in the Christian Church the heretical and ambitious Bishop of Rome.

The chief source of this remarkable separation, the founder of the independence of Eastern thought, was Photius,* Patriarch of Constantinople. No man of his period could rival his various learning and his extensive acquaintance with the Greek classics. His vast and careful library, or selections from more than two hundred writers, passes over a boundless field of philosophy and general literature, preserves the finest passages of Herodotus or Plutarch, and indicates an intellect avid, industrious, and refined. Photius, in literary activity, was the Johnson, the Gibbon, of his century. As a layman he had traveled to the cities of the Arabs, and had been employed in high offices at the Byzantine court. In 858 the Patriarch Ignatius was deposed by the Emperor Michael, and Photius was raised to the first station in the Eastern Church. The Romish see, eager to control the politics of Constantinople, assumed the cause of Ignatius, deposed or excommunicated his rival, and began its ceaseless war against a scholar and a thinker whose severe pen and vigorous intellect were to deal it blows that were never to lose their sting. In his famous encyclical Photius† reviewed the errors of the papal see, and held up to the Christian Church the heresies and the corruptions of Rome. He pointed out its interpolated creed, its Jewish tendency, its paschal lamb that was eaten by pope and bishops, its celibacy, and its countless crimes. His learning and his logic confounded his dull opponents, nor was there any one of the period who could meet his unequalled intellect in the field of controversy. Yet the contest was long and doubtful; the Eastern patriarchs sustained their brilliant leader; the West

*The procession from the Father and the Son first appears at the Council of Toledo. See Gieseler, ii. 73. Its adoption by Protestant churches was indiscreet.

*Schnitzler, L'Empire des Tsars.

†The Jesuits (see Migne, Pat. Græc., 101, 4) still rage against Photius. He is callidus, hypocrita, ambitiosus, falsarius, tyrannus, attamen ingenio et eruditione non caruit.

sided with the popes. Photius was driven into exile. Ignatius ruled in St. Sophia; he died, and Photius was again restored. Even the pope was reconciled to his return; but a new emperor banished the scholar to a lonely monastery in Armenia, where, perhaps, he died. Gleaming out an intellectual prodigy in the dark age of general ignorance, Photius has won no low place in the annals of mental progress. His wide reading and his acute disquisitions have not been lost to posterity; his bold and patriotic defense of the liberties of the East saved from contempt the decision of Nice, and repelled from half the Christian world the later abuses of Rome.

It was the theory of the Greeks that there were five patriarchates equal in power and authority, but that the capital city of the empire must hold a titular precedence in rank. So long as Rome remained the source of government it had been allowed the primacy; when it sank into neglect and ruin, it was supplanted by the superior dignity of Constantinople.* But the severe strictures of Photius had now drawn the attention of the Eastern churches to the false doctrines and the rising ambition of Rome. A century of discord was followed by a final separation in 1054. The Roman legates boldly affixed an excommunication of the Greek emperor and his adherents to the altar of St. Sophia; the patriarch, in reply, pronounced an anathema against the pope. Alexandria, Antioch, and Jerusalem joined in the condemnation; nor has Rome ever again been admitted into the communion of the early churches. Soon, under Hildebrand, it seemed to grasp at universal empire; and the rude Crusaders saw, admired, and finally plundered the sacred treasures of St. Sophia. Yet the Greeks would never relent in their hatred of Rome. With-

in their crumbling walls, helpless before a savage foe, they cherished to the last hour of their freedom their devotion to the faith of Photius or of Constantine; saw with abhorrence the barbarous practices of the West; nor, even when reduced to a fearful slavery under the Turk, would hold any friendly intercourse with the defamers of the Nicene Council.*

Sadly indeed had the Nicene patriarchates fallen from that material splendor which had made them illustrious in the reign of Constantine. A few feeble and down-trodden Greeks represented the Church of Alexandria; the trembling patriarch of Jerusalem was seldom safe at the sepulchre or the cross;† Antioch had sunk into a Turkish town;‡ the Syrian shore was strewn with the wrecks of convents and cathedrals. The madmen of the Crusades had nearly completed the destruction of the Eastern Church, and in the utter ruin of the city of Constantine the last of the patriarchs had been converted into a Turkish slave. A Greek population, indeed, considerable in numbers, still gathered round desecrated St. Sophia, or occupied the fertile fields of European Turkey, but it was fast sinking into extreme ignorance, and the learning and the genius that had adored the age of Photius or Justinian seemed forever passed away. From the depth of its abasement no human power could extricate the fallen church. Rome pursued its feeble rivals of Constantinople and Antioch with menaces and dangerous intrigues; it would have rejoiced to sweep from the earth the four patriarchates that had condemned its heresies, its follies, or its crimes; and from the time of the dull, mischeivous Hildebrand had threatened an instant ruin to priests or people who might dare to oppose its

*Mouravieff, p. 292. The Patriarch Jeremiah, in the midst of his humiliation and exile, called himself Universal Patriarch—of the whole universe; but the claim involves no infallibility.

*Gieseler, ii. 227, n. Posuit Deus ecclesiam suam in quinque patriarchis, etc.

†William of Malmesbury, iv. 2 (1099), says the Saracens permitted the patriarch to remain.

‡The Patriarch of Antioch removed to Damascus. See Neale.

absolute rule of the earth. It seemed as if the moment had come for the complete submission of all Christendom to the usurping popes. The four patriarchs might well fall down and worship their prosperous brother, whom they had so boldly ejected from the apostolic family, but who had now risen to rule over all western Europe; whose hands were yet red with the blood of the Albigenses, the Vaudois, the Hussites, and the Lollards; whose symbol was death to the heretic, and who had resolved to drag at his spiritual triumph the nations racked by the scourge and flame, kings terrified by interdict or excommunication.

But there had grown up meantime a new centre of Oriental Christianity, inaccessible to the persecutions of Rome, and the seeds of progress, nurtured amidst the hot landscapes and the golden clime of Syria and the South, had ripened in an unknown land, where Herodotus had traced the wandering Scythians, and the Greek dramatist placed the scene of his grandest fables. The Eastern Church seemed transplanted without a change to the boundless wilderness of Medieval Russia.* Monks and anchorites, more hardy and more terrible in their asceticism than those who had swarmed around Paul and Anthony in the Egyptian deserts, or had founded the sacred fortresses of Mount Athos, had lived and prayed amidst the Russian steppes, borne the fierce rigors of an arctic climate, and met with joy the frozen horrors of the Northern seas. Moscow and Novgorod were belted with a chain of massive convents, from whose lofty walls the conquering Tartars had been repelled with shame. The bare islands of the Arctic Ocean, where even the hardy Esquimaux had failed to find a habitation, were covered with the rude huts of Russian monks. Nor

have the annals of asceticism any examples of human endurance that can compare with the self-chosen pains of Sergius, or Savatie, or Nikon. To their penance and their toils the labors of Benedict were light, the discipline of Loyola a life of indulgence. They fled to the lonely birch wood or the frozen island. Hunger, solitude, the horrors of a climate where winter and night ruled for half the year, the summer burning but not invigorating the earth, the plague of countless stinging insects from whose assaults the wild beasts fled in terror, malaria and gloom, failed to check their devotion or disturb their holy meditations. Lives of strange austerity and patient faith have rolled on unrecorded in these frightful retreats. The heroism of the squalid and savage saint was often never recognized until his emaciated frame was seen no more among men;* but over his poor remains, now more valued than heaps of gems, his superstitious countrymen would erect a magnificent convent, and kings and prelates bring their treasures to his shrine. Labor was always the duty of a Russian monk; sometimes intense study was joined to his devotions; and minds fortified by abstinence, bodies hardened to superhuman endurance, natural capacities enlarged by rigorous culture, having rescued from the convent or the hermitage many of the men who have proved most useful to the progress of the Slavonic race.

If the monasteries of Mount Athos or Ararat were successfully copied on the Lauras of Moscow and Solovetsky, not less carefully were the patriarchates and bishoprics, the rituals and the cathedrals, of Antioch or Constantinople renewed in the Russian steppes. At Kief, for three centuries the centre of Russian Christendom, the bishop or metropolitan was usually borrowed or

*Curzon, Levant, p. 310, etc., describes the fortress monasteries of Mount Athos; they are revived in the Holy Trinity of Moscow. See Lowth, Kremlin. For Solovetsky, see Dixon's pleasant picture of that wonderful community, flourishing in an arctic waste.

*Sergius, Basil, the wild hermits mentioned by a series of travelers, the founders of Solovetsky; the more recent hermits in Russia are more Oriental than Western monks; are dervishes, or Brahmin devotees.

ordained from the court of the Cæsars. At Novgorod, and afterward at Moscow, arose a chain of curious churches—low, covered with glittering and fantastic domes, and shining within with a rude imitation of St. Sophia. At Moscow a patriarch was appointed,* with the consent of the four ancient patriarchates to take the place of heretical Rome. A priesthood, bearded, robed, and disciplined in the Greek model, formed his missionary aid; and the soft music, the gay ritual, and the classic processions and chants that had won the hearts of the early Russians were swiftly scattered through the countless congregations that sprang up in the frozen North. The library of Photius and the sermons of Chrysostom became familiar to the Russian priest, at least in name. The manners, looks, dress, and carriage of the people of Constantinople were transferred to the towns and cities of Russia. The czars boasted a descent from the successors of Constantine, and traced a lineage back to Philip and Alexander. revived in their families the classic names, and ceased to be altogether barbarous. Nor did the four Eastern patriarchates see without exultation the rise of that vigorous power whose devotion to the creed of Nice might prove a safeguard against the ambition of Rome, and in some distant hour relieve Antioch, Alexandria, Constantinople, and Jerusalem from their bitter subjection to the Turk. Not seldom the oppressed and trembling patriarchs from the South made their way in poverty and contempt to the Russian court, and were received with honor, emoluments, and signal veneration by the rulers and the people. Through many a period of danger the Russian patriarchate has extended a kindly aid to its brethren, has protected the Greek population of Turkey, has shielded the patriarch of Jerusalem from the malice

*Mouravieff. In 1587. Jeremiah seems, at least, to have been no impostor. See Mouravieff's Appendix, Dis. on Jeremiah.

of his Latin rival, and rescued the holy places from the sole custody of the Roman heretic; and one,* perhaps the ruling cause of the Crimean war was the religious question of the Holy Sepulchre and the keen affront offered by the unscrupulous ruler of France, in the interest of the papacy or of himself, to the Eastern Church. Nor can it be doubted that the new Constantine who is to rescue the ancient seats of christianity from the rule of Islam will come from the North, and that the five Eastern patriarchates, united and vigorous, must once more taste an uninterrupted freedom.

A fair-haired Swede or Norman, Rurik, in the close of the ninth century, (862), when Alfred was about to rescue England from Danish barbarism, when the empire of the great Charles had dissolved into warring fragments, entered Russia at the invitation of its Slavonic tribes, and founded at Kief and Novgorod the central fabric of the Russian power.† With flowing locks and stalwart forms, the hardy Norsemen ruled with vigor, and brought comparative repose to the obedient people; but they were pagans, worshiping God's formed from huge logs of wood, grotesquely carved and adorned with gems.‡ They had heard by report of the wonders of civilization, of the splendid city to the southward on the shores of the Euxine, rich with the treasures of commerce and of art; and more than once great fleets of the avaricious and inquisitive barbarians had assailed the port and the walls of Constantinople, confident in their own strength, and conscious, perhaps, of the cowardice of the Greeks. Once the city would have fallen had not the

*Kinglake, Crimean War. "By causing a persistent, hostile use to be made of the fleet," vol. 1, p. 487. The French emperor fanned the quarrels of the churches.

†Karamsin gives from Nestor, Nikon, and the annalists his clear and interesting narrative. See vol. i. Sources de l'Hist. de Russ., Les Chroniques. The name of Rurik was common in France, p. 53, among its invaders.

‡Karamsin, vol. i., p. 62, 99. describes the superstition, the ignorance, of the Slaves.

learned patriarch Photius worked a miracle by touching the sea with the holy garments of the Virgin. The sea rose in a violent storm, and dashed in pieces the frail vessels of the barbarians. Later emperors were content to purchase their forbearance by lavish gifts. A friendly intercourse was established between the Russians and the Greeks; and at length a royal convert, the princess Olga, was baptized, with imposing ceremonies, at Constantinople, received the august name of Helena, the mother of Constantine, and strove to win over her countrymen from the worship of idles to the Nicene faith. She was unsuccessful; yet the name of Olga, the first Christian princess, is venerated and preserved in the reigning family of the czars. Her grandson, Vladimir, (988), founds the Russian Church. A rude and simple savage, cruel and terrible, his conversion to the faith of Constantine is the dawn of Russian civilization, the chief event in the history of Eastern progress. He heard, it is said, the arguments of the envoys of various religions. The Mussulmans of the Volga pressed him to believe in their Prophet, the Western Christians in their pope, the Jew in Moses, the Greek philosophers in Attic culture. The ferocious ruler listened, but sent an embassy to Constantinople to observe the manners and the faith of the city of the Cæsars.* Basil the emperor and his acute patriarch prepared a religious spectacle of rare magnificence to dazzle and convert their savage and simple guests. It was a high festival. St. Sophia, magnificent in gold and mosaic, blazed with a thousand lights. The Russian envoys were placed in a position from whence, at a single glance, they might survey the splendors of the noblest of the Christian churches, and a ritual that had been adorned by the costly devices

of ages. Accustomed only to the rude worship of their forest gods, the simple Slaves were converted by a splendid show that seemed the foretaste of Asgard or of Paradise. The incense smoked, the chants resounded, the patriarch, gleaming with gems and gold, entered the church; but when the long procession of acolytes and deacons, bearing torches in their hands, and with white wings on their shoulders, passed out of the sanctuary, and all the people fell on their knees, shouting "Kyrie Eleison!" the Russian, supposing the white-winged children to be angels, took their guides by the hand and expressed their wonder and their awe. "Do you not know," said the acute Greeks, "that the angels are sent down from heaven to join in our services?" "We are convinced!" cried the Russians. "Let us return home." The pious or the impious fraud, and the matchless pageant of St. Sophia, had converted a nation; nor could the dull Justinian, when he labored to perfect his favorite shrine, have conceived, amidst all his exultation, and the magnificent dome and the silver altar, the gleaming lights and graceful ritual of his Cathedral, would allure half the world to the faith of Nice.

Vladimir received the account of his envoys with some hesitation. He besieged the city of Kherson, in the Crimea, and vowed that, should he succeed in taking it, he would be baptized. The city yielded, torn and bleeding, to its savage foe; but still the slow convert hesitated. He sent an embassy to the Emperor Basil, demanding his sister in marriage. He promised, on that condition, to become a Christian. He threatened that, if he were refused, he would lay Constantinople as low as Kherson. Anne, sister of Basil, nurtured in the luxury of a Byzantine palace, was the victim led forth to grace the rude lodge of the Slavonic prince.* Her sister already

*Photius claimed the conversion of the Russians. The Russians assert that St. Andrew visited Kief; but the influence of saint or bishop was feeble. See Schnitzler, *L'Empire des Tsars*, iii. 485.

*Schnitzler, iii. 492.

sat upon the German throne. Anne, most effective of missionaries, bore Christianity to the wild tribes of the frozen North, and with more fortitude or resignation, perhaps, than a Xavier or a Boniface, gave her hand to her ferocious suitor, and saved her country and her faith. Vladimir was baptized. He converted the Russians by no inconclusive arguments. He ordered the whole population of Kief, his capital to be immersed in the swelling river, while the priests read prayers upon the banks. The huge log of wood, Peroun, which had for generations been the object of adoration to the savage Russians, was dragged at the horses tail over mount and vale, was scourged by twelve mounted victors,* and thrown into the Dnieper; and Vladimir the Great, the near connection of the Christian emperors of Germany and of Constantinople, in the close of the tenth century, strove to reform Russia, and perhaps himself. It was that mournful epoch, the year 1000, when all Catholic Europe, plunged in ignorance and general woe, was watching for the last hour of existence, when it was believed that the heavens must soon melt in a general conflagration, and the earth perish in seas of fire. A wave of religious excitement passed over Germany and France; pilgrims flocked in unusual numbers to the Holy Sepulchre; the altars were thronged with ceaseless worshipers; and Russia, sharing in the general revival, seems to have gladly welcomed the Greek missionaries. Churches were built at Kief in imitation of St. Sophia, Byzantine bishops ruled in the royal city, and the docile, placable, imaginative Selaves began to adopt the manners of Constantinople, and share the virtues and the vices of the Greeks.

TO BE CONTINUED.

*Karamisin, i. 109, describes the God Peroun, Dieu de la foudre—de bois, avec une tete d'argent et des moustaches d'or. Yet Peroun might compare favorably with a Pambino or a piece of the true cross.

The Mountains of Life.

There's a land far away 'mid the stars, we are told,
Where they know not the sorrows of time;
Where the pure waters wander thro' valleys of gold,
And life is a treasure sublime;
'Tis the land of our God, 'tis the home of the soul,
Where ages of splendor eternally roll—
Where the way-weary traveler reaches his goal,
On the evergreen mountains of life.

Our gaze cannot soar to that beautiful land,
But our visions have told of its bliss,
And our souls by the gale from its gardens are fann'd,
When we faint in the deserts of this.
And we sometimes have longed for its holy repose,
When our spirits were torn with temptations and woes,
And we've drank from the tide of the river that flows
From the evergreen mountains of life.

O! the stars never tread the blue heavens at night,
But we think where the ransomed have trod,
And the day never smiles from his palace of light,
But we feel the bright smile of our God.
We are traveling homeward, thro' changes and gloom,
To a kingdom where pleasures unchangingly bloom,
And our guide is the glory that shines through the tomb,
From the evergreen mountains of life.

Lo! the vast depths of futurity's ocean,
Heaven with Jehovah's mysterious breath,
Mortals, press on—while the deep is in motion,—
Jesus is walking the waters of death.
Angels are mingling with men in the chorus,
Rising like incense from earth to the sky,
"Father, the billows grow brighter before us,
Heaven with its mansions eternally draws nigh."

ANTIQUARIAN RESEARCHES--No. 3.

BY ELDER H. A. STEBBINS.

There are some interesting deductions or conclusions arrived at in the writings of Mr. Baldwin, which evince a careful study bestowed by himself and his compeers upon the relics produced in the search for the evidences that a higher civilization preceded the reign of the Aztecs, who, at the time of the Spanish conquest, were themselves far more intelligent in system of government, and altogether ahead and above in national, political and social matters the barbarism of their cotemporaries, the noted Six Nations of New York, as known a hundred years later by the Pilgrim Fathers of New England, or the the Dutch burghers of Manhattan Island.

Robbins in his "Outlines of History," vol. 2, page 217, relates of these ancient Mexicans, that when discovered, they understood architecture, sculpture,

mining and the working of the precious metals; that their persons were clothed, and their state governed by systematic laws and regulations; also that in Peru there existed magnificent palaces and temples.

One of the conclusions mentioned above, as having been made, strikes one as being very corroborative of the history of facts in the Book of Mormon; and that is, that there were distinct periods of civilization, or different epochs of time when the country was settled by these ancient people, or was colonized by various incoming parties of the human race.

Mr. Baldwin writes, page 76:

"Ruins and other vestiges, revealing an ancient civilization, are found throughout the whole of central America, extending as far north as New Mexico and Arizona. But here the antiquities *do not all belong to the same period in the past*, nor exhibit unvarying likeness. The monuments suggest *successive and varying periods* in the civilized condition of the old inhabitants, some of the *oldest and most mysterious* seeming to *indicate the highest development*. In the northern part of this region we find ruins of great buildings, similar in plan to those still used there, but *far superior as monuments of architecture, science and skill*. In the central part of the region spoken of development was still more advanced. Here in the *last ages* of American ancient history, was the seat of the Aztec civilization."

Page 77:

"Still farther south the most astonishing remains are found in Chiapa, Tobasco, Oxaca, Yucatan, Houduras, Tehuantepec, Guatamala, and other parts of Central America. In this southern region, mostly buried in heavy forests, are wonderful ruins of great cities and temples. Most of these ruins, probably, were not much better understood by the ancient Mexicans than they are by us. Many of those explored in our times were entirely unknown to them, just as others, doubtless, still remain unvisited and unknown in the great and almost impenetrable forests of the country."

Upon reading this the mind goes back to the days of Ether, and the story of the settlements in various parts of the land by different parties, or

colonies, and the subsequent finding of their relics and remains, as recorded in the Book of Mormon, Mosiah 5 : 9 :

"Having discovered a land which was covered with ruins of buildings of every kind; which had been inhabited by a people who were as numerous as the hosts of Israel."

Again, relating to the different periods in which the great stone buildings were erected, Mr. Baldwin says, page 78:

"The remains represent a people who always built the same way, but the ruins are *not all of the same age*."

This book is illustrated with seventy engravings, giving pictures of ancient ruins, and of extensive buildings in a greater or less degree of decay. One edifice that is called modern, or less ancient, known as a "Pueblo building," is described by Lieutenant Whipple, as being in 1854, inhabited by two thousand people. It has five stories, each story receding on all sides from the one below it, thus making a terrace or platform for each story. A league distant from this one, are remains of an old town, which, Mr. Baldwin says on page 80:

"Became a ruin in ancient times; and after remaining long in a ruined condition, it was again rebuilt, and again deserted after a considerable period of occupation. It is still easy to distinguish the differences in construction between the two periods. 'The standing walls rest upon ruins of greater antiquity;' and while the oldest masonry is six feet thick, that of the later period is only a foot to a foot and a half thick."

One ancient building, "as near as could be ascertained, was three hundred and sixty by one hundred and twenty feet," and some of the walls "ten feet thick."

Mr. Baldwin mentions the destruction in 1540 by the Spanish Governor, Coronado, of what are called the "Seven Cities of Sevola," and though three hundred and thirty years have passed away, yet they "are sufficiently well preserved to show us what they were." This makes known to us how

substantially they were built, and gives us some idea of the age of the broken and shattered ruins elsewhere found beneath the dense forests, where evidently once were plains, and the places of great cities. These "seven cities" were each a single edifice of vast size, "capable of accommodating from five hundred to three thousand people;" were built of stone, and were four to five stories in height. Lieutenant Simpson says, page 89, of another "city" of precisely the same kind, thirteen miles away, whose walls were still, in 1849, twenty to thirty feet high, that there is discoverable "in the masonry, a combination of science and art which can only be referred to a higher stage of civilization and refinement" than is discoverable in the works of Mexicans since the Conquest.

Central America also has some marvelous ruins in the way of size and amount of labor necessarily bestowed in building them, as recorded on pages 89 to 90:

"In the northern part of the Mexican Valley was the city of Tulha, the ancient capital of the Toltecs. At the time of the Conquest, (1521), its site was an extensive field of ruins. At Xochicalco is a remarkable pyramid, with a still more remarkable base. It was constructed with five stories, and stands on a hill consisting chiefly of rock, which rock was excavated and hallowed into galleries and chambers. The opening serves as an entrance to several galleries, which are six feet high and paved with cement, their sides and ceilings seeming to have been covered with some very durable preparation which made them smooth and glistening. Captain Dupaix found the main gallery to be one hundred and eighty feet long, terminating at two chambers, which are separated only by two massive square pillars carefully fashioned of the rock left for the purpose by the excavators. Towards one corner of the inner chamber is a dome, or cupola, six feet in diameter at the base and rather more in height. It has a regular pyramidal slope and was faced with stones well prepared and admirably laid in cement. From the top went up a tube or circular aperture nine inches in diameter, which probably reached the open air or some point in the pyramid.

"In this part of Mexico can be seen the great pramid of Cholulu; the very ancient and remarkable pyramidal structures at Teotihuacan; and an uncounted number of teocallis or pyramids of smaller size. The pyramid of Cholulu covers an area of forty-five acres. It was teraced and built in four stages or stories. When measured by Humboldt it was fourteen hundred feet square at the base, and one hundred and sixty feet high. Its condition of decay indicates that it is much older than even the Toltec period. These structures were made of earth and faced with brick or stone."

The largest pyramid in Egypt, though built entirely of stone and three times as high, yet only covers eleven acres.

Page 91:

"Captain Dupaix saw, not far from Antequera, two truncated pyramids which were penetrated by two carefully constructed galleries. A gallery lined with hewn stone, bearing sculptured decorations, went through one of them. He mentions also the ruins of elaborately decorated edifices which had stood on elevated terraces. At one place he excavated a terraced mound and discovered burnt brick; and he describes two ancient bridges, both built of hewn stone laid in cement, one of them being *two hundred feet long* and thirty-six wide. Obelisks or pillars forty-two feet high stood at the corners of these bridges. Important remains of the ancient people exist in many other places; and thousands of other monuments, unrecorded by the antiquaries, invest every sierra and valley of Mexico with profound interest," writes Captain Dupaix. A remarkable pyramid at Papatla was examined and described by Humboldt. The only material, employed in constructing it, was hewn stone. The stone was prepared in immense blocks, which were laid in mortar. The pyramid was an *exact square at the base*, each side being eighty-two feet in length, and the height sixty feet. The stones were *admirably cut and polished* and the structure was *remarkably symmetrical*. A great flight of steps leads to the level summit, on each side of which are smaller flights. "The facing of the stone is decorated with hieroglyphics, among which serpents and crocodiles carved in relieve are visible. Each story contains a great number of square niches symmetrically distributed. In the first story there are twenty-four on each side, in the second

twenty, in the third sixteen. There are *three hundred and sixty-six* of these niches on the whole pyramid, and twelve in the stairs towards the east."

On page 92 are words that could not be bettered in describing the actual facts of the matter concerning the original and later degrees of civilization, and show that the deductions of learned men only serve after all to make known to us the effects resulting from the fulfillment of prophecy as contained in the Book of Mormon, in respect to the darkness and degradation to come upon the Jaredites, Nephites, and Lamanites for their transgressions, and for their contempt of the wise and beneficent laws of God, and of the gospel of the Lord Jesus Christ:

"Of the civilization of the Aztecs, who built the old city of Mexico, it is evident that when they came into the Valley of Mexico they were much less advanced in civilization than their predecessors, the Toltecs, but when they rose to supremacy they adopted, so far as possible, the *superior knowledge* of the Toltecs, and continued *with a lower standard* the former civilization. It has been said, not without reason, that the civilization found in Mexico by the Spanish conquerors consisted to a large extent, *'of fragments from the wreck that befell the American civilization of antiquity.'*"

That is strong language, and to the point, for words could not give better expression to the truth respecting the gradual decrease in intelligence, skill and refinement experienced by the people whose recorded history and prophetic writings we have to bear witness to the above.

Page 93:

"To find the chief seats and most abundant remains of this most remarkable civilization we must go still further south into Central America. Here ruins of many ancient cities have been discovered, cities which must have been *deserted and left to decay in ages previous* to the Aztec supremacy. For instance, the ruins known as Palenque seem to have been unknown both to the Spaniards and natives until the year 1750. The great ruins known as Copan, were in like manner unknown to the living in the time of Cortez. Cortez went through the open region near the

forest in which are the ruins of Palenque without hearing of them or suspecting their existence. The ruins called Copan were discovered in 1576 and described by the Spanish licentiate Palacios, and, although he tried he says, 'in all possible ways,' to get from the older and more intelligent natives some account of the history and origin of the ruined city, *they could tell him nothing about it.* To them the ruins were *entirely mythical and mysterious.* The ruins here were discovered accidentally, and to approach them it was necessary, as also at Palenque, to cut paths through the dense tropical forests."

Mr. Squier, the indefatigable searcher for antiquities, says, as recorded on page 94 of this book, relative to the hidden, and for centuries forgotten, relics of antiquity:

"By far the greater portion of the country is in its primeval state, and covered with dense, tangled, and almost impenetrable forests, rendering almost fruitless any attempt at systematic investigation. There are vast tracks untraced by human feet, or traversed only by Indians who have a superstitious reverence for the *moss covered and crumbling monuments hidden in the depths of the wilderness.* For these and other reasons *it will be long before the treasures of the past in Central America, can become fully known.*"

These are indeed glorious admissions of the grandeur and superiority of an ancient people whose remains have been preserved down through the centuries of time, both before and since the so-called discovery of Columbus, to plead to-day in behalf of the faith of the so-called "poor deluded Mormons and fanatics;" and when these learned men admit so much as this they admit more than the half that is claimed by the Latter Day Saints about the former inhabitants; and also they admit that which truly and surely leads to the whole, and right directly to everything claimed by them, of that people having been ruled with system; governed with wisdom; skilled in art, science, mechanics, and manufactures; learned in mercantile affairs, commerce and agriculture; and a refined, social and diligent people in those things which bring

peace, plenty, prosperity, power and affluence among the nations of men in any age or generation.

Again on pages 94 and 95 Mr. Baldwin writes:

"The vast depths of the forest have never been much explored. There are ruins in it which none but wandering natives have ever seen, and some, perhaps, which no human foot has approached for ages. It is believed that ruins exist in nearly every part of this vast wilderness. According to Central American tradition, some of the principal seats of ancient civilization were in this forest-covered region, and that in their time the whole was cultivated and filled with inhabitants. In 1695, Don Martin Ursue, a Spanish official, built a road from Yucatan to Lake Peten, and he reported that the builders of this road found evidences that 'wrecks of ancient cities lie buried in this wilderness.' All along the route, they discovered ruins and remains of edifices on raised terraces, apparently very ancient."

Then there follows so much that is fairly fascinating, in its interest, to a person of our faith, that I quote quite fully from a few pages beginning with page 96:

"Should you visit the ruins of one of these mysterious old cities, you would see scattered over a large area, great edifices in different stages of decay. They were built of hewn stone laid in a mortar of lime and sand, *the masonry being admirable* and the ornamentation, in most cases, abundant. The pyramid foundations of earth, upon which they were built, were faced with hewn stone, and provided with great stone stairways. These we may suppose, were the most important buildings in the old city. The ordinary dwellings and less important structures must have been made of wood which entirely perished long ago and left no trace, for their remains are no more visible than those of the forest leaves that grew centuries ago.

"One explorer of Palenque says, 'For five days did I wander up and down among these crumbling monuments of a city which, I hazard little in saying, must have been one of the largest ever seen.' It is manifest that some of them were very large; but, as only the great structures of stone have left any traces, the actual extent covered by the other buildings cannot be definitely determined."

Page 99:

"The chief peculiarity of these ruins and that which invites special attention, is the evidence they furnish that their builders had *remarkable skill in architecture* and architectural ornamentation. All who have visited them bear witness that the *workmanship was of a high order*. The rooms and corridors were *finely and often elaborately* furnished—plaster, stucco and sculpture being used."

In one room of a great building at Uxmal Mr. Stephens says, "The walls were coated with a very *fine plaster of Paris*, equal to the best seen on walls in this country;" and of the construction he says, "throughout, the laying and polishing of the stones *are as perfect as under the rules of the best modern masonry*."

"All the ruins explored have masonry of the same character. The floors of courts and corridors were made sometimes of flat stones, *admirably wrought and polished*."

Mr. Stephens, describing the "Palace" at Palenque, says:

"The floors are of cement as hard as the best seen in the remains of Roman baths and cisterns."

In a newspaper scrap sent by some brother to the *Herald* editor, I see that a surveyor's party in Arizona have found extensive ruins on the Little Colorado river. They extend along it for miles. The walls of these buildings were also of hewn stone, and put up in a workman-like manner. The writer says that to all appearance there once stood a city of many thousands of inhabitants. On the east bank are the ruins of a structure or castle covering several acres of land. Streets may be traced for miles and the old irrigating canals are yet to be seen miles in length.

TO BE CONTINUED.

Every day have higher thoughts of God, lower thoughts of self, kinder thoughts of your brethren, and more hopeful thoughts of all around you.

Habit, with its iron sinews, clasps and leads us day by day.

TALKS WITH THE SISTERS.--No. 4.

If parents wish to promote the welfare of their children, as well as their own comfort and happiness, and if mothers would suffer less during maternal conditions, and at confinement, antenatal training should be resorted to. The husband is expected to be gentle and forbearing, and endeavor to smooth the rugged pathway of life before the footsteps of the wife, to shield her as far as possible from every unpleasantness, and annoyance, and cheer and encourage her with his own robust hopes when she inclines to melancholy or low spiritedness. And she should not be required to labor hard and long in such conditions. Her life should be as pleasant, cheerful and easy as possible. Neither mind nor body should be overtaxed. Rest and sleep often. Eat plain, simple food, no condiments, save a little salt, subsisting chiefly on fruits that are not too sour, very little meat or grease, bathe once or twice a week, live out of doors as much as possible, and endeavor to cultivate a cheerful contented mind, and continue so to do; and if you do not reap your reward in being freed from a greater part of the pains, ills and distresses consequent on such conditions ordinarily, it will be no doubt the result of some gross neglect of duty in regard to one or more of the minor but no less necessary laws of nature.

And the dear blessed babies, 'the little buds of promise,' as Br. Joseph Smith so beautifully called them, they are sadly neglected. They have plenty of care and attention, aye too much usually, but it is not of the proper kind. From the very beginning of their earth-life, they are the victims of mistaken kindness. The fond, proud friends of the little strangers must drag him out of his nest to be displayed, and praised, and criticised. Every one who comes in must dandle, trot and fondle the poor little thing until

its patience is all gone and it is vexed and weary with its fruitless attempts to sleep undisturbed, and it can do no less than to cry and worry; and then nurse begins to dose it with some favorite tea for *colic*; when nine times out of ten all the babe wants is rest and quiet. Don't for pity's sake begin to give the child medicine of any kind. There is no need of it. Its system doesn't require it. And oftener than otherwise, its little stomach so rejects the introduction of any foreign substance that it throws it up at once. In opposition to all the old traditions and the almost universal practice of the day, we unhesitatingly declare, that a new-born infant doesn't want any catnip tea, or saffron tea, or any other medical preparation. All it requires is the natural proper food, quiet and rest, not too many nurses to attend it, proper, comfortable clothing, bathing, and then beyond this, *to be let alone*. If it isn't a quiet, healthy child then, it is because it inherits some mental or physical disarrangement, and no teas or doctor stuff will remove an inherent infirmity. If the child seems to need a purgative, enemas or injections of tepid water, (soft water if possible), may be employed to good purpose. Keep visitors out of the sick room. Neither mother nor child can bear unmoved the noise, excitement, and chatter of gossipy, loud talking, or long-faced neighbors and friends. Don't allow the precincts of the sick room to be thus invaded. Quiet, rest and sleep are what mother and babe need. Law, or custom, or some other power should utterly abolish this wholesale, continuous, noisy custom of thronging the sick room, especially such an one as we allude to, no matter how 'smart' the mother may feel, or how good the little one may be.

Then you don't dress your babies properly. We say *you*, because every body else seems to dress their babies improperly, and we suppose you don't

dress yours very much differently. In the first place babies are pinned up too tightly. Again, the old and uncomfortable custom we so many of us adhere to, runs converse to reason. The frame work of a young child is so flexible that it admits of almost any compression and distortion which loving but misguided hands may subject it to. Because it *can* be pressed and swathed so close and tight that to tap on its body with the finger it sounds like rapping on a drum-head,—because it can submit to this and live, is no shadow of reason why it should be done. Such a practice is, to say the least, cruel and unnecessary; and this should be sufficient to discountenance it. And babies want a chance to move their feet and limbs freely. The long robes so often seen are not suitable for *any* babe. A little below the feet, so that its natural actions be not impeded, is all the length necessity, comfort or elegance demand. Never mind what fashion says, unless it be reasonable and convenient, as well as pretty and tasteful. And then don't cruelize the helpless little dears by caging them in flannel in hot weather. Their skin is far more delicate and sensitive than ours, and but few of us can endure the contact of flannel in summer. Almost every one does put flannel skirts on babies, we know. But it is none the less reprehensible. Of course, cool mornings and evenings, and whenever necessary, it is advisable to use such. But never next to the little body in very warm days. If a flannel skirt must be worn, pin it over the dress or robe. Or substitute a cotton one.

We have seen dear little babies in the arms of their mothers, away from home visiting or in some public assembly, writhing, and crying, and wailing, utterly refusing to be quieted, and the mother apparently at a loss to divine the cause, of such unusual conduct on the part of the child which at home was as quiet as kittens. Perhaps a

baby of three or four months is one in question. Let us examine its clothing first. Next its body is a little shirt, a double band, thick new flannel skirt with double band, one or two cotton skirts with double bands, and over all a robe, and a scratchy, rough wood-delaine sacque. And the thermometer at ninety in the shade. Is it any wonder the little creature cries? We think it is not. Such an amount of clothing, and then to lie in the warm arms of the mother. It is outrageous to abuse babies so. Yet it is not uncommon to see them thus arrayed. Indeed it is very common. If women must deform, and inconvenience themselves, do let them spare the innocent helpless babies. And nursing mothers often cause their infants much pain and discomfort by eating improper food, and by over-heating themselves by long-continued hard labor in warm weather. They cannot be too careful in such matters. Remember the present and future health of the infant depend very much on the nourishment it receives while early nerve and muscle are being formed. All depends on pure, cold blood, which is only produced from proper food.

We are aware that our *talks* are not of the gospel, but yet we contend that a knowledge of, and a conforming to, the laws of nature are just as necessary for our temporal welfare, as the keeping of the spiritual laws. And also that these laws are so connected with the higher laws, that they are inseparable, so to speak. Without a knowledge of the temporal laws of our bodies, a full and complete knowledge of the divine cannot be obtained. We believe this firmly, and believe that all should know, and as far as practicable, abide by the laws of nature, which will not detract from, but add to their desire for, and power to retain the spirit as well as letter of the bright divine laws by which we may secure future peace and happiness. We know

that some object to the introduction into the *Herald* of anything save doctrinal gospel subjects. But we do not. A variety is acceptable, to most readers. Anything that is good and useful may not be amiss to us to read and understand. Anything and everything that will add to our comfort, promote our peace and happiness, or form proper food for the mind is good for us, if we will only view the matter with a clear unprejudiced sight. Good useful knowledge, and interesting information will only give us a keener zest for the consideration and observance of the gospel claims which bind us with a bright and glorious chain to Jesus and our hopes of heaven. A well-balanced mind can scarcely lose its equilibrium by reading occasionally a secular article, or one not purely spiritual in our dear little *Herald*. If it be good or useful, such a mind and heart will surely derive a tithe of benefit from its perusal. At least it will not be injured thereby.

PERLA WILD.

Golden Grains.

Say what is well, and do what is better.

A wise man changes his mind; a fool never.

Virtue and happiness are mother and daughter.

Defeat is a school in which truth always grows strong.

In prosperity, prepare for a change; in adversity, hope for one.

When do we read of decaying nature? When autumn turns the leaves.

Cicero gives expression to a beautiful thought when he says, "I go from life as from an inn, not as from home."

As a lamp is of no use without oil; so is God's word of no use without the inspiration of God's spirit to give understanding.

As the eagle seizes upon its prey, so strong drink clutches its miserable victim and leads him at its will, to poverty, crime and a hopeless death.

Man is short sighted, prone to err, no remembrance of existence in spirits, and unable to testify of Jesus, or know the things of God except by the Spirit of God.

Men apt to promise are apt to forget.

Better one word in time than two afterward.

From hearing comes faith; from obedience, repentance.

None should despair; God can help them. None should presume; God can cross them.

When the blast cometh, then fleeth away the chaff; but the wheat remaineth cleaned and known to be wheat.

Our minds are as different as our faces, we are all traveling to one destination; but few are going by the same road.

Good manners are the small coin of virtue. Wisdom and knowledge are treasures; but faith is the key, and works the effort to obtain them.

An old German minister is said to have prayed: "O Lord, when I try to do a little thing for thee, and give up something near to my heart, thou comest and givest me back a thousand times as much.

Two workers in one field toiled on from day to day; Both had the same hard labor, both had the same small pay.

But they worked not with one will, the reason let me tell,—

Lo! the one drank at the still, the other at the well.

PRINTERS.—The question why printers do not succeed as well as brewers is thus answered: Because printers work for the head and brewers for the stomachs, and where twenty men have stomachs only one has brains.

Warburton draws a very just discrimination between a man of true greatness and a mediocrist. "If," says he, "you want to recommend yourself to the former, take care that he quits your society with a good opinion of you; if your object is to please the latter, take care that he leaves with a good opinion of himself."

Look at These Figures!!

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True Latter Day Saints' Herald.

PLANO, KENDALL CO., ILL., OCTOBER 15, 1872.

JOSEPH SMITH,

EDITOR.

P R I D E .

Pride is a vice,—a senseless and terribly corrupting vice,—and yet it is cultivated by many as though it was a lovely and shining virtue.

Like the idol gods of the ancients, it has its advocates, and its multitudes of ready votaries.

Self-respect, elevation of moral character, abhorrence of whatever is low, impure, or vile; respect for that which is good, and wise, and true, wherever, in whatever, and among whomsoever found, is not pride, in the sense in which we use that term, but is widely different from it, and should be faithfully honored, and carefully fostered. Pride leads to deceit and dishonesty; self-respect to virtue.

Pride consists in attaching undue value and importance to personal appearance, position in society, wealth, qualities of mind or body, or to anything else, of whatever name or nature.

It is manifest in self-conceit, love of excessive ornamentation; in lofty, and haughty bearing; in keeping others at a distance with coldness or contempt, saying, practically, "Stand by thyself, I am holier than thou." It is seen in one's fondness for dress, fondness of display,—loving to make a fine show,—loving to *appear* to advantage, and to be *thought* as good, or a *little better* than others; a very great desire to be highly esteemed and favored, irrespective of real worth or merit. In these, and in a thousand other ways, the workings of this heartless tyrant is seen.

All ranks and departments of society, in all ages, have bowed the neck to his yoke, and worshiped at his shrine.

Christian and pagan, rich and poor, old and young, of every time and nation, have furnished the numerous and willing victims for his insatiate altar.

Pride is the bane of a nation, the curse of communities, and the ruin of God's temple—the human heart. Where God is, pride cannot come. When pride reigns, piety mourns. When it enters within the sacred precincts of the soul, the Spirit of Christ is grieved, and takes its sad farewell. "Every one that is proud in heart, is an abomination to the Lord."—Proverbs 16 : 5.

Pride inspires the heart with improper desires, and creates a thousand imaginary wants; it multiplies unnecessary expenses; and it very greatly increases our cares and anxieties. It feeds on our blessings, and breeds but

mischief and torment. It eats out our substance, disturbs our peace, and gives us nothing better in return than vanity and vexation.

It may be beautiful to the fancy, but it is bitterness to the soul.

It demands our time, our talents, and our virtue; and gives us therefore but poverty, shame and sorrow.

To cultivate pride, is to cultivate a curse.

To willingly, or heedlessly foster it, is to seek our own hurt. "Pride goeth before destruction, and a haughty spirit before a fall." The sin of individuals, is the sin of nations. One of the sins that procured the overthrow of Sodom was pride. "Behold this was the iniquity of thy sister Sodom, *pride*, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."—Ezek. 16 : 49. One of the leading sins for which the kingdom of Judah went into the Babylonish captivity was pride. See Jer. 13 : 9, 17. When Nebuchadnezzar was lifted up in his heart, "and his mind hardened in pride," God visited him in his wrath, "and his heart was made like the beasts, and his dwelling was with the wild asses."

God said of ancient Edom: "The *pride* of thy heart hath deceived thee, thou that dwellest in the clefts of the rocks. * * * Though thou exalt thyself as the eagle, and though thou set thyself among the stars, thence will I bring thee down, saith the Lord."—Obadiah 3. If pride among the heathen nations was so offensive to God, what must it be among those who are called to be saints? God punished the heathen for their pride, and its consequent evils, and he sorely punished his people for the same sins. These sins are as offensive to God now, as they were then. In 1 John 2 : 16, the beloved disciple tells us, "the pride of life is not of the Father, but is of the world." This should be sufficient for the saints to know, in order to hate it, and put it away forever.

There can be no excuse for it among saints, especially among those of experience. It will not do to say that the world indulges in it. We are commanded to come out from the world, (*i. e.*, its corruptions), and be a separate and peculiar people. We are called to put away the vices of the world, and to perfect holiness in the Lord. Our own individual happiness, the happiness of the saints, and all for whom, and among whom we minister, demand it; the cause of the poor and needy demand it. The poor and the needy are suffering through the pride of the saints in more ways than one. There is a poor widowed sister and family, who cannot go to church. And why? Pride hinders,—pride, that is partly the result of her own weakness, and partly that of her fellow saints. She was once well-to-do in life, and had a noble, loving husband, whose warm heart and strong arms provided for her and their little ones, bountifully, the numerous comforts and conveniences of life; but now she is desolate,—that warm, loving heart is stilled in death; and those

strong arms are folded forever down in the cold and silent grave; and she is poor,—poor indeed,—in this world's goods.

She cannot endure the thought that herself and children must enter the house of worship clad in the garments of penury. Their *appearance* would be so different to what it once was. She desires for herself, and for her loved ones that they look as prettily in their attire as at least the average of those who attend service. To go otherwise, she cannot consent,—the cross is too great for her to bear,—she is the victim of pride. God help her.

Her brothers and sisters in the Lord dress tidily, some richly, some gaily and bedecked in the very height of fashion, and she is *ashamed* to appear among them in the habiliments of poverty. We will not condemn her, and thereby add to her many woes, but we must condemn pride,—that pride which has found a place in her heart,—and is crushing out the few remaining joys of life, and the bright hopes of immortality.

Pride, like the seven lean kine of Pharoah, is eating up the substance of the land, and yet is now, as always, "thin and ill favored." It has no cares for widows' woes, nor aids for the poor and needy. It struts in robes, and gaudy attire, and spurns with contempt the victims of virtuous penury. It sees itself, and cannot see beyond it.

Another has beautifully said, "It is pride which fills the world with so much harshness and severity. In the fullness of self-estimation, we forget what we are. We claim attentions to which we are not entitled. We are rigorous to offences, as if we never had offended; unfeeling to distress, as if we knew not what it was to suffer. From those airy regions of pride and folly, let us descend to our proper level. Let us survey the natural equality on which Providence has placed man with man, and reflect on the infirmities common to all. If the reflection on natural equality and mutual offences be insufficient to prompt humanity, let us at least remember what we are in the sight of God. Have we none of that forbearance to give to one another, which we all so earnestly entreat from heaven? Can we look for clemency or gentleness from our Judge, when we are so backward to show it to our brethren?"

God hates pride, Prov. 6: 16, 17; 8: 13. It hinders seeking and serving God, Ps. 10: 4. Hos. 7: 10. It leads to shame, Prov. 11: 2; to debasement, Prov. 29: 23; to destruction, Prov. 16: 18; and is one of the very prominent sins of the last days, 2 Tim. 3: 2. 2 Nephi 12: 1, 2. Book of Mormon 4: 4. D. & C. 28: (10), 2. 2 Esdras 11: 44.

Let the saints be wise, and beware.

THERE are numerous letters received during our absence awaiting answers, which shall be attended to as soon as possible. Those who wrote them will need to have patience.

BR. THOMAS DOBSON, of the Galland's Grove District, Iowa, proposes to canvass his district to ascertain if he cannot double the list of HERALD subscribers, provided it can be sent for Two Dollars. If our list were double we think we could afford to issue for the Two Dollars. Shall the list be doubled?

THE REPORT of Br. Forscutt was not received in time for the Conference, and we insert it as an item of news. We are pleased that there is a prospect of good being done. Both Br. Davies and Br. Avondet have reached their respective fields of labor.

WE ARRIVED HOME too late to give particulars of our trip in this issue.

Correspondence.

PAINSTON, Scotland,
Sept. 11th, 1872.

Dear Herald:

No doubt your readers are looking anxiously for some news through your columns from this side of the ocean, touching the doings of the missionaries to Europe. I shall therefore endeavor to give a brief statement of the few ups and downs through which I have passed since leaving the shores of America.

We reached the entrance of the far-famed clyde on the morning of July 25th, and notwithstanding it rained all day, yet we kept on deck; we felt amply repaid in having the privilege of viewing the grand scenery nowhere surpassed, and we believe seldom equalled, in the world.

In due time we arrived at Glasgow, and after passing through the usual hurry and bustle and annoyance of landing over two hundred passengers and their baggage, and having the same examined by the Custom-house Officers, at the same time, we finally succeeded in getting ashore,—not out of temper, but just a little worried,—hungry and fatigued we sought a refreshment room, where we renewed the inward man with considerable gusto. After our repast, with the help of a borrowed umbrella, I sought and found the house of Br. Gavin Findley, the only brother belonging to the Reorganized

Church in Glasgow or the west of Scotland. I returned and conducted Br. Mark and his daughter through a drenching rain, to the house of our kind and hospitable brother, and his equally kind wife, who soon made us in their kindness forget the storm without. It becomes doubly pleasant at such times to meet a brother and a friend. We spent the evening pleasantly, and on the following day Br. Mark and I parted, he took the boat for Liverpool; since which time I have not seen him, but have heard from him. I shall, therefore, leave him to tell his own story, and proceed with mine.

I stayed in Glasgow over the following Sunday; in the course of which time we made several visits among some of the Brighamites, which only tended to confirm our belief that they were joined to their idols. We were told while trying to reason with them, that they *knew* Brigham was a prophet, etc.

Twice on Sunday we attended their meetings, and was privileged to hear D. O. Calder from Salt Lake, Brigham's private secretary; he denounced the dram-drinking of Glasgow, and contrasted it with the *sobriety* (low be it spoken) and *purity* of Zion, while at my elbow sat Br. Findley, who had been an eye-witness to much of the drunkenness and profanity by the *elders* in Utah. No doubt he appreciated the *truth* of what was said. Another gentleman from Utah spoke in a similar strain, and as he warmed up with the

spirit of his subject he administered a scathing rebuke to all opposers of Utah and her peculiar institutions, and warned all apostates to repent, or certain peculiar cursings would follow; his attention was particularly directed to Br. Findley and myself about that time—you can judge of our feelings just then. In conversing with some of them afterwards, we told them our mission, stating that we were prepared to join issue with any of them on all points of difference between us—the *books* to be the standard of evidence; but none as yet has accepted.

On the following Monday I took train for Leith, hoping to find my brother, of whom I had not heard for nearly seventeen years, but judge my grief and disappointment when I learned that he had been drowned over seven years ago,—the ship and all hands perished in a storm on the Island of Gotland, in the Baltic Sea; his widow and youngest son I found still mourning his loss. After a two days' visit with them, with a sad heart I took passage by boat for Newcastle, and from thence into the County of Durham, where dwells some of my wife's relations, while there I learned by inquiry of the whereabouts of some old saints with whom I had formerly met in sweet communion long years ago. I lost no time in finding them out. One sister was lying at the point of death apparently. I entered into conversation with her, bringing to her recollection a time when God raised her up from the point of death over twenty years ago. She was then in the last stages of cholera—she bore testimony to the truth of my statement. I asked her if God was still the same; she replied yes, and I have faith in him. Oil was procured at her request, and she was administered to, and received the blessing, to God be all the glory. She is now as well as ever, and intends to be baptized when I visit that place again. Several others are investigating in that place; as a proof of which I have had to supply two of them with the New Translation.

Leaving there I visited the town of Sunderland, in the same county, this is the place where I first heard and embraced the gospel. I had the privilege of hearing the Rev. Mr. Spurgeon at this place—he is a very pithy preacher,—bold, and very forcible in his manner,—appealing sometimes to the sympathies of the people, sometimes to their reason. I attended the Brighamite meeting at this place Sabbath afternoon, a testimony meeting to commence with, after which an elder from Utah spoke to the people, and unlike those of Glasgow, he stated that they had some of the worst people on the earth in Salt Lake, and referred them to a statement of Brigham's in the Journal of Discourses, in proof of the truth of what he said, where it is declared that "they are more than a match for the world at any thing." This speaker declared that they drank whisky, gambled, cursed and swore, used tobacco, tea and coffee, etc. but he claimed that those things were necessary for the *perfecting of the saints*. Bosh! At the close of the meeting I asked the privilege of speaking to them at night, but after holding a private consultation I was refused on the ground that the same speaker wished to occupy the stand, as he seldom visited them. Of course I could say nothing more, so stepped outside,—and while in conversation with some of them in the street, this same elder passed us, satchel in hand, making for railroad or boat (I know not which) to fill an appointment at Shields, seven miles off, so one of the sisters told me with whom I was conversing. I had quite a protracted conversation in the street with several of the members. I fear they would be very late for meeting that evening. When we parted they seemed bewildered, some said they would examine the book a little closer, I hope they may. After making several ineffectual efforts to get places to speak in (the weather being too wet to speak out of doors) I concluded to visit Scotland again.

I arrived at this place September 4th, and found the saints in a disorganized

condition; seven of them came together last Sunday according to previous arrangement, and a branch^a was organized, with Elder George Chambers as president, and priest Robert Fairgrieve as priest and clerk of the branch. This is one of those places where the iniquity of some has caused the love of many to wax cold. The confidence and liberality of the people have been abused, and it is really a wonder to me that the people are willing to listen to an elder at all. I am pleased to state, however, that the few saints in this place, although poor in this world's goods, have given me a hearty welcome. I have been able to do but little out-door preaching as yet, the weather has been so wet; it is harvest, time, and the prospects are doubtful whether the crops will be saved.

There are difficulties and obstacles in the way of prosecuting this mission, of which I cannot now write, but will perhaps soon. I have felt a deeper meaning to that expression so often used by the saints, viz, "Pray for me."—Dear Saints, if ever a weak servant of God felt the need of the prayers of God's people, it is I, and I trust I may not ask of you in vain, for whether my labors may result in adding numbers to the church or not, yet I desire that should I ever be permitted to return to the bosom of the church and my family, that I may leave a good record behind me, and with clean hands and a pure heart return to all that is dear to me on earth.

If circumstances permit I shall soon visit the west of Scotland, where, in company of Elder Findley, of Glasgow, I intend to put forth an effort for the cause, when I hope to write you again. Should any of the saints wish to write to me address, in care of Gavin Findley, 100 Barrack street, Glasgow, Scotland, till otherwise ordered. Till then, dear *Herald*, adieu.

JOHN S. PATTERSON.

If there was no future life, our souls would not thirst for it.

BREWTON, Escambia Co., Ala.,

Sept. 18th, 1872.

Br. Joseph: "

Having just returned from a trip into central Florida, it may be interesting to the readers of the *Herald* to read a brief history of the same.

I had expected to go in company with Br. G. R. Scogin, who agreed to meet me here with his team, but for reasons at present unknown to me, but doubtless sufficient ones prevented him, for Br. Scogin is quite prompt in keeping his promises. Having waited till Friday morning for him, I had to go about twenty miles, most of the way on foot, in order to get a horse, which I obtained of Br. Kennedy, who is ever ready to aid me in this and other ways, in filling this mission. I had an appointment for that night about thirty miles off, but as the entire day was taken up in going after a horse, I could not fill it. This was a new point, where I had left an appointment by request of a Baptist gentleman who had heard me at Gordan's Ferry.

I started on the trip, from Coldwater branch on August 24th, I had to go alone as far as Gordan's Ferry, and through a country new to me, where houses are from three to five miles apart. After proceeding six or eight miles, I missed the way, and at night found myself some sixteen miles from Gordan's Ferry, which point I had aimed to reach on that night. I had an appointment there that night which I failed to fill of course, as I was many miles this side at the hour of meeting. Br. J. J. Cooper who was to meet me there and accompany me on the rest of the trip arrived there in time from Milton, but he did not think best to fill the appointment. I had to ride some sixteen miles on Sunday morning to meet my appointment at eleven o'clock, had to swim the Blackwater River with the horse, as there was no bridge or ferry at the point where I had to cross. I found but few assembled at Br. Scipio Speir's as they thought I could not come. At three

I spoke to a small number, mostly all saints; the Methodists were having a quarterly meeting in the same neighborhood and this called off what few white people who might have come out to hear.

Next morning we started towards Orange Hill, Washington Co., Fla. We traveled about fifteen miles, and stopped at the house of a Universalist preacher. After dinner we started, and after going some six miles, some inquiries was made by a gentleman, also an Universalist, concerning our views. And after answering his queries, I accepted an invitation to preach in his neighborhood. From there we aimed to go about ten miles to the next house, and stay all night, we reached this house about dark, and in answer to our request to stay for the night we received the answer that there were no accommodations for us nor horses. We had to go four miles further to the next house, in a strange country, and in the dark at that, but fortunately we found the way, and got to stay. It was so late that we concluded not to put the women to the trouble of getting supper, so feeding our horses, we retired. In the morning while waiting breakfast, I took up a Primitive Methodist periodical, the denomination to which our host belongs, and was edified in reading the decided opposition expressed, toward "preaching for money," and I judged of course that as they would not give any money to preachers and that as those who spend their entire time in preaching could not be expected to have but little if any of the "filthy lucre," that they would not ask money for what little food they might furnish them and their horses for a night and a morning, but our expectations concerning the matter proved to be vain, as we were charged \$1.50 for our trouble. We rode thirty-five miles this day.

Next day we went eight miles, passing three houses on the way I believe. Here we left an appointment; after an early dinner we started for the Choctawhatchie River which we reached after a ride of fourteen miles, and passing five houses on

the way. Arrived at Sandy Creek we found the bridge gone and the banks full, (much rain having fallen a few days before), we had no alternative but to swim our horses, which we did with some difficulty. The Choctawhatchie River being full, we had considerable trouble getting through sloughs and bayous, but we reached the ferry at last, and found some six or seven men with about a bushel of corn meal a peice, which they had got at a mill some five miles off, having first carried or "toted" the corn that distance to be ground. They were all on foot, and carried their load on their shoulders.

After crossing the Choctawhatchie, we went a mile to Mr. Infinger's where we remained till Wednesday morning. We left appointment here, and proceeded ten miles to Vernon, on Holme's Creek. From Vernon we proceeded to Orange Hill, or at least to within three miles of it, and found Br. J. C Jordan and family. This is fifteen miles from Vernon and by the way that I went, some one hundred and forty miles from home: Br. Jordan, and wife, his wife's mother and her sisters constituted all that were professing the one faith there. Mr. Weeks and wife were baptized, but through reading "Fifteen Years Among the Mormons" they could not endorse the Church any longer, for of course all who are called by the word "Mormons" must believe in Brigham Young and his practices. After hearing the doctrine of "the Church" explained Mr. W. professes entire confidence in it.

I preached in the neighborhood of Orange Hill some six times. One was baptized by Br. Cooper. Congregations only moderate sized, prejudice was very strong in consequence of the teachings of the book referred to. This prejudice was in a great degree removed by our preaching, and indeed entirely from the minds of those who came out to hear.

Orange Hill is not so called because of Oranges growing there, although there used to be a few trees there that bore that pleasant fruit. I thought that of course I

should see there that which I had not yet seen *i.e.* "Orange Groves" but they were not there. An hundred or two miles east and southeast of Orange Hill would take one to where they might be found.

A Mr. E. P. Melvin, formerly a member of the Legislature, was out to hear, and gave me an invitation to preach at his place some seven miles west. I gave an appointment at his house—filled it and had a large audience, the house being more than full.

I spoke in the morning and afternoon of the day following near by, under a shelter or arbor prepared by Mr. Melvin, but it was found to be too small and an addition as large as the first, had to be made; probably one hundred and fifty persons were out, among whom was the Sheriff, and a colored Methodist minister, who endorsed the preaching in full.

On Monday morning I baptized a lady, sister of Mr. Melvin, a woman of strong mind. In the afternoon I spoke at the house of Mr. Johnson, two miles from Mr. Melvin's, here I met with Mr. Hanna, candidate for the Legislature, who asked a number of questions concerning our doctrine, and expressed himself satisfied with the answers. Before I was through replying to him a young man named Baltzell Editor of the *Marianna Courier* came in with another gentleman, and a couple of young ladies, Mr. B. after getting himself seated and consulting his gold (or oroide) watch—began what was evidently a preconcerted attack, by inquiring thus, "Well sir, how long have you been from Utah?" I replied, "Well sir, I have never seen Utah and never expect to." The gentleman was evidently "Stuck;" he had not expected such a reply, but rather an answer which might have given him ground for the inquiry, "how many wives have you," and thereby created some fun for his female friends, (one of whom was another man's wife.) I pitied his embarrassment, and explained to him how that by believing in the prophetic character of Joseph Smith and the divine

authenticity of the Book or Mormon, did not necessitate an acceptance of B. Young's views on the marriage question, this was evidently a strange assumption on my part, in the eye of the editor, for he being so well instructed in the history of Mormonism, as the numerous "expose's" of the "delusion" have furnished, could not see how that polygamy did not originate with Joseph Smith and the Book of Mormon. Various questions were asked on baptism, resurrection, judgement, etc., which were scripturally answered. No attempt was made to reply to the position taken. I was amused, as was also the congregation, at the editor's anxiety to have me explain the meaning of a figure of a large and two small trees which were worked upon a stand cover, which the mistress of the house had hung upon the wall over the table. I simply replied that "he would have to obtain light upon that subject from the lady of the house, who had hung it there, and doubtless had made it." The whole audience were filled with boisterous laughter at his blunder. He said "he thought it was some symbol of our faith." "Of course," said I, "there *must be* something mysterious about our doctrine." It will not do unless there is a mystery somewhere."

If the editor will only tell the truth about the interview, if he mentions it in his paper, it will serve to open the eyes of many as to the distinction between the Reorganization and Brighamism.

I spoke at night at Mr. Melvin's to a large audience. On Tuesday baptized one more, and then we returned and preached at Mr. Iufinger's to a small company, a rain hindered some from coming. Next day returned to Mr. Butt's, preached at 4 P.M., and on the next day spoke in an arbor to a large number; some of whom came twenty miles, and among the congregation were some of the most intelligent and respected citizens of the place. A Mr. McKenion, candidate for the Legislature, Mr. McCaskill and others conducted the singing for us, which they did

in a skilful and agreeable manner. The people in that region are mainly of Scotch origin. I baptized Mrs. Butts, and confirmed her after a discourse at night. On Friday night filled an appointment at Mr. Murray Cawthorn's; Mr. James Griffin, an intelligent and gentlemanly Universalist preacher was out to hear, and opened the meeting for us by prayer. On Saturday we went to Gordan's Ferry, where the Unity branch is located, and feeling it to be a duty to rest on Saturday night did not preach till Sunday morning, which discourse made twelve since Saturday night a week.

I spoke eighteen times while on the trip, and rode about two hundred and eighty miles. I left a string of appointments from a two days' meeting at the Mount Olivet branch to Orange Hill. I do not know whether I will be able to fill these appointments myself, or it may be that Br. Frank West, the efficient and zealous presiding elder of the district, will fill them. There was an anxiety manifested at every point for more labor. I feel somewhat impressed that I am only breaking the ground for other cultivators,—sowing seed for others to reap in my late efforts, and I trust that while I may not gather the harvest, that others may, and a more abundant one than I might gather. My impressions may be incorrect, yet I have felt quite strongly impressed lately that I will be but a few months longer in this portion of the South. However, the Lord's will be done, not mine. I have endeavored to declare all the counsel of God. I have tried to "reprove, rebuke, exhort and intreat with all long suffering and doctrine;" and have made some bitter and unrelenting foes in the church and out. I have been misunderstood, misjudged, reviled, and slandered by some inside, as well as some outside; but I pray God to lay not this sin to their charge. I can truly say "Father, forgive them, for they know not what they do."

There has been quite an addition to the Coldwater branch lately. Six were baptized last Sunday by Br. I. N. Beebe, and

some ten have removed from Mount Olivet branch there. Br. L. F. West has been doing a good work at several points; but as he may prefer to report his own labors I will say no more.

There are many live, earnest, faithful saints in the South; but as elsewhere, the "net" catches bad and indifferent fish, as well as good ones; but for all that, a goodly number will stand on Mount Zion, who have heard and obeyed the word of the kingdom here. I feel deeply grateful for the warm sympathy and expression of confidence expressed by many in the hour when the Spirit in being tried, perhaps to the utmost, from the world, or those not claiming to be Christians, hate and reviling is to be expected; but from those who have been the loudest in their profession of confidence and affection, without just cause or provocation, to turn into cruel and revengeful foes, and to "say all manner of evil against you falsely" is far more painful; but the disciple is not above his Master, and if they call the master of the house Beelzebub, how much more they of his household.

Truly yours fraternally,

THOMAS W. SMITH.

MIRABLE, Coldwell Co., Mo.,

September 23rd, 1872.

Br. Joseph.

I started for Independence on the 11th inst., arrived at Rushbottom, where I learned the sad news of the death of Br. Albert W. Noble, who departed this life August 24th, 1872, leaving a wife and nine children to mourn his loss; he was highly respected by his friends and neighbors.

At Br. Hob's I found sister Hob lying a corps. I was requested to officiate in the funeral service, which I did.

On the 13th I went to Lees Summit, twelve miles south of Independence; I had not been here but a few minutes until I was again called to the bed of death. On the 14th I officiated in the funeral service of the infant daughter of Mr.

Thomas, who was once a member of the Reorganization.

On the 17th I again visited Rushbottom, where I had left an appointment for preaching, but on account of much sickness, there was no congregation, for those who were able had all they could do to take care of the sick. On the 19th I baptized and confirmed four, and ordained one. By the earnest request of the saints here, I have promised to return in one month, if the Lord will permit me.

I arrived in the Far West branch, on the 22nd, just in time to give them a discourse on "God's justice to man in the gospel, both to the living and the dead."

By written agreement, and the Lord's will, I have promised to meet one of our Campbellite, or Christian friends in discussion, on the "Spiritual Gifts, and Authority."

May the Lord bless the defenders of truth is the prayer of your brother.

JOSEPH S. LEE.

Conferences.

S. W. Missouri and S. E. Kansas District.

The above Conference was held with Columbus branch, Cherokee Co., Kansas, August 16th, 17th and 18th, 1872. Elder B. V. Springer, president; M. B. Oliver, clerk, *pro tem*.

Officials present: 1 seventy, 12 elders, 5 priests, 3 teachers, 2 deacons.

Resolved that a special session of the elders be held to transact business where discussion is likely to be had upon the same.

Branch Reports.—Pleasant View: 33 members. A. J. Ames, president.

Columbus branch: 29 members, received by certificate of baptism 2, baptized 2. A general good feeling prevails. D. L. Llewellyn, president.

Galesburg branch: 48 members, 1 baptized, 2 received by certificate of baptism, 1 removed by certificate, 1 excommunicated, 1 confirmed. J. A. Taylor, president.

Mound Valley: 31 members, 1 baptized, 4 removed by certificate, 1 confirmed. R. H. Davies, president.

In the evening a season of prayer and testimony was enjoyed by the saints.

Morning Session.—Elders' special session convened at 7:30 A. M. B. V. Springer, presiding.

Resolved that Br. J. W. Richards be released from the office of district clerk, and that a vote of thanks be tendered him for the efficient manner in which he discharged the duties of that office.

That Br. M. B. Oliver be appointed clerk of this district.

That insomuch as the business of this conference belong to the elders; therefore, resolved that their decision be final and not be brought before the body of the conference.

That the action of the last conference in regard to the legality of the Galesburg letters of removal be reconsidered.

That the members of the conference at large vote upon all questions coming before the body.

That we approve or accept the 18th resolution passed by the high council of the church at Plano, Ill., May 6th, 1872.

Elders' Reports.—F. C. Warnky had preached nearly every Sunday since last report, had baptized 2, and held one discussion. M. B. Oliver labored in connection with Br. Warnky. Elders E. W. Depue, W. S. Taylor, James Hart, James Dutton, Stephen Maloney, J. A. Davies and D. S. Crawley, reported.

Priests Curtis Randall, Charles Fulks, Benj. Bird, S. S. Black and Thos. Hoden. Teacher H. R. Harder reported.

Moved that the elders labor whenever and wherever they can within the district.

Br. B. V. Springer was unanimously chosen to preside over the district for the next three months.

Resolved that this conference understands the law of God in Doctrine and Covenants, sec. 86, to mean what it says, where it declares, that "Tobacco is not for the body, neither for the belly, but is an herb, for bruises, and all sick cattle, to be used with judgment and skill."

Afternoon Session.—Preaching by Brs. James Hart and D. S. Crawley.

Resolved that all members of the church residing in the vicinity of an organized branch of the church should unite with the same, or they will be considered weak in the faith of the Lord Jesus Christ.

Evening Session.—Elder W. I. Stokes read a dissertation on the setting up of the kingdom of God in the last days. Br. D. S. Crawley was chosen to speak on the same subject to-morrow forenoon.

Morning Session.—Preaching by D. S.

Crawley, on the "setting up of the kingdom."

Preaching in the afternoon by James Hart.

Sacrament administered in the evening.

The authorities of the church were sustained in righteousness.

One child blessed.

Adjourned to meet at Galesburg, Jasper Co., Mo., November 15th, 1872, at 3 P. M.

Little Sioux District

The above conference convened at Twelve Mile Grove, Harrison Co., Iowa, August 13th, 1872. James C. Crabb, president; P. L. Stevenson, clerk.

Branch Reports.—Little Sioux: 100 members in good standing, with but few exceptions. D. M. Gamet, president and clerk.

Magnolia: 17 members. P. Cadwell, president; J. M. Adams, clerk.

Twelve Mile Grove branch same as last reported.

Six Mile Grove branch same as last reported.

Union Grove branch favorable.

Other branches not reported.

The following elders reported: Colby Downs, Geo. Sweet, P. L. Stevenson, and James C. Crabb.

On motion a committee consisting of D. M. Gamet, Isaac Ellison and Samuel Diggle were appointed to confer with the president of the Morning Star branch, to ascertain the condition of said branch, and report at the next conference.

Sunday was occupied in preaching by George Sweet, D. M. Gamet and James C. Crabb.

Adjourned to meet at Union Grove, Harrison Co., Iowa, December 7th, 1872, at 10 o'clock A. M.

Des Moines District.

The above Conference was held at Newton, Jasper Co., Iowa, August 31st and September 1st, 1872. Elder Isaac N. White, presiding.

Minutes of last conference read and approved, with the following alteration in I. N. White's report of last conference, that the word assisted in baptizing two be left out.

Officials present: 6 elders, 1 priest and 1 teacher.

Elders' Report.—Bartley Myers had preached nine times. N. N. Stam had

traveled under the direction of the first presidency, preached in St. Louis, and labored six weeks preaching at Keokuk; preached at String Prairie, and went to Farmington and round that region of country; has met with strong opposition, but in many instances there is a great desire for preaching. Elder I. N. White reports preaching about twenty-five times, baptized 3, and confirmed 3. Spent about half his time in the field, and held one public discussion. John Sayer preached six times, opened one new place for preaching, and preached twice there, and left another appointment; the congregations listened with great attention to the word. Wm. C. Nirk preached four times away from the branch, baptized 2, confirmed 1; his circumstances are so that he cannot be in the vineyard as much as he would like, but desires to do all he can. Geo. Walker, John X. Davis, and Alfred White, reported.

Teacher Jacob Shelhart, reported.

Independence branch: 3 received by baptism, total 42.

Resolved that a committee be appointed to try the case of Br. Lars Andrews, and that committee consist of Elders Walker, Sayer, Myers, A. White, and Wm. C. Nirk, and that said committee report to-morrow morning at nine o'clock.

Preaching in the evening.

Sunday Morning Session.—Brother Lars Andrews has been duly cited to attend this conference to answer to charges preferred against him, which citation he has not taken any notice of; therefore we the committee appointed to investigate the case, from evidences and charges produced, we come to the conclusion that he is not a proper person to have a standing in the church; our decision is that he be expelled from the church, and that a description be given of him that he may not be able again to practice deception on the saints, and that this notice be published in the *Herald*, and made to look as conspicuously as possible, so that it may not fail to be noticed. G. Walker, president of committee; John Sayer, clerk.

Resolved that Geo. Walker and Alfred White receive a recommendation to the quorum they belong to for a renewal of their licenses; likewise that Elders J. X. Davis, Wm. C. Nirk and I. N. White be recommended to the second quorum for their licenses.

Resolved that Elders Bartley Myer, John Sayer, and M. N. Eastman be recommended for admittance into the third quorum.

The spiritual authorities of the church

were sustained in righteousness; as were also the president and clerk of the district.

I. N. White was appointed to represent the Des Moines district at the Semi-Annual Conference.

Resolved that the next conference be held at the Pleasant Grove branch, at Br. Vires, on Saturday, the 30th of November, 1872, at three o'clock.

Preaching on Sunday morning by Elder A. White.

Fellowship and Sacrament meeting in the afternoon, when we enjoyed the gifts of the gospel in prophesying and tongues.

Preaching in the evening by N. M. Stam on the Book of Mormon, to a crowded house.

On Monday, Alfred White baptized three, and confirmed them members of the church at the water's edge, which caused the saints present to rejoice and to praise God for his blessings in these the last days, which he confers on his saints.

DESCRIPTION OF LARS ANDREWS.—He stands about six feet high, light or inclined to be sandy complexion, he can be distinguished by his arms being an unusual length, he is a Dane, speaks the German language fluently, and speaks English somewhat broken, and is a very fair singer.

Kewanee District.

The above Conference met at Buffalo Prairie, on Saturday, Sep. 7th, 1872. H. C. Bronson appointed to preside, and J. D. Jones, clerk, *pro tem*.

The district secretary being absent, and the minutes as contained in the *Herald* not being deemed minute enough in detail, therefore it was resolved that the reading of the minutes be deferred until the arrival of the secretary.

Branch Reports.—Victoria: 20 members, 1 removed by letter. C. C. Reynolds, president and clerk.

Kewanee: 110 members, 4 removed by certificate, 3 children blessed. Robert Holt, president; Thomas France, clerk.

Buffalo Prairie: 107 members, 5 removed by certificate, 2 children, blessed. J. F. Adams, president; S. N. Adams, clerk.

Butternut Grove: 23 members. E. Larky, president; N. C. White, clerk.

Princeville: 18 members, 1 removed by certificate. H. C. Bronson, president; R. J. Benjamin, clerk.

Reports of Missions.—J. D. Jones reported that he in company with J. Chisnall had filled the mission assigned them to the Union school-house, believes from the spirit manifest that good will be the result. J. L. Adams reported that he had been preaching some and rejoiced to find the people willing to hear the words of life. J. B. Harris said he had been defending the truth to the best of his ability. Reports accepted.

J. B. Harris presented a petition signed by nineteen members of the Buffalo Prairie branch, chiefly of Millersburg, requesting the privilege of withdrawing from the aforesaid branch, and becoming identified as a separate branch. It was resolved that their petition be granted, and that the president of the conference appoint two elders to organize said branch, and that they report at the next conference.

J. D. Jones said he had in his possession seven dollars, which in accordance with a resolution passed at the previous conference, had been sent to him, to liquidate the indebtedness of J. S. Patterson, liberating him so that he could go on his mission. It had been stated to him by several that the debt had been canceled before this money now on hand had come in, and that therefore the money should be given to the conference. Fearing to take a wrong step, he had retained the money till now, desiring to know the mind of the conference relative to its disposal. Agreeable with a resolution passed, the chair appointed C. C. Reynolds, D. W. Strong, and J. B. Harris, as a committee to examine into the matter, and report.

Resolved that the presidents and representatives of branches meet to-morrow morning at nine o'clock, to ascertain the state of the finances of the president of the district.

Said committee reported as follows:—whereas, we, the undersigned presidents and representatives of branches, having investigated the temporal wants of our worthy president, H. C. Bronson, and to our sorrow have discovered that the branches, generally speaking, are careless in this important matter; therefore we do hereby resolve, that Robert Holt, president of the Kewanee branch, be appointed treasurer for the Kewanee district, and that the presiding elders of each branch in the district, punctually collect moneys for the support of the president, and forward the same to the treasurer, that he may pay it over to the president, keeping a correct account of said moneys, income

and expenditure, and forward the account to each district conference, that all may have a correct understanding of the president's income. Signed, C. M. Brown, C. C. Reynold's, E. Larkey, J. D. Jones and J. F. Adams.

Report approved and committee discharged.

Resolved that when this conference adjourns, it does so to meet at Kewanee, on the first Saturday and Sunday in December next.

That we take into consideration at our next conference the propriety of organizing the Iowa portion of this district into a sub-district.

That E. Larkey and J. D. Jones preach this morning, and H. C. Bronson this afternoon.

The committee appointed to investigate the money matters spoken of by J. D. Jones, reported as follows:— "Whereas, we, the committee, appointed to examine into the affairs of Br. J. D. Jones retaining the money sent to him to defray the indebtedness of J. S. Patterson, have done so, and we hereby resolve, that we justify Br. Jones in the act, as having done according to the responsibility placed upon him by the conference; but recommend that the money be paid over to Sr. Patterson, to be at her disposal. Signed, J. B. Harris, D. W. Strong and C. C. Reynolds.

Report accepted and committee discharged.

Preaching on Sunday morning by E. Larkey, J. D. Jones and J. L. Adams; and in the afternoon by H. C. Bronson.

The number of officers were 1 seventy, 9 elders, 1 teacher, 2 deacons.

The rain prevented the assembling of the saints at the meeting-house, but some few met at the house of Father Epperly, for prayer and testimony meeting, where the Lord our God presented his dear ones with the influence of his Holy Spirit in rich effusion.

Central Nebraska District.

At a special conference held at Columbus, Nebraska, September 22nd, 1872, for the purpose of organizing the above district. Opened by Elder H. J. Hudson, after singing and prayer.

Moved that Elder Hudson preside, and Elder G. W. Galley act as secretary for this conference.

The president clearly stated the object and importance of our organization, the purpose of the conference.

Motioned that this conference proceed to organize the Central Nebraska district in accordance with former resolutions.

In order that matters may be generally understood, the president suggested the reading of the resolutions adopted at our last district conference, which was done, and on motion they were reaffirmed as binding upon this district.

Motion that Br. C. Derry take charge of the afternoon meeting, Br. Hudson having been called upon to take charge of a funeral.

Adjourned till 2:30 p. m.

In the afternoon Elder Derry addressed the large congregation in a very clear and forcible manner, comparing the laws, ordinances and love of God, as in contrast with those of man.

Elder Hudson having returned, he made some very instructive remarks, and proceeded to administer the sacrament.

The president then presented the subject of electing a president and secretary for the district, asking the saints to designate the mode of their choice, whether by ballot or acclamation.

Motioned that we elect by *viva voce*, and that Elder Charles Derry be the choice.

Motioned that Br. G. W. Galley be chosen for our district clerk, and that he procure suitable books for district records.

Moved that when this conference adjourns, it does so to meet at Columbus, on Saturday and Sunday, the 28th and 29th days of December, 1872, at 2 o'clock, p.m.

In the evening the saints were addressed by Elder Hudson, followed by Br. Derry.

Elder Derry then offered the following resolutions, and on motion of Br. Hudson, were unanimously adopted.

Resolved that this conference do hereby request all scattered members of this church, living within the limits of this district, to use all diligence to become organized into branches wherever sufficient numbers are found, or connect themselves with branches already organized, and all branches thus organized are requested to report to the next quarterly conference of the Central Nebraska district.

Resolved that all official members of this church, living within the limits of this district, are hereby requested to report to the next quarterly conference of this district.

Officers present: 2 high priests, 5 elders, 1 priest, 1 teacher, 1 deacon.

Thus closed our first conference, peaceful and earnest, in which Elder Hudson, during the session, made several appeals

to the saints upon their duties, becoming especially earnest and eloquent in behalf of the Utah saints, and the necessity of a house for worship in Salt Lake City, appealing for contributions for so desirable a purpose.

Pottawattomie District.

The above conference convened August 31st, 1872. C. G. McIntosh, president; F. Hansen, clerk.

Branch Reports.—Boomer: 19 members. John Mackland, pres.; G. Wright, clerk.

Eight Mile Grove: 26 members. Hans Hansen, president; C. Bradfield, clerk.

Crescent City: 49 members. Samuel Waldo, president; E. Hoskins, clerk.

Council Bluffs: 109 members. C. A. Beebe, president; Frederick Hansen, clerk.

Financial Reports of Branches.—H. Hansen, of Eight Mile Grove, had received \$8.50, which was sent to the bishop. Jno. Mackland, of Boomer, had received \$9.50, which was sent to the bishop.

Officials present: seventies 2, elders 13, priests 1, teachers 4, deacons 3.

Reports of Missions.—J. W. Lewis, verbal; A. J. Weeks and Samuel Longbottom, by letter.

The president had visited North Pigeon, Boomer, Eight Mile Grove, Union and Wheeler's Grove branches.

Samuel Longbottom was released, and requested to report himself to the Galland's Grove district, as he had been laboring in that during the last quarter.

Missions Appointed and Continued.—That Frederick Hansen and J. W. Lewis labor at Hazel Dale.

That A. J. Weeks be continued in the eastern part of district.

That a general mission be given to all elders.

That John Gallop be continued in Big Grove, and requested to report at the next conference.

Resolved that this conference request all branches in this district to designate the limits of their branch.

That hereafter no branch reports will be accepted unless made out in the printed blanks, as printed at the *Herald* office for that purpose.

That we sustain the constituted authorities of the church in the discharge of their duties in righteousness.

That we sustain C. G. McIntosh as president of this district during the coming quarter. Adjourned to meet in Council Bluffs, Saturday November 30th, 1872.

Miscellaneous.

Notice.

Inasmuch as Bro. John Lawson has for months past manifested a disorderly, overbearing, and contentious spirit, and has of late evinced a bitter spirit of apostacy; and is idle, and meddlesome, and has no authority from the church to teach, or administer in the ordinances, it has seemed to us proper to thus notify the ministry and membership of the church of these facts, that they be not imposed upon by him.

W. W. BLAIR,

Of the Quorum of the Twelve.

PLANO, Ill., Sept. 28, 1872.

MARRIED.

At the residence of the bride's parents, in Stockton, San Joaquin County, Cal., on September 22nd, 1872, by Elder Hervey Green, Elder WILLIAM HART, of San Francisco, to sister FRANCES MARY GADBERRY, of Stockton, Cal. Both originally from Hertfordshire, England.

DIED.

At Farmington, Van Buren Co., Iowa, September 16th, 1872, of inflammation of the bowels and typhoid fever, Mrs. DOROTHY PARR, in the sixty-third year of her age. She was Sr. Emma Lanyon's mother.

She was buried on the hill-side,
Beneath the grassy sod;
She has left a world of trouble,
Her spirit returned to God.

At Galland's Grove, Iowa, July 13, 1872, from taking cold after bathing, ANDREW JACKSON, son of Lewis and Margaret Jackson, aged 22 years and 26 days.

The deceased was baptized and confirmed by his brother, Alfred Jackson, July 9th, 1872, four days previous to his death.

At his residence, near Columbus, Cherokee County, Kansas, August 26th, 1872, of typhoid fever, Bro. DANIEL LLEWELLYN, president of Columbus Branch.

Bro. Llewellyn was born in Glamorganshire, Wales, July, 1815. In 1847 joined the church presided over by B. Young. For several years presided over a branch in the old country. In 1856 came to America; learned his mistake as to the people with whom he was associated being the sheep of "the fold." In 1864 he united with the Blue Ridge Branch of the church, near St. Louis, Mo., was ordained an elder, and for a short time presided over the branch at Blue Ridge. Removed to Bevier, Macon Co., Mo., where for two years he presided over the branch at that place, doing faithful service for the Master. In June, 1871, he removed to South-Eastern Kansas, where he united himself with the Columbus branch of the church, over which he was called to preside in the fall fol-

lowing,—a position which he held until the Master called him from his labors, which he duly and faithfully sought to perform. He was loved as a brother, esteemed as an officer, and his loss is universally mourned by the branch. He died in the Lord—hence, is blessed—because his battles are fought, the victory won, and his works follow on, while he rests from his labors, waiting for his reward—the victor's crown. 2 Tim. 4: 8.

M. B. O.

Near Santa Rosa, Sonoma County, Cal. August 31, 1872, **FREDDIE BARTON**, youngest child of Barton and Sarah CALLAWAY, aged ten months.

At Birmingham, England, in his 70th year, **Bro. JOHN HOULSTON MORGAN**.

He was immersed into the Reorganization by Bro. Charles Derry, in the year 1863 at the Forrest of Dean, Gloucestershire, and was strong in the faith of Israel's God, and a determined champion for the successful issue of the purposes of Christ. He died as he lived, the exponent unto all that the seed of Joseph the martyr was the seed through whom the promises should come.

H. C. C.

Near Council Bluffs, Iowa, July 13th, 1872, of convulsion, **LILLIE GERTRUDE**, infant daughter of D. P. and Lucinda A. **HARTWELL**, aged six months

Funeral services by Elder James Cuffall,
Yes, thy gentle spirit's flown
To realms of endless peace;
So soon, and yet forever gone,
To that eternal happy home,
Where pain and sorrow cease.

Report from England.

No. 10, Balsall Heath,
BIRMINGHAM, England,
September 3rd, 1872.

To the President and Brethren in General Conference assembled:—

Pursuant to resolution of the last General Conference I am now in Europe as a missionary.

Elder John S. Patterson and I left Plano on June 20th, and traveled together to Galian, Michigan, where I preached the word. Brother John went to Pittsburgh, *via* Chicago. I went to Kiriland, and preached in the Temple to attentive audiences. Met with Bro. Patterson at Pittsburgh, and preached there; thence together to New York, ministered the word in Brooklyn, and held two council meetings for instruction with the brethren there.

On July 13th we started on board the *Australia*, and after a passage of twelve days, landed at Glasgow. We were kindly received by Br. Gavin Finley. The following day I left for Liverpool, and thence to Leicester, where I had the pleasure of striking hands with mother and sister, after twelve years' separation.

The following Saturday I went to Birmingham without having visited any of my brothers in the flesh, and commenced my

ministry the following day. I met a hearty reception at Br. Taylor's. I have visited Stafford, Stoke, Hanley, Leamington, Warwick, Smethwick, Kates Hill, Dudley, and Walsall. The difficulty at Hanley, I am pleased to report, is settled, and the two branches are again one, under the name of the United Hanley branch.

I start this week, if the Lord will, for Clay Cross, Chesterfield and Sheffield, to try what I can do there for his cause. Br. Patterson has been laboring in the North of England, and in Scotland, and still is; and from one of his letters to me I judge with some success. I have not heard from brethren Avondet and Davies, hence can make no report of them; but I trust they are sowing good seed.

The European Mission is a peculiar one. It is more difficult to make a good and lasting impression on the minds of the people here than on those of the people of America. A great many of the few saints there are so situated in their family connections that they cannot ask an Elder home with them, and either he or they have peace. The burden of the support of the ministry rests therefore upon a few; but they cheerfully bear it. The majority of the saints are poor; a few, very few, are in comfortable circumstances; but none of them rich. There are but three branches in England, the London, Birmingham, and Hanley branches; widely separated from each other. There are calls for elders to visit in several parts; but without money to rent halls, there is no chance to preach, unless we preach in the open air. Open air preaching is seldom however of much use, as with a few exceptions, and in country places, the lower classes only stop to listen, and there is far more of insult and abuse to meet than there is of reason. Notwithstanding these hindrances, the work moves on slowly, and is gaining ground. The saints feel well, are faithful, and in earnest. Until we can get the printed word, we shall not be able to reach the masses. We need a hundred thousand tracts, and then it would take a long time to reach the vast millions of these densely populated isles. There are no free school-houses here, no free chapels; and no halls to be obtained without paying a high rental; but the silent messengers would reach thousands of homes. I cannot yet give statistical reports. Hoping to be able to report fully and more satisfactorily at the Annual Conference, praying for your peace and prosperity, and soliciting you to pray for ours, I am your servant for Christ's sake.

MARK H. FORSCUTT.

Original Poetry.

STAND FOR THE RIGHT.

Air.—*Auld Lang Syne.*

LAST THREE STANZAS BY J. J. CRANMER.

Be firm, be bold, be strong, be true,
And dare to stand alone;
Strive for the right, what e'er you do,
Though helpers there are none.

Stand for the right though falsehood rail,
And proud lips coolly sneer,—
A poisoned arrow cannot wound
A conscience pure and clear.

Stand for the right, and with clean hands
Exalt the truth on high;
Thou'lt find warm sympathizing hearts
Among the passers by.

Stand for the right, proclaim it loud,
Thou'lt find an echo tone
From honest hearts, and thou'lt no more
Be doomed to stand alone.

Stand for the right, though foes unite,
And try to tramp you low;
For truth to truth will e'er unite,
And conquer where they go.

Stand for the right, 'till Zion's mount
Shall rise o'er Babylon's plains;
'Till He shall come, whose right it is,
On earth to rule and reign.

Stand for the right, and then the Lord
Will crown us kings and priests,
And seat us all with one accord,
Down at the Marriage Feast.

Selections.

Emerson and Confucius.

When Mr. Emerson, the sage of Concord, in a recent discourse, alluded to the sage of China, Confucius, as foreshadowing the ethics of the sacred books of Christians, he was not as careful in his chronology as becomes a philosopher. A correspondent well versed in Oriental lore, writes to us:

"In my study of Confucius, in China, I found in his writings the precept, 'What yourself like not, give not to others.' The word I translate 'give,' may perhaps bear to be rendered *do*; but if I am not greatly mistaken, this is not its common meaning, which is best expressed by our word, *bestow*. The precept, then, dwindles down to a prohibition of a mean hypocrisy in giving.

In all my readings of his works, and my intercourse with Chinese teachers and other students of the Chinese language and literature, I never saw or heard of anything in his writings more nearly resembling our Christian 'golden rule,' than this. Doubtless some one, who wanted to extol Confucius, published the statement that Confucius, long before Christ, gave 'the golden rule' to the world. But I am confident it is a false statement. It is time that its currency was stopped. I call on Mr. Emerson, and every one that assumes to teach, to refrain from using it, unless they can prove it true. Let them give us the Chinese words, with reference to the place where they are found, and a literal translation of them; and then we shall be instructed. They might better go back to the writings of Moses, near 1,500 years before Christ, for something like this precept. He wrote, 'Thou shalt love thy neighbor as thyself.' (Lev. 19: 18.)

Instead of being inspired, as a religious teacher, Confucius only claimed to teach morality and economy—for the individual, the family, and the State. When inquired of respecting the gods, he said—'we do not yet know men, how can we know gods?' And of death, probably meaning a future state, he said, 'We do not yet know life, how can we know death?'

This raises an interesting question, and we have no doubt as to the result that will follow its investigation. The germ of the gospel ethics is in the Pentateuch, and no Chinese sage had a hand in that.—*N. Y. Observer.*

New Catholic Schism in Europe.

The Augsburg *Gazette* announces that a new schism is declaring itself in the Catholic Church of the East. The Roman Catholic Patriarch of Babylon, of the Chaldean rite, has published a protest against the Papal infallibility dogma, and all his suffragans are following his example. Monsignor Audu, the Patriarch has pronounced against this innovation in the Church at the Roman Council of 1870, and a very violent scene had taken place at the time between him and the Pope. The Catholic Maronites of Syria are also separating themselves from the Church of Rome.

A celebrated writer says that if one could read it, every human being carries his life in his face, and is good-looking or the reverse, as that life has been good or evil.

Heart's ease is a flower which blooms from the grave of desire.

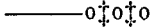
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THE TRUE LATTER DAY SAINTS' HERALD is published SEMI-MONTHLY, at Plano, Kendall Co., Ill., by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, and is edited by JOSEPH SMITH.

TERMS:—THREE DOLLARS per year To the Dominion of Canada \$3.50.

All remittances, orders, and business communications intended for the office of publication, must be directed to Joseph Smith, Box 50, Plano, Kendall Co., Illinois. All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Chicago, or by Express. Remittances sent in any other manner will be at the risk of the sender.

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. 19.

PLANO, ILL., NOVEMBER 1, 1872.

No. 21.

LOVE IS THE FULFILLING OF THE LAW.—Rom. 13c.

Editor *Herald*:

I crave your indulgence while I present a few thoughts which occurred to my mind, while reflecting on the following texts, "Love is the fulfilling of the law."—Romans 13th chapter; and "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself."—Mat. 22: 37.

These two great commandments, which embody all the commandments given for the observance of all mankind, are so intimately blended together, that we cannot break the one and keep the other.

We cannot love the Lord and hate our neighbor!

We cannot love our neighbor, in a scriptural sense, and hate our God!

Our love to God is manifested in keeping his commandments. This is evident from the Savior's declarations, "If you love me, you will keep my commandments." "He that saith he loveth me and keepeth not my commandments, is a liar, and the truth is not in him." Paul's declaration in the 13th of Romans is in keeping with his Master's.

It behooves then the people of God to search the Scriptures diligently, and obtain a knowledge of the commands which have been given for our obser-

Whole No. 261.

vance, that we may show our love to God in keeping them with alacrity and delight; and should the Lord give commands in this our day by revelation, through whomsoever he shall appoint for that purpose, let us not receive them with distrust, but show our love to our God, by yielding a ready and willing obedience, knowing that the promise is sure, "He that doeth his will shall know of the doctrine, whether it be of God," or that the speaker speaks of himself.

If we love the Lord with all our heart, none of his commands will be considered by us as non-essential! For instance, in illustration, the Lord says through his servant, "Cease to sleep longer than is needful. Retire to thy bed early, that ye may not be weary; rise early that your bodies and your minds may be invigorated." Now this is as much a command of God as "Thou shalt not kill," and is as essential in its place; and if we neglect to keep this command because we think it is not so urgent as the other, we fail to show our love to God in this particular. God never gave a commandment without an object, and in this commandment, the object was that mind and body might be invigorated and strengthened; and thus our own welfare secured, as well as being enabled to benefit our fellow-man by the wisdom gained.

We have said that the two commandments, love to God, and our neighbor, are intimately blended together; so that if we keep the one, we fail not

to keep the other. We have seen that our love to God is made manifest by doing what he desires and commands that we should do. In like manner, our love to our neighbor is made manifest in keeping God's commands. God has commanded that we should love our neighbor as ourself. The bulk of the commandments of God, if obeyed, tend to this end, to make mankind love each other as themselves, and tend to their peace, comfort and happiness here; and their eternal felicity hereafter. For instance, in keeping the command, "Thou shalt not steal," we not only show our love to God in observing that command, but our love to our neighbor is also made manifest.

We love our neighbor as ourself, and do not take anything from him that is his, any more than we would like him to take from us anything we claim as ours; we love ourself in desiring to keep that which is our own; we love our neighbor as ourself in desiring that he may keep that which is his.

The command, "Thou shalt not commit adultery," if duly considered, shows that it was given for the preservation of the order, peace, comfort and happiness of the human family, [more especially in their marital relations], if it is faithfully observed; and in the observation of this command we show both our love to God and to our neighbor. Inasmuch as we desire that the harmony, peace and sanctity of our own household should not be desecrated by our neighbor; if we love him as ourself, we will not seek to mar or desecrate the sanctity of his household.

If we should examine minutely every commandment that is given of God to the human family for their observation, we should come to the conclusion, that they were all given for the purpose of bringing us to love God with all our heart, and our neighbor as ourself; and when this is done we secure solid, substantial happiness here, and if we continue on to the end of this

probation, eternal life in the world to come. Says the apostle, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

If all mankind had come to this desirable situation, viz: to love God supremely, and our neighbor as ourselves, what would hinder there being a perfect millennium now? Where perfect love dwelleth in every heart there is no room for hatred, wrath, strife, malice, or any kindred feeling; hence there would be nothing that would produce misery, and consequently happiness must be the result.

If the people of God should love him with all their heart, and their neighbor as themselves; what would hinder the promised blessings of our God from being poured out upon our heads? God has said, "Unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water springing up unto everlasting life."—D. & C. sec. 20, par. 7, O. E. He has promised to his saints the gifts of heavenly visions; the ministering of angels; gifts of healing; the blind should see; the lame walk, and the dumb to be made to speak. That these things have been to a certain extent both in Europe and this country, living witnesses can testify; but that they have been, to the full extent intended in the promises of God, in a general capacity, it is difficult to believe.

Why is this?

To our mind, evidently because we have not as a church fulfilled the whole law. If love is the fulfilling of the law, or the keeping of God's commandments, then when we keep the law of our God, he cannot but be pleased; and if He is pleased, there must be faith manifested in us, for "without faith it is impossible to please God;" and if there is faith, "all things are possible to them that believe," says the Savior. Hence we conclude that it is

because there is a lack of that love, which if we had it would cause us to fulfill the whole law. What a sad comment it is—on the belief in the doctrine of Christ—to see a brother or sister, who profess to believe in the promise of the Savior as contained in both the New Testament and Book of Covenants, viz: of the sick being healed by the prayer of faith, instead of sending for the elders to pray over their sick and to anoint them with oil in the name of the Lord that they might be healed by the power of God; to go for a doctor, showing that they have more confidence in man than in our God!—Sad, sad comment! I may be running the risk of being called an enthusiast! No matter. God judge between thee and me dear brother.

The language of the renowned Rowland Hill comes forcibly to my mind, "Because I am in earnest, men call me an enthusiast, but I am not; mine are the words of truth and soberness." It is not with a desire to find fault—to sit in judgment on the actions of my brethren and sisters—mine is not the right to judge, it belongs to him who ruleth in the heavens—but I desire to stir up their "pure minds" to the remembrance of the exalted station they occupy as sons and daughters of God; of the great privileges guaranteed unto us by our heavenly Father, if we are faithful in keeping his commands.

I desire that the people of God may enjoy "the faith once delivered unto the saints;" that we may realize that it is not the fault of our heavenly Father that we do not have our sick immediately healed; our lame to walk; our dumb to speak; our blind to see; but that the fault is in ourselves, who do not fulfill the conditions upon which the promises are based. Let us not receive a command of God with "doubtful disputations," but with joy, and not with grief, proceed to obey it; however insignificant it may appear to us, it is not insignificant in the eyes of the

Almighty, who thought it important enough to give the command knowing it would be for our welfare. Space admonishes me to desist, when I have scarcely entered the threshold of this comprehensive subject; but if I have succeeded in the object sought, viz: to awaken the people of God to a sense of our duty and privileges as sons and daughters of the Ruler of the Universe, 'tis all I ask, and to God be the glory.

May God help us to keep the whole law, so that we may have a claim on him for his promised blessings in this life, and also in the life to come, is the prayer of your unworthy brother.

E. STAFFORD.

[From Harper's Magazine.]

THE GREEK CHURCH.—No. 3.

BY EUGENE LAWRENCE.

From the year 1000—no ominous period to Eastern civilization*—Russia begins its career as a Christian nation; was the spiritual offspring of the Byzantine Church; received its ordination from St. Sophia, its bishops from the schools of Constantinople; obtained an alphabet formed from the Greek; read the Scriptures in the Slavonic tongue; was transformed from utter barbarism to a softer culture, and learned the worth of education. Five centuries pass on over the varying fortunes of the Russian Church; the descendants of Rurik and of Vladimir still rule over the Slavonic race; the feeble rays of Constantinopolitan civilization extend themselves more and more over the savage tribes. But the sad disasters that have fallen upon Eastern Christianity seem once more to threaten its extinction. For two centuries the vast hordes of Tartars, from Genghis-Khan to Tamerlane, desolated the fairest fields of Russia, and reduced al-

*In this year Gerbert was pope and Europe lost in ignorance: the pope seemed a sorcerer; the nobles and the kings could seldom read or write.

most to a savage wilderness the land that had seemed about to surpass Western Europe in civil and religious progress. A few huge and battlemented monasteries defied the rage of the invaders, and alone kept alive the faith and the liberty of the Slaves. In the midst of their humiliation the bishops of Moscow and Kief beheld the sudden fall of the holy city from whence had come their earliest inspiration. Constantinople sank before the arms of Mohammed* St. Sophia was desecrated by an alien worship. A common ruin had engulfed the five great Eastern patriarchates. Meantime their ambitious rival in the West had fixed its supremacy over all the European powers, and was already exciting Catholic Poland to crush the last elements of Russian freedom, to enforce the heresies of Rome upon Moscow or Novgorod.†

In the sixteenth century, torn by generations of discord and of hostile ravages, Russia began once more to rise into greatness. From 1533 to 1584 Ivan the Terrible, a barbarian more cruel and more frightful in his rage than his ancestors Rurik or Vladimir, ruled with success over the reviving nation, and in his moments of sanity renewed the sources of Russian civilization. He introduced the printing-press, opened a commerce with England, advanced the progress of the church. The contemporary of Henry VIII. and Edward VI., of Elizabeth—whose hand he is said to have demanded—of Charles V. and Francis I., the name of Russia was now again familiar to Western Europe, sullied by the horrible renown of Ivan, who was reported to have surpassed the crimes and cruelties of all the tyrants of the

past. His early rule had been marked by piety and generous patriotism; for thirteen years he seemed a Christian hero destined to adorn his age by generous deeds. Then a cloud passed over his intellect; he sank into gross vice and loathsome cruelty; his nobles, his courtiers, and his people perished wherever he came; he blotted whole towns from existence; he covered the land with bloodshed. It was his amusement to see hale and lusty monks torn to pieces by wild beasts, to inspect his innocent victims as they writhed in fearful tortures. Yet was his zeal for religion so ardent that he often retired to a monastery for pious meditation, rang the matin bell himself at three in the morning, and passed whole days in prayer. Monster, fanatic, to whose crimes Henry VIII. might seem merciful, or Charles V. benevolent, Ivan the Terrible ruled over his submissive people with a sway perfect in its despotism. His people revered him with a strange infatuation; the assassin's dagger was never raised against him; and he died in old age, after a long and prosperous reign, and was laid in the crypts of the Kremlin.

Moscow, on the banks of the beautiful Moskwa, the holy city of the Russians, was now become the capital of an empire vigorous and united; nor has any metropolis ever so fixed the affections and the reverence of a whole people, or become so perfectly the hallowed shrine of a national faith. Not Ephesus was as dear to the languid Syrian, nor Constantinople to the Greek.* Holy Moscow, belted with convents, crowned with the rich spiritual and material splendors of the Kremlin, with the tombs of the czars

*Von Hammer; Ges. Osman, R., i. 549, describes with vigor the fate of St. Sophia and its worshippers.

†Hildebrand, among his wide pretensions, claimed Russia as belonging to Rome. In their extravagant folly the popes fancied that the earth belonged to them as the vicegerents of Christ, and proceeded to exercise their authority. The notion has been revived and fixed by the recent council. The popes gave Ireland to the English and America to Spain.

*"Our men say," writes Richard Chancellor, "that in bigness it" (Moscow) "is as great as the city of London, with the suburbs thereof." He notices the nine churches of the Kremlin; the majesty of Ivan the Terrible, his jewels, gold, his diadem, and his courtiers clad in cloth of gold; the beauty of Moscow, the wooden houses of the Russians, their Greek faith. He went to Russia in 1553. He describes their long fasts, their service in their own tongue, their leavened bread at the communion.

and the bones of the saints, has become to the fanciful and ardent Russian a spot consecrated in the annals of religion and of his country. Pilgrims in yearly inundations flock to it from all the borders of a land where pilgrimages are yet a sacred duty; the czar and the serf, the Siberian and the Cossack, meet in the Church of the Assumption, or lay their various offerings in the treasury of the monks of the Holy Trinity. The traveler who passes swiftly between the endless forests of the level country sees as he draws near and stands on the neighboring hills a rich and wonderful city, crowned with a glittering circle of cupolas, blue, red, green, or gold, and teeming every where with the emblems of the Nicene faith. One strange building near the Kremlin is the wildest that fancy ever conceived. Basil, a hermit, naked and bound with an iron chain, winter or summer, wandered through the streets of Moscow. He alone dared to rebuke the old emperor, Ivan the Terrible, for his fearful crimes; and when the hermit died Ivan resolved to build a cathedral over the tomb of the saint. It was one madman doing honor to another; and day after day the aged tyrant sat in his tower on the Kremlin watching the strange building rise like an exhalation; the pagodas, cupolas, staircases, pinnacles, blend in wild confusion, and his own mad dreams shape themselves in stone. Justinian had built on in dull imbecility; Ivan in furious lunacy. At length the maddest of architectural designs was finished, and the emperor put out the eyes of his architect lest he might build another cathedral as surpassingly fair as his own.*

In the Kremlin centres the swelling tide of Russian faith; in the Cathedral of Michael the Archangel lie ranged

around the walls the long succession of the buried czars until near the period of Peter the Great; in the chapel or church of the Repose of the Virgin, from Ivan the Terrible, the czars have been crowned; in its tower the Russian primates were elected. It is crowded with pictures hallowed by entrancing associations to the imaginative people; and rich with relics dear to the Russian and the Greek. Within the Kremlin a glitter of enchantment seems to hang over the path of the visitor; the ground he treads is the holiest upon earth to countless pilgrims; on every side he sees the peasant casting himself on the bare stones; the priests employed in ceaseless adoration; palaces splendid with the decorations of ages, and gay churches stored with gems and gold, before whose priceless treasures even the wealth of St. Sophia and of Constantinople might seem only tolerable indigence;* nor any where has the gorgeous taste for glittering baubles and wasteful pomp, the legacy of the Byzantine court, been so carefully applied as within the grotesque battlements of the Kremlin Hill. It resembles one of the robber caves of the Arabian legend, where the spoil of generations of plunderers was heaped up in masses of uncounted wealth. Moscow spreads broad and prosperous around its ancient fortress, the Constantinople of the North. Sixty miles from the holy city, in the midst of the wild and endless forest, sprang up in the year 1338 the Monastery of the Holy Trinity. When the Black Death was desolating the human race, and the vices of men seemed about to bring their own extirpation, the solemn refuge of meditative souls grew into a vast assemblage of buildings; its huge and lofty walls, its wide circuit of churches and convents, its swarm of brave as well as pious monks, defied

*Schnitzler, *La Russie, la Pologne, etc.*, p. 63. It resembles ces conceptions de stalactites ou la nature imite l'art. L'outh, Kremlin, has some clear pictures. Spottiswoode thinks Moscow more beautiful in winter, covered with snow, than in summer, p. 245.

*Dicey, *A month in Russia, 1866*, gives a lively picture of Moscow. "The wealth of Russia," he says, "would not suffice to buy the treasures of the cathedral church at Moscow," p. 108.

the rage of the Tartar hordes; and from the battlements of the Holy Trinity saints and anchorites, bishops and deacons, summoned their countrymen to the holy wars against pagan Cossack or Catholic Pole.* Hermits more than once have saved Russia. Sergius, the Tell, the Wallace of his country, was a wild anchorite, hiding in impenetrable forests.† At the battle of the Don (1380) his prayers and the valor of his monks, clothed in steel, broke the power of the Tartars. From the moat and the towers of the Holy Trinity the Catholic Poles (1613) were beaten back in a wild confusion of fighting monks and raging demons; nor, had the convent of Sergius fallen—the last retreat of Russian freedom—would the pope and the Jesuits ever have released from their grasp the sinking fabric of the Russian Church.

The sacred city became in 1587 the seat of the fifth patriarchate, and assumed, in the opinion of the East, the place made vacant by the fall of the Roman see. Jeremiah, a wandering patriarch from Constantinople, consecrated his brother Job of Moscow; the Kremlin resounded with thanksgiving; the happy czar loaded the Greek prelate with generous gifts; Antioch, Alexandria, and Jerusalem welcomed the new representative of the Nicene hierarchy; Russia was filled with holy joy, and the Patriarch of Moscow ruled over the Slavonic Church † Yet never were the Eastern patriarchates nearer their destruction; and Russia was now to prepare for that final struggle with the pope, the Jesuits, and the Poles, from which she arose, at length, wounded and bleeding, to a new career. In the close of the sixteenth century, Theodore, the last of the descendants of Rurik, sat on the

throne of the czars His mildness, his weakness, and his superstition had left him little real authority. The bold, aspiring, unscrupulous Boris Godunoff ruled in the name of his master. Already Boris had stained his conscience with a fearful crime, and had procured assassination of Prince Demetrius, the half-brother of Theodore, and the only heir to the crown. Demetrius was eight years old when his merciless enemy removed him from his path. When the pious Theodore died childless, Boris Godunoff, who had so long ruled the nation, was chosen czar of all the Russias in his place. Moscow rang with festivities.* The Patriarch Job was the devoted friend of Boris; nor, in the moment of his coronation and his triumph, could the usurper have ever dreamed that the shade of his victim, the holy child Demetrius, the last of the race of Rurik, would fall ominously across his upward way.

Raised from a private station to an imperial crown, Boris resolved to marry his two children among the royal families of Europe. His son, Theodore, the heir of the Russian throne, was destined, he thought, to win a princess. His daughter, Xenia, fair, graceful with thick black hair and sparkling eyes,† he betrothed to Prince John of Denmark. All was made ready for the wedding. The fair bride had seen her husband at a distance, when suddenly Prince John was seized with a mortal sickness, and died in the midst of the gayeties of Moscow. Yet still Boris Godunoff, in the year 1600, was at the height of his prosperity. His authority was undisputed; his pious zeal conspicuous; he lived with his family in the palace of the czars, and fought with success at the head of his armies. One danger alone seemed to threaten him: the Jesuits ruled at the court of Sigismund of Poland, and,

*Schnitz'or, *La Russie*, etc., p. 97. Le monastere fut un refuge pour les vrais enfans de la patrie, et ses tresors soldent les defenseurs, etc.

†Sergius is called the father of Russian monasticism Mouravieff, p. 63. He preferred to die, as he had lived, in poverty, and refused the rewards offered him for saving his country.

‡Mouravieff.

*Karamsin, xi. p. 50, 54. Boris begins to reign 1598. Moscow rejoices.

†Boris cherchant pour sa fille un epoux digne d'elle, parmi les princes Europeens de sang royal, p. 54. In the year 1600 Boris was full of hope, p. 123.

with that peculiar union of logic and of violence which has marked so many of their assaults upon nations, were winning over the Russian bishops to an alliance with Rome, or urging the Poles to invade the heretical empire. But what they most desired was to awaken civil discord among the Russians, to divide the church and the nation, and to launch the immense force of Poland, then in its mature strength, against the walls of Moscow.*

Nor was it long before the opportunity they had looked for came. A sudden check marred the career of the prosperous Boris. He grew suspicious and tyrannical almost in a moment; the memory of Demetrius, his innocent victim, the intrigues of the Jesuits, and the reproaches of his people, may have conspired to change him to a cruel tyrant. He imprisoned or put to death the noblest Russians, and no house suffered more deeply than that of Romanoff, the founder of the present line of czars. To add to his dangers, a wet summer brought famine over Russia; a pestilence followed;† robbery and murders filled all the realm, and brigands wandered through the streets of Moscow. The keen Jesuits—such, at least, is the Russian narrative—now resolved to distract the suffering realm by a civil war, to destroy the liberties of the Russian Church, and plant the papal banner in the heart of the Kremlin.‡ There was a monk named Gregory Otriepieff, whose character was vicious, but who was quick and subtle; he had been a favorite of the Patriarch Job,

and had seen much of the royal family. One day he exclaimed, to the wonder of his fellow-monks, "I shall yet be czar at Moscow." He wandered from convent to convent; he fled to Poland, and there, at the house of a wealthy noble, pretended sickness; he sent for a confessor who was a Jesuit, and revealed his secret. He was, he said, the Prince Demetrius, who was supposed to have been murdered by Boris Godunoff, but who had escaped by a friendly exchange.

The secret was revealed by the incautious father. Sigismund, King of Poland, was induced to patronize the impostor; the papal nuncio at Warsaw and the pope, Clement VIII., joined in the project, and Demetrius or Gregory was acknowledged as the lawful monarch of all the Russias. He was privately reconciled to the Romish Church by the Jesuit fathers, and pledged himself to restore his empire, should he regain it, to the papal faith. Gregory was of middle size, graceful, his eyes blue, his hair auburn or red; one of his legs was shorter than the other; he had several marks upon his person that it was claimed proved him to have been the true Demetrius.* His intellect was quick and cultivated, his air noble and pleasing, his disposition generous, and his temperament sanguine. He had won the affections of Marina, the ambitious and haughty daughter of the Voivode of Sendomir, whom he had promised to place on the throne of Moscow, and her father's wealth aided in providing the forces with which he first invaded Russia. Never, indeed, was there a less promising undertaking. To enter a powerful empire, to assail a vigorous and active prince, to defy a church endeared to

*Karamsin, xi. p. 170, attributes the success of Demetrius to the Jesuits and the papal influence. And Mouravieff describes the mischievous labors of the Jesuit Possevin, the spread of Romish influence from Poland among the Russian bishops, the defection of many the progress of the Unia, or the party advocating submission to Rome. That the war of the pretender was a religious one—an assault of Rome upon the Greek Church—no one will deny. Of its cruel results to Russia and to Poland all later history is full.

†Karamsin, xi. p. 131, 132.

‡Mouravieff, p. 147. Karamsin, xi p. 160, calls the pretender le fils d'un pauvre gentilhomme de Galitche nommé Jouri Otriepieff. Schnitzler, L'Empire des Tsars, p. 508, gives a clear and brief account of the Unia.

*The question of the identity of Gregory with Demetrius is sometimes revived. In the last century Professor Muller is said to have argued against it, yet doubted. See Coxo, Russia, App. It was noticed that the great nobles went out to meet him; that his mother received him; that she never openly disowned him, etc. But the Patriarch Job, who could best detect the imposture, was his steady opponent. Karamsin and Mouravieff do not doubt.

the whole nation, and plan the conversion by force of a hostile realm, was a project so extravagant as could only be equaled in the annals of fanaticism or of madness. Twice the undisciplined forces led by Gregory and the Jesuits were defeated. The Russian Church excommunicated him; Boris seemed firmly seated on his throne; Moscow, in the midst of the national calamities, shone with festivity; and scarcely did it seem that Gregory and Marina would ever occupy the palace of the Kremlin, or papal priests defile the altars of the Annunciation.

It is impossible to unravel the dark intrigues of this singular story, yet suddenly, in the midst of his power, Boris died, and the emissaries of Demetrius appear in the heart of the capital. His proclamations were in every hand. The great nobles assumed his cause, the people rose in his favor. The young czar, Theodore, with his mother, was dragged from the splendors of the Kremlin to perish by a horrible death, and soon, amidst a great throng of princes and boyars, Demetrius entered the capital, accompanied by his Jesuit advisers, and was hailed by his countrymen as the last of the house of Rurik. One touching scene was arranged to strike the attention of the multitude. The mother of the murdered Demetrius was still alive, hidden in a convent, and known only as the nun Martha. She was brought forth, by what influences can never be known, to acknowledge Gregory as her son. They met before all the people.* They embraced with a profusion of tears. The impostor led his pretended mother into a tent near at hand, and there, after so many years of separation, they indulged in a tender interview, it was told in Moscow, and the czarina at once knew and rejoiced over her long-lost son.

Marina, the proud Pole, with a throng of her countrymen, hastened to

the capital to share in the triumph of her husband, and amidst a wild scene of revelry and strange rejoicing* Gregory and his wife were crowned in the Kremlin. The impostor sat on a throne of gold, Marina, at his side, on one of silver; their splendor mocked the miseries of their country. Moscow seemed now fallen into the hands of the Poles and the Romanists; the papal priests desecrated the churches of the Kremlin; the Jesuits pressed their scheme of reducing the Russian bishops to a submission to Rome; the impostor scoffed at the usages of the national church, and filled the high offices of the court with foreigners. A deep discontent sprang up through all the unhappy realm; the horrors of a foreign tyranny, the rule of the hated Jesuits and Poles, the dissolute morals of the new czar, who wasted his life in light amusements or fatal indulgence, roused the disgust of the clergy and the people, and from the walls of the convent of the Holy Trinity the Eastern Church still defied the arts of Rome. The imposture of Gregory was every where proclaimed. A new insurrection was planned. One night the tocsin sounded over the cupolas of Moscow; the insurgents hastened to the palace, and Gregory, flying in terror from room to room, at last threw himself from a window, and fell, maimed and bleeding, on the pavement below. He was put to death. Marina, the Poles, and the Jesuits were suffered to escape, and a new czar was chosen, whose reign soon closed in general anarchy. All Russia was weighed down by rebellion, discord, famine, and boundless woe; the ties of society were torn asunder; the flames of blazing villages, the strife of rival factions, the desolation of the Russian Church, marked the final fall of the dynasty of Rurik.

Touched neither by remorse nor compassion at the spectacle of the frightful woes they had aided so largely in bring-

*Karamsin, xi. 194. Mouravieff, 151, says the nun Martha testified *silently* to his person.

*Mouravieff, 151.

ing upon the miserable Russians, the Jesuits and the Poles, rejoicing at the opportunity, resolved to win by violence what they had vainly attempted by fraud, and, through new seas of bloodshed and devastation, to destroy forever the stronghold of the Nicene faith. Rome succeeded for a moment in fixing its deadly fangs in the heart of the sister church. Poland is supposed to have attained under Sigismund III. the height of its martial and intellectual glory; its men of letters are reckoned in long lists of doubtful excellence, and Warsaw shone with the faint radiance of a dawning civilization.* Its humanity, however, does not seem to have been conspicuous. Sigismund made war upon perishing Russia. With a fine army of thirty thousand men he crossed the border, took Smolensk, reduced Livonia, and appeared before the walls of Moscow. The capital yielded, and the hated standards of the Poles, the heretical emblems of Romish supremacy, ruled over the gay cupola of the Kremlin. So low had the great empire fallen that a son of the Polish king was elected Czar of all the Russias, and Moscow, the holy city of Eastern Christendom, had almost become an appanage of hated Rome. Yet still from the brick walls and tall towers of the Holy Trinity.† now become the last stronghold of the Eastern faith, while the Swedes ravaged Russia in the north, and the Poles held its fairest provinces, a brave monk proclaimed a deathless resistance to the invaders. The vast wealth of the famous monastery was applied to no useless aim. The Poles for sixteen months besieged in vain the holy fortress, and at length Moscow was set on fire, and all except the blackened Kremlin was leveled with the ground. The Poles and the Jesuits fled from

the wild rage of Russian monks and a superstitious people. The first of the Romanoffs was placed on the throne, and, with shame and horror, Russia threw off the yoke of the fallen pope, which had for a moment defiled the holy city of the East.

The son of a bishop, the representative of a mercantile family, whose plain house is still preserved by their imperial descendants at Moscow, Michael Romanoff became Czar of Russia. His father, the Patriarch of Philaret, a person of learning and of virtue, guided his councils. The country and its church slowly recovered from the dangerous wounds they had received from the Jesuits and the Poles, yet the wide provinces torn from Russia by Sigismund, the humiliating peace with Poland (1613), the ravages of the Swedes, had checked its progress or blighted its prosperity. The young czar was forced to give up to Sigismund new territories, to be added to the spiritual empire of the pope. It is related of this period that Russia, apparently shut out forever from European conquests,* began to spread its authority over the icy wastes of Siberia. Yet, as the son of a priest had restored the peace of his country, a wild, huge, stern, impulsive hermit renewed the vigor of its government and reformed its church. Savage and scholar, priest or executioner, the brutal Nikon ruled over the court and the monasteries of Russia with signal power, and the rites and the culture of Russian Christianity have received their final moulding from his rude yet original hand.

TO BE CONTINUED.

*Mourarief, 181. From this period begins the spread of Russia towards the East.

There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift sooner in presence of a determined cheerfulness.

If every man would reform himself, the world's reformation would be accomplished, and philosophers would be needless.

*Hist. de la Pologne, Cheve. Sigismund etait attache aux Jesuites. Il voyait avec plaisir quelle ardeur ils deplouaient pour la conversion des heretiques, etc., ii. p. 77, 87. Cheve reckons up a list of more than a thousand eminent Poles.

†Mouravieff, 165.

ANTIQUARIAN RESEARCHES--No. 4.

BY ELDER H. A. STEBBINS.

In "Ancient America," illustrations are given, showing the perfection of the arch and other masonry as constructed by these people; and, speaking of the beauty of their architecture in general, the author says, on page 99, that the ornamentation "is no less remarkable, it being found upon the walls within and without, and appears in *elaborate designs* on the heavy cornices, carved and sculptured, and must have required a vast amount of time and labor, as well as *skillful artists*."

Mr. Stephens—as quoted by Mr. Baldwin, page 100—in his account of the Palenque ruins, writes thus:

"We saw before us a large building richly ornamented, the style of structure and effect of ornament, being *extraordinary and mournfully beautiful*."

Among the ruins at this latter place are also those of "a well built aqueduct," and there are frequently found, he says, the remains of "finely constructed artificial lakes." Upon this interesting point he writes, page 146:

"Intelligence, much skill in masonry, and much labor were required to construct them. They were paved with several courses of stone laid in cement, and in their bottoms, wells were constructed. More than forty such wells were found in one of these lakes at Galal."

He gives an illustration, showing a section of this lake, its wells and manner of construction, and says that they were provided, doubtless, because of the scarcity of water, and the difficulty of obtaining it, except by use of reservoirs.

Furthermore, Charles De Wolf Brownell, on page 51 of his "Indian Races," mentions that in Tezcuco, Mexico, are the remains of "very magnificent buildings and aqueducts;" and of Peru, even at the time of the Conquest, he says, page 56, that "aqueducts of the most solid and durable construction, conveyed water for domes-

tic uses and for fertilizing purposes, and in some instances the pipes were of gold, which, exciting the cupidity of the Spaniards, caused the destruction of the aqueducts."

Br. H. J. Hudson sends me a newspaper scrap which also declares of the "multiplied proofs, found in the Western Territories, that a race of people, previous to the red men, and who were familiar with the arts, once inhabited America," and among the proofs it speaks of irrigating canals "plainly traceable for many miles."

There is also another point of much interest, respecting their systematic working, and their perseverance, in performing great labors for general utility and national welfare; and that is, their exceeding skill and perfection in engineering and constructing great and extensive roads in difficult places. Of this Brownell says, on page 56 of his "Indian Races:"

"The public roads and causeways, laid out by this ancient people, may justly *compete with the most celebrated works* of the same kind in the old world. Their grand architecture and the ingenuity with which the greatest natural difficulties were overcome, excite the wonder of travelers."

On the same page this writer quotes the language of Baron Van Humboldt, who, in describing his travels in South America, says that he was surprised to find there at very great heights on, or among, the mountains "the magnificent remains of a road, lined with free stone, and to be compared with the finest Roman roads in Italy, France or Spain;" that it was perfectly straight, and kept the same direction for six or eight thousand metres. Also that he observed the continuation of this road near Caxamarca, one hundred and twenty leagues to the south of where first seen, and that it was believed, in that country, that it led as far as Cuzco, a distance of five hundred leagues.

Also on this subject, Alexander W. Bradford, in his "Origin and History of the Red Race," writing of these

magnificent roads, quotes Augustin De Carate, who says that for the construction of the road over the mountains the builders were compelled to cut away rocks, "and to fill up chasms, often from ninety to one hundred and twenty feet deep," and that it is evident when first made it was plain and level enough for carriages to pass over. And of the valley road he says, that it was "forty feet wide," and to avoid frequent small risings and descendings it was constructed upon a high embankment, and thus made a continuous level.

A newspaper article at hand says that in Florida are vestiges of roads of a length of "sixty to seventy-five miles" terminating at high mounds.

Mr. Baldwin states, on page 101, that in Yucatan, a *very ancient paved road* has been found, running north and south, and, probably, leading "to cities in the region now covered by the the great wilderness," and says, that it was graded above the level of the ground and made "very smooth."

Mr. Brownell also writes on page 53 about the "extraordinary remains of large public graneries and baths" in Mexico, evincing power and enlightenment.

All these things, he says, go to prove that here, "in unknown ages and for unknown periods, have existed wealth, power and civilization," yet that they give but slight clue to the history of their long-vanished constructors.

Page 42 of "Indian Races:"

"They indicate the former existence of populous nations, *excelling in many of the arts of civilization*, and capable, in numbers and power, of executing the most gigantic works."

Page 50:

"They had a long continued existence, and their government and social institutions were upon a firm and well defined basis, while in many of the arts and sciences they equalled, and in others were superior, to their Christian conquerors. Their public edifices and internal improve-

ment were on *as high a scale, and of as scientific a character*, as those of most European nations of the day."

"The surprising number of these ruins and the great space over which they extend, "indicate the existence, for many ages, of a people possessing all the power which regular government, settled institutions and an established national character can give," as the same writer remarks.

Mr. Bradford, in his writings on their greatness and the extensiveness of their works, writes as follows:

"We are surprised to discover a continuous, unbroken chain of these relics, and reverting to the epoch of their construction, we are presented with the astonishing spectacle of a great race cultivating the earth, possessing many of the arts and diffused through an immense territory, three thousand miles in extent."

Of this general extent of former settlement and present ruins, Charney, in writing of the ancient remains of cities in Yucatan, says that he found "the country covered with them from north to south;" and Stephens, in the preface to his work on Yucatan, states that he visited "forty-four ruined cities," or towns, and he adds that "time and the elements are hastening them to utter destruction."

Concerning the extent of their cities and the magnitude of their edifices, I have already quoted the language of one explorer who remarked of Palenque, that the city—among whose ruins he wandered for five days—"must have been one of the largest ever seen;" and Mr. Baldwin thinks that these ruins and those of Copan are but specimens of others that lie buried in the great and almost inaccessible forest, which covers the northern half of Guatamala and the southern half of Yucatan, making an area "considerably larger in extent than the State of Pennsylvania."

The ruins known as Palenque, take their name from the present town situated not far away, and are in the Mexican

State of Chiapa, "hidden out of sight in the forest where they seem to have been forgotten long before the arrival of Cortez." It was "more than two hundred years after his arrival before they became known to Europeans."—Page 104 of "Ancient America." Capt. Del Rio, (same page), who visited them in 1787, examined "fourteen edifices" *admirably built* of hewn stone, and estimated the extent of the ruins to be "seven or eight leagues" in length.

Mr. Baldwin writes of the very great difficulties, which obstruct any complete exploration by small parties, and of the dense mass of trees and undergrowth. Of the buildings here he says, (page 105), that the largest is called the "Palace," and it stands on a terraced pyramid which is "forty feet high, three hundred and ten feet long, and two hundred and sixty feet broad at the base," while the edifice itself is "two hundred and twenty-eight feet long, one hundred and eighty wide, and twenty-five feet high." It faces the east and has fourteen doorways on each side and eleven at each end. "It was built entirely of hewn stone, laid with admirable precision in mortar, which was of the best quality." Further description of this vast building shows that it had a corridor around it on the outside which was nine feet wide and roofed with a pointed arch, and that there was another corridor of equal width around the inside of the wall. This "Palace" has four interior courts, and the architectural work thereof is "*richly decorated*." The great rectangular foundation mound was cased with hewn stone; "the workmanship here, and everywhere else about the structure being *very superior*." Traces of painting are revealed and there is much evidence that it was used for decoration, "but that which most engages attention, is the *artistic management of the stone work*, and, above all, *the beautifully executed*

sculptures for ornamentation."

Two other buildings here are described by Mr. Stephens as, "in some respects, still more remarkable," and illustrations and descriptions of them are given. In these are huge tablets, thirteen feet long and eight feet high, covered with "elegantly carved inscriptions."

Page 108:

"Everywhere the *masterly workmanship and artistic skill* of the old constructors compel admiration; Mr. Stephens going so far as to say of sculptured human figures, found in fragments, 'In justness of proportion and symmetry they must have approached the Greek models.'

Again, of the size of the cities; Mr. Stephens describes "the ruins of *superb edifices*, built of hewn stone, which manifestly belonged to a *large city*." He saw a "plaza," circular in form, surrounded by ranges of steps or seats like the Coliseum at Rome, "as many as eighty ranges yet remaining in some places." This "plaza" was "*paved with beautiful stones, all square and well worked*." It is also said, by Mr. Baldwin, to be manifest that a "great city" once stood on the river Motagua, in Guatamala, and the ruins show it to have been very ancient.

On page 131 the Uxmal ruins are described, and are said to cover an extensive area. Most of the structures are fallen, but the

"Most important of those remaining is three hundred and twenty feet long, was built of hewn stone laid in cement, and the faces of the walls are smooth up to the cornice. On all the four sides it is one solid mass of *rich, complicated, and elaborately sculptured ornaments*."

Sketches are given of this great building, of a section of its decoration, and of a figure in sculpture, and truly it must have been a magnificent work in its time.

There is also contained an account, by Mr. Stephens, of the "extensive field of ruins" called "Kabah," and of very large buildings, and of what is called a "triumphal arch," which has a

span of fourteen feet, and rises apart "on the field of ruins, in solitary grandeur."

Of another place Mr. Baldwin writes, on page 142, of what is indeed remarkable enough to attract our attention, it is so gigantic in size and thickness:

"A remarkable structure, found here, Mr. Stephens calls the 'Gymnasium, or Tennis Court.' It consists of two immense parallel walls, two hundred and seventy-four feet long, *thirty feet thick*, and one hundred and twenty feet apart."

Descriptions of curious designs, sculptures, decorations, carvings, paintings and "picture writings" in great abundance, are given.

Mr. Brownell also bears witness of the massive character of the masonry, and beauty of the architecture. Writing of the large size of Uxmal he tells of a large court there, paved with stones, each beautifully carved with a figure of a tortoise in relief, of which there are "more than forty-three thousand, and though cut upon very hard stone, they are much worn." Who can tell how many busy feet of high and low degree for how many years trod that vast court in generations gone by, and what generation of the people, in whose history we are so interested, did these mighty works of building and ornamenting. It is a wide field for speculation, and, if it charm some of the outer world so much, then how greatly do these descriptions give food to us.

Page 51, Mr. Brownell says that the city of Tezeuco was said to contain "a hundred and forty thousand houses," from which some calculation of the number of inhabitants can be made.

From these manifold descriptions of their substantial and beautiful handiwork, I now turn to evidence as interesting, or more so, because it relates to their advancement in knowledge of writing, of books, &c.; and of the things of God.

On page 101, Mr. Baldwin writes:

"They were highly skilled, also, in the

appliances of civilized life, and *they had the art of writing*, a fact placed beyond dispute by their many inscriptions."

Again he says, page 111:

"The ruins of Palenque are important on account of the great abundance of inscriptions found there, which, it is believed, will at length be deciphered, the *written characters* being similar to those of the Mayas, which are now understood."

He mentions—page 140—another place, where in a room is an inscription and a sculptured figure, and says that "the writing closely resembles that seen at Copan."

Page 187:

"If a consecutive history of this ancient people was ever written it has been lost. Probably nothing of the kind was ever written in the manner which we call history, although there *must have been regular annals of some kind*. The ruins show that they *had the art of writing*, and that, at the south this art was more developed, more like a phonetic system of writing, than that found in use among the Aztecs. It is known that books or *manuscript writings were abundant* among them in the *ages previous* to the Aztec period. They had *an accurate measure of the solar year* and a *system of chronology*, and many of their writings were historical."

He says that even when found by the Spaniards writing was largely used among the Mayas.

The Spanish missionary, Las Casas, of that day, writes that among the natives were those who acted as chroniclers and historians, as related by Mr. Baldwin on page 188, and he says:

"These chroniclers had knowledge of the origin of the kingdoms, and of whatever related to religion and the Gods. They recorded the history of kings, and of their successions; of their labors, actions, wars, memorable deeds, good and bad; of the virtuous men or heroes of former days with their great deeds and what had been their ancient customs. These chroniclers had likewise to calculate the days, months and years, and, though they had no writing like ours, they had their characters through which they understood everything; and they had also great books, composed with much ingenuity and art. Our priests and myself have seen those books, though many were burned by the

monks who were afraid they might impede the work of conversion."

Mr. Baldwin says that these books, mentioned by Las Casas, must have contained "important historical information," but that probably the older books of former ages went to decay long previous to this time, while the later books not otherwise lost "were destroyed by Aztec and Spanish vandalism," the Aztec King—according to tradition—upon overcoming the Toltecs having destroyed many of their old books, probably in order to blot out all memory of the previous times.

Page 189:

"From Spanish writers we learn that a still greater destruction of the old books was effected by the more ignorant and fanatical of the Spanish priests. Besides many smaller bonfires, there is record of a large conflagration by direction of Bishop Zumarraga in which a vast collection of old writings was consumed. As the writing was all on paper, (which had long been used in the country), the burning was easily accomplished."

He says however that a few books were preserved, but that it does not appear that any were rescued which were written or copied earlier than the age which closed the Aztec rule, consequently the ones of the most value vanished in flames, not one of those books of regular annals—mentioned by Las Casas—escaping destruction, so far as known. Yet one of the more modern books of the Queches was translated by the Spaniard, Ximenes, two hundred years ago from which it appears that their mythical lore has its root in the facts of a time far back and ancient. Mr. Baldwin sketches their mythology, cosmogony and account of the creation. In place of Adam, the one man, their tradition has four men who fell asleep and for whom "the gods made beautiful wives, and from these came all the tribes and families of the earth." However, before this, it is related that the four men worshiped the creator, but the gods dismayed, breathed clouds on

their eyes to limit their vision, and caused them to be men and not gods. Thus we see in this, among other things, the victory of Satan over man like as in our own account.

Mr. Brownell in his book says that the Aztecs had almanacs and other calenders of an astronomical character, and wrote upon "a kind of vegetable paper."

All of these proofs but substantiate the proclamation, which we have made by reason of our faith without these proofs, that the ancient people,—as I remarked in my first article,—were a highly enlightened race, and God has in his own time, placed this later and more available book in our hands for use—as I feel satisfied—in defending and making clear our scriptural arguments, and earnest claims, about America's ancient inhabitants.

TO BE CONTINUED.

YOUR MISSION.

If you cannot, on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them
As they launch their boats away.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
As the multitude go by;
You can chant in happy measure
As they slowly pass along!
Though they may forget the singer,
They will not forget the song.

If you cannot, in the conflict
Prove yourself a warrior true,
If where fire and smoke are thickest
There's no work for you to do—
When the battle-field is silent,
You can go with gentle tread,
You can bear away the wounded,
You can cover up the dead.

If you cannot in the harvest
Garner up the richest sheaves,
May a grain, both ripe and golden,
Which the careless reaper leaves—
You can glean among the briars

Growing rank against the wall,
And it may be that the shadows
Hide the heaviest wheat of all.

If you have not gold and silver
Ever ready at command,
If you cannot towards the needy
Reach an ever open hand—
You can visit the afflicted,
O'er the erring you can weep,
You can be a true disciple
Sitting at the Savior's feet.

Do not then stand idly waiting,
For some nobler work to do,
For your Heavenly Father's glory,
Ever earnest, ever true;
Go and toil in any vineyard—
Work in patience and in prayer—
If you want a field of labor
You can find it ANYWHERE. [Selected.]

VARIETY FOOD FOR THOUGHT.

What a great consolation it is to have the assurance at times to know that there is a better life than this life to come. A life different from this for two great reasons. First, there will then be no misery of any kind. Second, it will never end, hence no death, nor sickness, to cause decay and death. At times, as I have written, we have this assurance to comfort and give strength to endure, that is, I mean such as have not been successful yet to retain the Spirit of God. Solomon wrote that no one can retain the spirit; he meant the spirit of man, for the scriptures do not clash one against the other, for they are inspired of God, or as Paul testified, "All scripture was given by inspiration of God." God does not change and he cannot err, for he is pure, holy and perfect. His law is perfect, his law is the gospel of Christ, all are commanded to come and obey it, and in this perfect law is this commandment, "Be ye perfect," or as worded in the revelation, sec. 95, par. 3. I quote from new edition.

"I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word

which proceedeth forth out of the mouth of God."

Then follows in the same paragraph the promise that all will realize who will so use their privilege to grow in faith, virtue and knowledge; to abide in the doctrine of Christ that the power of the Holy Spirit may abide with them to enable them to keep this chief of commands. Why the chief? Because the one that is enabled to keep it will keep the whole law, or live without sin. What is the promise? "For he will give unto the faithful, line upon line, precept upon precept." Then if we do not receive for ourselves the reason is we are not faithful.

Those who observe close the command of Christ, "Search the scriptures," have probably noticed a passage in the Book of Mormon like the following, "To none other shall the ends of the law be answered but to them of a broken heart and a contrite spirit." This seems to agree with the well known passage in the Doctrine and Covenants, "He who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory," and also does it agree with some sayings of Christ as recorded by Matthew and John. "Whosoever * * * shall break one of the least of these commandments, and shall teach men so, * * * shall be called least in the kingdom of heaven." "Except your righteousness shall exceed the righteousness of the Scribes and the Pharisees, ye shall in no case enter into the kingdom." "Except you are born of the water and the Spirit, ye cannot see the kingdom."

Glory, there is joy unspeakable and full of glory which passeth knowledge, that we have the privilege to enjoy while we learn and feel the goodness of God manifested in the plan of salvation revealed in the gospel of Christ. It is our privilege to gain celestial glory if we are able to live for the same by abiding the celestial law, or in other words, not offend

in one point, or abide in the doctrine of Christ. But if we set our minds that we will not try to live for the highest glory, but will be content if we can be able to keep the faith and endure to the end, do some good to salvation in the least; my testimony to the saints of God is, that they who let the high glory go and not try to live

for it to the end of life will be overcome by the adversary and lose all. And I believe I was thus impressed to testify by the Spirit of Truth which comes from God. If we are not able, after doing all we can, to abide the celestial, then we will not be condemned, but will have a chance in another if we endure.

True Latter Day Saints' Herald.

PLANO, KENDALL CO., ILL., NOVEMBER 1, 1872.

JOSEPH SMITH,

EDITOR.

A WAY FROM HOME.

THE world is sometimes best seen away from home; and he is a happy man away from home who knows that if he must go home he may do so without fear.

The occurrence of the Semi-Annual Conference usually calls a number of the elders away from home, which call is obeyed, to attend the meetings and—to see the world—or so much of it as may be seen at a casual glance to either side of the way there and away.

We, as one of the elders of Israel, went up to the Conference; and at the risk of losing another subscriber to the HERALD, we shall tell the HERALD readers something about it.*

It is an age of close calculation in the time of one's travelling; and, not to be behind the age, we *calculated*, and so left home on the morning of the 10th of September; and, not to lose the daylight while passing through it, took "Baldwin's Ancient America," to read by the way. We slept one night "on the road," and arrived safely at Council Bluffs on the morning of the 11th, one day before the day of the convening of Conference.

We found that there had been a constant succession of rainy days, nearly all of the month, and we certify that it was raining on the day of our arrival at Council Bluffs; but we heard that the "Mormon Conference was to be held at Parks' Mills on the 12th, and the rain would surely stop then." We waited to see whether it was a true prediction. It rained heavily on the 11th as late as four o'clock in the afternoon.

We found Elder Joseph C. Clapp at Br. Calvin Beebe's, and although we

* Our "History of a Short Month" was the occasion for a subscriber to stop his HERALD.

had never seen him before we knew him at sight, called him by name, and was pleased to find him genial, and friendly as a companion and co-laborer. We spent the day in getting rested and ready for the Conference.

At noon on Wednesday, the 11th, there were but few of the saints upon the camp ground, owing to the rain, heavy roads, and the prospect for a continuation of the stormy weather; besides this, the day was set so early in the month, that owing to the rather late season, many were busy with their hay crop; the saints in the west usually using the wild grasses incidental to the country for their winter's fodder supply.

Conference session was called at 11 A.M., and an adjournment had until the afternoon, when the real Conference business began. The minutes tell what was officially done; but the half of the good enjoyed does not, and can not appear in the minutes. The sayings and doings of such a crowd of saints, scattered over such a space of ground, in groups of from two to twenty in a family party, can never be all written for those not there to enjoy; the only way for any one to get the full benefit is to go there, see, hear and enjoy for ones own self.

We did think that we would tell who we saw at Conference; but there were so many new faces to be seen, and so many that we have seen at each fall meeting, that we have not space to spare to enumerate them; suffice it to write that from Missouri's rich field's; from Kansas' fertile plains; from Nebraska's breezy prairies; from everywhere, almost,—the hosts of Israel's returning children, believing, rejoicing, glad-hearted and earnest; came to swell the chorus in the hymn of praise, and shout "Amen, so let it be," to the laws which their God gave them; and to consult together concerning the welfare of Zion.

We are not permitted to get away from care and anxiety often, and so when we do get away from the duties of the Herald Office, we try to make the most of the recreation offered. The brethren at Council Bluffs, to aid us asked us to preach, and on the nights of the 11th and 12th we spoke in the Saints' Chapel in the city, the attendance being fair both nights. On Friday night we preached on the Conference ground to the saints, to the number of many hundreds. Of the discourse we have nothing to write, except that we would for the sake of the saints that it had been better. On Sunday afternoon, as the minutes will show, we had the pleasure of sustaining the able effort of Br. Riley W. Briggs; and in the evening, we spoke again in the city.

Conference adjourned Sunday night, and for the unanimity and hearty assimilation of thought and feeling that a people should be actuated by, there has seldom been a better; some thought none so good, in the west.

Our resting spell did not cease when Conference adjourned; for we spoke again in the Saints' Chapel on Tuesday night, followed by Br. J. C. Clapp on the Wednesday evening.

On Thursday Br. Clapp and ourself went to Bartlett on the Hannibal, St. Joseph and Council Bluffs R. R., where we spoke again. Before leaving Bartlett, accompanied by Br. Clapp, we visited Br. D. B. Harrington, one of the early missionaries to Utah, as the readers of the HERALD no doubt remember. At Br. Harrington's we found Br. Riley Briggs enjoying the ague; never having had it before, he was philosophizing upon it, "just to see what it will do." We presume that by this time he is quite satisfied as to "what it will do." The whole Western Country has been visited with this bile-provoking scourge. The only one we saw that we did not pity was a big fellow too lazy to shake, too cool for the fever, contented to be "just a little chilly, that's all." From Bartlett Brn. E. B. Webb and Wm. Leeka conveyed us,—Br. R. Briggs, Br. J. C. Clapp and "ye Editor,"—to Plum Hollow, where on the evening of Friday the 20th, we spoke in the Ross school-house, the saints and their neighbors turning out well to hear. Br. Clapp spoke at the same place on the night of the 21st.

Br. John Leeka gave us hospitable reception and kindly entertainment while at this place. We here met Br. Roberts, of the Plum Hollow branch, for the first time, and were pleased to take him by the hand.

On the morning of the 22d we met the saints at the school house near Father Gaylord's, and again preached the things of the kingdom. Br. Wm. Leeka took Br. Clapp and ourself from here to Manti, a rough and long ride, just in time for the evening meeting, when we rehearsed the portion of the "wondrous story of the cross" that was presented to us. At Manti we spoke again on Monday night, the 23rd; and on the morning of the 24th, accompanied by Br. Wm. Redfield, senior, and Br. Leadingham, we pushed for Farm Creek. Met Br. Daniel Hougas, president of the branch at Farm Creek at Emerson, a new town on the B. & M. R. R., and arrived at the school house where the saints meet, only to speak once more in favor of "the Way, the Resurrection, and the Life." Held two meetings here on the 25th, Br. Clapp speaking in the morning and ourself at night. The saints here have been tried, but trust for the good work to go on.

We had the pleasure of riding home with Br. George Erwin, one of the former Boone Co., Ill., saints, now located a few miles from Emerson, staid all night, went next morning to the railway station, parted with Brn. Redfield and Leadingham, took train for Leon, thence to Lamon.

We had an hour at Chariton waiting for the train, and going up from the depot to the town, we met a man with the frost of sixty winters on his head, but the sparkle of twenty in his eyes. He saw that we were dressed in dark clothes and said, "Do you wish to find the church? That is the principle place of attraction, at present."

We asked him, "What's going on at the church?" He replied that the Methodists Elders' Conference was being held there.

We told him that we were preachers, but not of that sort.

He went on his way laughing and saying, "It is to be hoped that you are of a better kind."

We sauntered by the church, but did not stop, not having the time to spend.

We arrived at Leon at dark, found Br. E. Banta waiting at the depot for us. We had supper and rode seventeen miles to the house of Br. Wm. Hopkins, late of California, where we waked the family, who gave us kindly welcome.

Here for the first time, since leaving home, we had comparative rest, we say comparative rest, for on Friday we rode over to Eagleville, fifteen miles, and back, with Brn. Rogers, Banta and Hopkins. "Jacob digged a well," and these brethren are going to emulate him by digging a half a dozen or more. They do not exactly dig them by steam, but they do bore them.

It may not interest all the readers of the HERALD to read how the editor spent his time while away from the office; but as the brethren sometimes urge him to slack up and run out somewhere to rest; we did not see but what it might be of benefit to some to just tell them how we rested and what came of it.

Saturday the 28th, it was almost rainy, but as some of us kept the house, read, wrote, slept and talked, the day wore on to a close as all other days have done before. Visited Br. Charles H. Jones, president of the Lamoni branch, formerly of Marengo, Illinois; and although Br. Jones was sick of the ague, there was enough of the old fire and energy about him to tell us good news, "how the gospel wins its way." By letter from the husband of Sr. Bissel, of Marengo, Illinois, Br. Jones had learned that Marion B. Graybill, the Jewish prophet of the Marengo church, had started for Puget's Sound, his way thither being paid by the town of Riley whence he went. May a better state of mind on spiritual things be his than he has had for some time past; and may those who he has been instrumental in turning away from the church return, is the wish of all.

While at Lamoni, it was our privilege to pass over and around the land purchased, and being improved by our brethren of the First United Order of Enoch. We were quite forcibly impressed with the change wrought by the energies of these men in one year. They now have a little over three thousand acres of most excellent land lying in a body some twelve hundred acres of which is broke. They have fenced some and are building some four houses this fall; and so far as now appears they will be successful in establishing an agricultural community there commensurate with the amount of their capital stock. It should not be expected of them that with the small amount of means placed at their disposal they should build extensive factories, mills and workshops; and give farms and machinery to all who might want or need, and do it all at once. We think it very inconsiderate and inconsistent for men to

anticipate that other men, like themselves, only full of energy, should create money, build houses, stock farms and furnish village lots, pay city wages for all kinds of work, and employ all sorts of mechanics and laborers upon demand; because they are Latter Day Saints and are ostensibly working for the good of the church.

The capital stock of this First United Order of Enoch, after more than a year's presentation of the matter to the church, barely reached the meagre sum of forty-four thousand dollars. The State of Illinois will spend about three million dollars in building a state house. The County of Macoupin, in the State of Illinois, has already erected a court house costing nearly two millions; more than forty times as great a sum as the Order has so far had, with which to do all that is expected of them. And there have been men who have gone to the business men of the Order anticipating homes made to their hands, without effort upon their part, for which they were not to pay unless quite fortunate, and not at all unless they should ultimately choose; and because that wiser counsels have prevailed and those men to whom they made application would not do as they supposed they ought to do, these applicants have gone away in anger and have tried to throw distrust and discredit on the movement. Lazy men, idle men, thriftless men, shiftless men, vicious men, may just as well steer clear of the Order of Enoch; for that Order has no use for such and will not give place to them. The earnest and striving they will help to the extent of the ability of the Order; but themselves must be the judges of that ability.

Those stockholders who live at distances from the place where this movement is trying to carry out the programme proposed, will perhaps be pleased to learn that so much has been done.

There are about a dozen dwelling houses on the land belonging to the Order, including the four now being erected, good wells of water are easily obtained by digging; timber for fuel is accessible; and stone for foundations, or building, within reach; good clay for bricks is found almost anywhere, and abundance of stone for lime.

The country is rolling but not rough. Land at present is cheap, and good titles can be procured. There is already a branch of some forty members; and prospects are good for more, both by immigration and by conversion. The preaching of the word being well received. Br. Charles, or Charlie Jones, as he is familiarly called, and Br. George Braby, are local preachers and live ones too. Brethren E. Robinson, A. W. Moffet and Zenos H. Gurley, living fifteen miles east from Lamoni, are also doing what they can; and now and then a passing elder gives them a call. Some of the citizens are uniting from time to time and many are losing their prejudices; and there is no reason why great good shall not be done to the country there and to the saints moving in there, by a vigorous prosecution of the ministry. We advise the brethren there, that

if there come any among them who will not abide the law of the land, and the observance of good christian society, they withdraw the hand of fellowship from them and deliver them up to the officers of the law of the land; and to do this irrespective of his *name, prestige, official standing or power*; let every member of the church *feel* that a standing in the church in the borders of Zion depends upon good conduct in Christ.

We think that those wishing to make homes—mind, permanent, good homes—will do well to go into the regions round about, buy them lands, make their homes, live uprightly, preach the gospel, convert their neighbors, become *pure in heart* and make Zion.

If any want to go into Missouri it is only about two miles from Br. Hopkins' into that State.

On Sunday, the 29th, we preached in the morning at the Allen school house, close on the road from Leon to Lamoni; the house was small, but then it was full, and the people seemed to be pleased with the meeting. In the afternoon we spoke in the Baker, (we think that is the name), school house, and excited the attention of the Rev. Cyrus Smith, Baptist, from Afton. He attended to us in the evening meeting; but, like some other generals, we left a soldier in the breach, (Br. J. C. Clapp), and came away. Rev. Smith reviewed our afternoon discourse in a very kindly manner, so Br. Clapp informed us; but so managed it that Br. Clapp challenged him. They met the subsequent night, but Rev. Smith failed to redeem his gage of battle; he would not discuss the issues made.

I left Br. Joseph Clapp to fill his appointments, he having the field there before going into Keokuk; arrived at Keokuk, Iowa, Tuesday morning, October 1st, spoke there that night. Spoke at Montrose Wednesday and Thursday nights following. The saints have good houses to worship in both at Keokuk and Montrose, quite creditable to their enterprise and love for the work. The houses are neither large nor costly, but are neat and pleasant.

We staid one night with our mother, Mrs. Bidamon, at Nauvoo, and on the morning of the 5th of October, started for home, where we arrived in time for supper the same day, having been absent from home twenty-five days; visiting the churches at Council Bluffs, Bartlett, Plum Hollow, Manti, Farm Creek, Lamoni, Keokuk and Montrose, Iowa; and preaching eighteen discourses. If we did any good may God be thanked; we desired to do no harm. What we saw of the *world* we will need to write of some other time.

NEWS from Br. Duncan Campbell, announcing the successful close of the Kent and Elgin district conference. Br. James Mathers, of Batavia, Illinois, had arrived at Louisville, and with a co-laborer was on his way to Quebec, to fill anticipated calls for labor. May the Master watch over and bless them.

The Canada Mission now extends from ocean to ocean, including the Provinces of Ontario and Quebec, and the territories lying north and north west. 'Tis a wide field, but it must be cultivated some time.

BR. JOHN LAKE writing from Vincennes, Lee County, Iowa, October 10th, 1872, says: "I have just returned from Peakville, Mo., where I preached the word to a large and attentive congregation. When I was coming away the committee of a large church in town came to me and said: 'You can have the use of the church at any time you wish it.' They wanted to hear more of the doctrine I taught. I shall, if the Lord permit, return to that place again."

BR. JOSEPH ROBINSON, writing from the Creek Nation, says that an elder will be welcomed there. Why cannot some of those elders, anxious to preach, way down in Southern Kansas, go there. It would give a far better field for preaching than a council meeting at home. Texas also wants labor. No one as yet cares to go into that field and New Mexico.

BR. WILLIAM W. BLAIR started on the 10th or 11th of October for Princeville, Peoria Co., and Millersburg, Mercer Co., Illinois; and Independence, Mo., by the way of Decatur Co., Iowa. He goes to preach the word.

BR. JOSEPH C. CLAPP writes from Sedgwick, Decatur Co., Iowa, that he will soon deliver a course of lectures at Leon, the county seat. He is preaching at Davis City, and in the school house near to Br. Hopkins.

NEWS from Br. Mark H. Forscutt to the 26th September. He was then in London. Does not write of the success or the disasters of the mission.

BR. E. C. BRIGGS started for his Michigan field on the second week of October, recovered from his attack of the ague.

BR. J. H. HANSEN writes from Wilmington, Illinois, that he has good meetings and fair liberty.

Correspondence.

GENEVA, Switzerland,
Sept. 12th, 1872.

Br. Joseph Smith:

I was at the rendezvous in New York, but the brethren not being there, I started the fourth of July upon the vessel, *City of Limerick*, which sailed the sixth. I was in Liverpool the twentieth. Our Father's hand was over me, and I was not troubled by sickness, I praise his holy name; I saw many sick.

The cry upon the steamship was "We have a Mormon with us." I had to explain our claims, and that we had no connection with the Salt Lake people,—only in trying to lead them back into the right paths, and pointing out their errors. Then the feeling of the passengers and sailors became more supportable; but I had to explain unto them our claim, and the right gospel. I gave up my tract, that they could see for themselves. They read the Book of Mormon, also the Doctrine and Covenants, and found in general that it was a good pastime. Some felt the desire to procure the Book

Mormon, and others said "I had not to be ashamed to teach the faith of our church," and good may be done unto them. Perhaps the seed will grow in some soil, I hope so. In leaving Liverpool all wished me good luck, even those who were most opposed at first.

I had a conversation with a clergyman, a Lutheran, going to see his relatives in Denmark, coming from San Francisco. He said he had preached in Utah and in Omaha. His belief is that all prophecy of the Old Testament are fulfilled in the New, and that we get enough of the word of God in the Bible,—we need no more. I opened the Bible then, and wished to show him the contrary; but he could not bear the text,—he ran away. We still shook hands in leaving Liverpool. He will be back in America next winter.

A young Danish man had also some pamphlets of Miles Grant's (soul-sleeper) doctrine, and I try upon the deck to reason on this subject, before forty or fifty passengers, and show unto them that it was not reasonable according to the gospel to teach such error.

The only answer was that Miles Grant was a good speaker, and a smart man.

"O yes," I said, "it must be so, because to sustain errors it was necessary to be smart, but not so much to preach the truth."

Another came forth, this one then he is a real Roman Catholic; he was not satisfied that I said Jesus Christ had only pointed out one way of salvation, and the true church was the one established in America, April 6th, 1830. This did not please him, because what should then be done with Pio Nono, successor of St. Peter; and of father Hyacinthe, who is about to marry with an American lady; and what about two hundred Catholic priests in France, who are decided to follow his footsteps. He asked me if I would answer some questions before all the passengers.

I said "yes; and before even the captain and the officers of the steam-ship."

I answered his questions to the satisfac-

tion of the crowd, and then I put some questions of my own to him.

It had been well in the commencement, but it became too hard for him, and he said "he will have no more to do with me on the subject," and the people's cry was, "He is beaten." This ended the discussion.

I landed in Switzerland the 24th July, and my first business was to see the old Mormons; but those who left the Brigham church are very cold, and said that they had been so much deceived by his elders that I felt immediately I could this time only sow the seed. I tried to collect them together, but none of them came,—only some strangers came.

I was well received by my parents and brother-in-law, nephew and nieces, who are honest of this world, but it is no use to speak religion with them now. Those who claim to be Christians never pray at their meals, neither in family, and the Sunday is for business a great deal.

I wrote to Br. Ursenbach, to Lausanne. He came here and staid two days. It was real happiness that I enjoyed to see the good brother in the faith. He gave me one hundred francs* for the cause of Christ. It came in a good season, because I had to face my expenses. The people here are building and marrying so much, that it is madness. Religion it is disputed. If God's mercy is not manifest very few will be saved. No church open to ministers except of their own; a hall is very dear, and it would be necessary to be taken fully at my own expense; but I hope a door may be open by and by.

I feel to start in Italy soon, and sow the seed as much possible, by God's help. I thank him for the good testimony I have; but the people do not receive my testimony. Pray for me and Br. Frederic Ursenbach, who lost his wife, but he says in the hope of a glorious resurrection.

Br. Ursenbach had a little tract of his own against polygamy, that has done some

* About twenty dollars.

good. He cannot preach, but is traveling much of the time, and when he can scatter some seed he uses his influence. I translated the little tract, *The Gospel*, and scatter it round about, till I may be able to have another more explanatory. Remember me in your prayer.

Your brother in Christ Jesus,
J. AVONDET.

FALL RIVER, Mass.,
Oct. 7th, 1872.

Br. Joseph:

There is quite a lively interest in the work here at present. There was one baptized last Sabbath, and there is another to be baptized next Sunday and others are investigating.

Your Brother in Christ.
JOHN SMITH.

LOUISVILLE, Ontario,
Sept. 28th, 1872.

Dear Herald:

Br. J. S. Snively and myself departed on a mission to Quebec on the 19th of June. Our journey downward was very pleasant especially from Hamilton to Montreal. At the former place we went on board the steamer *Corinthian* which left the dock at nine A.M., reaching Toronto about noon.

After a two hours' stay there we proceeded onward passing through the beautiful scenery of the "Thousand Isles" and feasting our eyes thereupon. In most instances the islands are formed of rocks, jutting high out of the water, and covered with stunted evergreens. The islands are so numerous and closely studded together that at a distance it would seem almost impossible for the steamer to wind its way amongst them; but on being approached they divide and part asunder as if by magic.

After passing the "Thousand Islands" the next source of enjoyment was the descent of the rapids in the St. Lawrence. The water rushing over some of them at

the rate of twenty miles an hour and carrying the steamer along with it without the aid of steam, produced quite an excitement among the passengers, especially in those cases in which the waters boiled and roared and surged over the rocks as if they were mad. At Coteau de Lac we exchanged the *Corinthian* for a boat of lighter draft called the *Banshee*. In this we descended the La Chine rapids, the wildest of all, and we could but hold our breath as the boat was apparently plunging on sudden and sure destruction, on account of the numerous rocks that protruded their rugged heads above the foaming billows; but a skilful Indian pilot of twenty years' experience proved equal to the emergency, and we safely passed the rocks to pursue the even tenor of our way over the calm still waters beyond.

At Montreal we failed to make connection with the train going to St. Remi, and consequently were detained in the city until Monday, it being Saturday night when we arrived there. On Sabbath we visited several of the churches, among others the French Cathedral and the Church of the Gesu, and were astonished to witness the idolatry practised by the devotees of the "Old Mother." The sacredness of the day did not prevent great preparations from going on in the Cathedral for the celebration of the anniversary of "St. Jean de Baptiste," the national day of the French, which fell on Monday, for busy hands were engaged in decorating every pillar and post within and without the Cathedral with green Maple twigs. On Monday before our departure we witnessed a great procession formed in honor of him who cried in the wilderness "Prepare ye the way of the Lord, make his paths straight," manifesting the wonderful inconsistency of honoring his memory with a grand show of flags and banners, while his doctrines were utterly discarded. Following in the rear of the vast procession, composed of several thousand persons, was a carriage of costly material and workmanship, drawn by a

span of beautiful horses. In the carriage stood a child holding a banner on which were inscribed the words "St. Jean de Baptiste" The head, arms and legs of the child were entirely bare, while round his middle was wound what appeared to be a sheepskin, secured by a leather strap, intended to represent the raiment of camels hair and leathern girdle. As the carriage passed along, the throng which lined either side of the street bowed towards its occupant with the greatest reverence. While we gazed at this strange scene Br. Snively with characteristic humor remarked that "Poor John must have been of slow growth, if he grew no larger than the specimen of humanity before us, in eighteen hundred years."

Leaving "St Jean" in the care of the idolatrous multitude, we hastened to the train, which was to convey us to our destination, and at the proper time we arrived at St. Remi. From thence we went by stage to Beech Ridge, after quitting which, a walk of a little over a mile brought us to the house of Mr. Thomas Mathers, who kindly received and hospitably entertained us for the night.

The following morning we visited two sisters who had been baptized by Br. James Mathers last fall, and the manner of our reception was as warm as the most sanguine saint could wish, entirely relieving us of the necessity of asking them whether they had denied the faith or not. We then went to seek a preaching place. We asked for a school-house, but the trustees desired a night to consider, and in the morning informed us they deemed it prudent not to let us have the school-house. Mr. Mathers then offered us the use of his house for preaching, but after holding two meetings it became apparent we could do nothing there. We then obtained leave to preach in a school-house near St. Remi, but the people were either so prejudiced or so indifferent in religious matters that they would not come out, and we were obliged to abandon that place also.

At this juncture a family named Nichols, having heard of us and having been desirous for a long time to hear the gospel in its purity, sent us an invitation to visit them, which we accepted. We found the family a large one; they gathered around us quite a congregation of themselves; we began to teach the principles of eternal truth; we enjoyed the greatest liberty in so doing; they invited us to share their hospitality for the night, and the next evening we preached to them in their own house. They became very much interested in our doctrine, and being satisfied of its truth on hearing a series of discourses, fourteen of them were baptized in the name of the Lord Jesus. We baptized one of another family; these, with the two sisters baptized last fall, we organized into a branch to be known as the Norton Creek branch. We ordained one of their members a priest and another teacher, and as we failed to obtain any further openings to preach we commended our brethren and sisters to the care of the Master and returned home, where we arrived safe and well July 31st.

While in Quebec our lodgings were twice surrounded by a mob, which manifested its proximity by blowing horns and besieging the house with stones,—several of the latter passing through the door barely missed our heads; but the power of the Almighty was exercised in our behalf, and we escaped unhurt. On one occasion we attended a meeting of the Kirk of Scotland. After the preacher pronounced the benediction, Bro. Snively stepped up to the platform and asked the Rev. gentleman's permission to speak a few moments to the congregation; but he was met with the polite reply, "No, you're a wolf." This with other epithets equally disgraceful, were showered upon him with all the rapidity, the volubility of the dignified clergyman permitted, and he was not even allowed to ask the congregation if any of them were desirous of hearing our doctrine. Since our return we have visited the Zone and Botany branches, and baptized five into the latter. Yours in the gospel.

DUNCAN CAMPBELL.

Conferences.

Semi-Annual Conference.

Minutes of the Semi-Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Parks' Mills, Iowa, Sept. 12th to 15th. 1872.

President Joseph Smith called the assembly to order.

On motion Elders D. H. Bays and R. M. Elvin were appointed secretaries.

Opened by singing 718th hymn. The Almighty was invoked for his blessings upon the conference by the president.

The following brethren were appointed as police force: Hugh Lytle, superintendent, Dan. Hougas, Washington Bays, J. R. Badham, Dan. Shearer, John Condit, B. J. Wicks and Alma Newberry.

Sung 55th hymn.

On motion, adjourned till 2 P.M. Benediction by the president.

AFTERNOON SESSION.

Met pursuant to adjournment, and opened by singing 721st hymn. Prayer by Elder Joseph C. Clapp. Sung 19th hymn.

The president stated that it was expected to hear reports of districts and missions, to sustain our officers, also to send missionaries to help spread the gospel if practicable. Much instruction of value and worth was presented in that urbane manner that inspires the saints to renewed efforts of sustaining and proclaiming the words of salvation.

DISTRICT REPORTS.

Gallands Grove, by Elder Thomas Dobson, 364 membership, in middling good condition, the elders are doing well, but neglect to report. more calls for preaching than can be filled.

Northern Illinois, per letter of Henry A. Stebbins, presiding elder, as follows: there are 12 branches in this district, and their total aggregate of members is 520, including the following 87 officials, namely. 1 of first presidency, 2 apostles, 1 presiding bishop, 9 high priests, 7 of the quorum of seventy, 49 elders, 10 priests, 10 teachers, 7 deacons. During the six months since the report to the Annual Conference of 1872 there have been added by baptism 15, by letter 6, making an increase of 21. 17 have removed by letter, 4 have died, 3 have been expelled, making a decrease of 24. The condition of the majority of the branches and of the district is fair and the prospect is for better, as the measures

being taken, and the general feeling show that the time is coming nearer when sin and indifference will not pass so unnoticed, and when they who desire to live as saints must be more actively engaged. Some are becoming awake to the fact that if they would not be counted with the slothful and the evil-doers they must show the line of separation.

South West Missouri and South East Kansas, 6 branches, including 1 seventy, 26 elders, 7 priests, 7 teachers, 6 deacons and 182 lay members, total membership 229. B. V. SPRINGER, *Presiding Elder*.

An accompanying letter was read, placing himself at the disposal of the conference. A letter from D. S. Mills, recommending Br. David Philips, for a mission to Wales, was read.

Pottawattamie district, reported by Br. C. G. McIntosh, the district is not in so good condition as I would like to see it, still it might be worse, the aggregation of membership is 380. There have been 5 additions by baptism and some by letter.

Br. Joseph C. Clapp, of Los Angeles, Cal., gave a very interesting report, preached the word, held one discussion, baptized some, was at the disposal of the conference.

The following report read, and on motion accepted and ordered spread on the record:

Financial report of the Publishing House of the Church of Jesus Christ of Latter Day Saints from November 1st to June 17th, 1872.

RECEIPTS.

Cash on hand November 1st, 1871.....	\$12.50
From subscription for <i>Herald, Hope</i> , free subscriptions, sales of books, tracts &c., donations to Hope Roll of Honor, and "Press Fund," and from job work.....	5,904.56
	<hr/>
	\$5,917.15

EXPENDITURES.

For wages of all engaged in the office.....	3,546.25
Printing paper and stationery.....	1,045.07
Book binding.....	271.87
Type, &c., &c.....	86.39
Books for sale.....	44.10
Poor of Plano, charged to I. L. Rogers' ac..	27.75
Missionary purposes.....	40.00
Store and fixtures.....	14.26
Postage stamps.....	241.66
Paid Steward & Henning on account.....	56.50
Paid R. Huntly.....	160.00
Paid sundries, including freight charges, drayage, expressage, royalty on mailing machine, daily paper, lumber for floor of basement, fuel, light, and expenses of the editor and foreman on business for the office, &c.....	214.98
Cash on hand June 17th, 1872.....	168.41
	<hr/>
	\$5,917.15

LIABILITIES.

Notes given for borrowed money.....	2,000.00
Due N. Kennedy for labor.....	228.35

Due R. Warnock for labor.....	51.38
Accounts payable, principally balances from New Translation Ledger.....	3,173.85
Due on rent, one year.....	325.00
	<hr/>
	\$5,678.58
ASSETS.	
Cash on hand June 17th, 1872....	168.41
Accounts receivable, some of which are of doubtful value.....	3,013.13
Footing of Inventory, taken June 14, 1872..	15,567.97
	<hr/>
	\$18,749.51

The President made honorable mention of the extent and the locality of the good that is being accomplished. Prayer meeting appointed for evening. Adjourned till early candle lighting. Closed by singing doxology; benediction by the President.

EVENING SESSION.

Met pursuant to adjournment, Br. Thos. Dobson in the chair, meeting opened in the usual form; the saints enjoyed a social season in which the good Spirit was present, the gifts were manifest. Adjourned to meet to-morrow at 10 A. M. Closed by singing; and a benediction by the chairman.

SECOND DAY, SEP. 13TH.

MORNING SESSION.

Opened by singing to the praise of God the 31st hymn; prayer offered by Elder J. Chatburn; sung 4th hymn. Minutes of 12th were read and approved. Portions of the minutes of the Annual Conference of 1872 were read.

Fremont District was reported by Elder Wm. Redfield. There are in the district 8 branches, with an aggregate membership of 283, including 4 high priests, 2 of the seventy, 29 elders, 10 priests, 10 teachers, 7 deacons, increase since last report 9, total membership 292, some little trouble, but the prospect is fair and promising.

Des Moines District, no report.

Southern Nebraska District, reported by Elder James Kemp, 5 branches, including 116 lay members, 3 deacons, 4 teachers, 6 priests, 14 elders, total membership 143. Baptized since last report 11, deaths 2, and expelled 7; one branch organized since last report, feeling not good, and needs something done, as there are no district officers.

North West Missouri District, by Elder A. J. Blodgett, 10 branches, 1 branch disorganized since last report and 2 branches organized, there is an aggregate of 281 members, including 1 high priest, 1 seventy, 43 elders, 13 priests, 8 teachers, 7 deacons and 208 lay members, error in last report, 10 officers and 10 members.

Increase for six months 62, some of the elders refuse to work in the ministry on account of the difficulty existing in the district, a better feeling is existing with them now and in the district, and a prospect of a great work being done. Some of the branches are not in a very good condition.

President Joseph Smith presented instructive remarks, and explained the cause of much of the troubles in the districts along the Missouri river.

A letter of Br. J. Ells read; and a statement was made by the president, that Brs. David H. Smith and A. D. Boren were laboring in Utah, and that Br. Alexander H. Smith was preparing to go to California.

Decatur District, by Elder A. W. Moffet, 3 branches, including one organized since April report, with an aggregate of 160 members, including 3 high priests, 3 seventys, 11 elders, 6 priests, 4 teachers, 2 deacons and 131 lay members. Since last report there is an increase by baptism of 14, and by letter 22; district in a prosperous condition.

On motion adjourned till 2 p. m. Closed by singing 615th hymn. Benediction by the President.

AFTERNOON SESSION.

Met pursuant to adjournment, opened by singing 720th hymn, prayer offered by Br. Wm. Redfield; sung 718th hymn.

Central Nebraska District, no report, but statement that the district was dissolved at its quarterly conference in August. There were 5 branches. After considerable discussion the following was adopted:

Resolved that the Eastern Nebraska District appoint a convention to ratify the action of the conference in dividing the Central Nebraska district into three districts.

In the matter of adverse claims of Nodaway and Decatur Districts, the following was duly adopted.

Resolved that Harrison county, Mo., be considered a part and parcel of the Decatur District.

Nauvoo and String Prairie District, no report.

Little Sioux District, by Elder J. C. Crabb, 9 branches, 320 members, 4 high priests, 1 bishop, 4 seventys, 46 elders, 10 priests, 7 teachers and 4 deacons.

Elder Nicholas Stamm reported his labors at Pella and elsewhere in Iowa. The Spirit had given strength, he was at the disposal of this conference.

On motion the conference adjourned till

candle light, and Br. Joseph Smith was requested to preach. Closed by singing a doxology. Benediction by the President.

EVENING SESSION.

Met pursuant to adjournment. Opened by singing 58th hymn. Prayer offered by Elder Z. Martin. Sung 1084th hymn.

Preaching by President Joseph Smith, subject, Practical instruction to the saints; and what the gospel is expected to do and what it will accomplish.

On motion adjourned to meet to-morrow at 9:30 A. M. Closed by singing the doxology. Benediction by the president.

THIRD DAY, SEPT. 14TH.

MORNING SESSION.

Met pursuant to adjournment. The congregation sang 981st hymn. Prayer was offered by Elder J. M. Putney. Sang 1025th hymn. It was then, upon motion, Resolved that the conference entertain the proposition to consider the propriety of adopting articles of association and incorporation. The articles of association were then read.

On motion of Br. H. J. Hudson, it was Resolved that the conference do now proceed to consider the articles—article by article.

The preamble was then read; and on motion of Brn. E. Robinson and E. B. Gaylord, it was adopted.

Article 1, section 2, read, and, on motion of Brn. H. J. Hudson and A. J. Blodgett, senior, was adopted.

Section 3, read, and on motion of Brn. E. Banta and A. J. Fields, was adopted.

Section 4, read, and on motion of Brn. Z. S. Martin and Thos. Dobson, was adopted.

Section 5, read, and on motion of Brn. F. Hanson and A. J. Fields, was adopted.

Section 6, read, and on motion of Brn. A. J. Blodgett and J. Broadbent, was adopted.

Section 7, read, and on motion of Brn. E. Banta and J. Kemp, was adopted.

Section 8 was read. After considerable discussion, on motion of Brn. H. Palmer and J. Kemp, it was adopted.

Section 9 was read, and after discussion, on motion of Brn. J. R. Badham and S. S. Wilcox, it was adopted.

Section 10 was read, and on motion of Brn. E. Banta and W. W. Wood, it was adopted.

Section 11 was read, and on motion of Brn. F. Hanson and H. J. Hudson, was adopted.

Section 12 was read, and on motion of

Brn. E. Banta and A. J. Fields, was adopted.

Section 13 was read, and on motion of Brn. W. T. Bozarth and J. Broadbent, was adopted.

Section 14 was read, and on motion of Brn. F. Hanson and R. McKinzie, was adopted.

Section 15 was read, and on motion of Brn. A. J. Blodgett and R. M. Elvin, was adopted.

Section 16 was read, and on motion of Brn. Joseph C. Clapp and E. B. Gaylord, was adopted.

Section 17 was read, and on motion of Brn. H. J. Hudson and A. J. Fields, was adopted.

Section 18 was read, and, after being amended, on motion of Brn. J. C. Clapp and J. R. Badham, was adopted.

Section 19 was read, and on motion of Brn. J. R. Badham and A. J. Blodgett, was adopted.

Section 20 was read, and, after amendment, on motion of Brn. F. Hansen and G. Hatt, was adopted.

Section 21 was read, amended; and on motion of Brn. A. W. Moffit and A. J. Fields, was adopted.

Section 22 was read, and on motion of Brn. H. Palmer, and A. J. Fields, was adopted.

Section 23 was read, and on motion of Brn. F. Hansen and I. L. Bear, was adopted.

On motion of R. M. Elvin and H. J. Hudson, it was then Resolved that we adopt the articles as read, amended, and adopted, section by section as a whole, which was carried unanimously.

Adjourned to meet at 2 P. M. Closed by singing 939th hymn. Benediction by the the President.

AFTERNOON SESSION.

Met pursuant to adjournment. Congregation engaged in singing 165th hymn. Prayer by the President.

An appeal from the action of the Southern Nebraska District signed by John Mathers; Sarah Mathers and David Mathers was presented, and on motion of James Kemp and James Thomsen, that a committee be appointed to adjust matters in Nebraska City, the chair, on motion of Brn. E. Banta and E. B. Gaylord, appointed the following elders as said committee: S. W. Condit, Wm. Redfield, and D. B. Harrington.

A letter from Elder C. W. Lange reporting his labor in Wisconsin was read by the President.

On motion of James Kemp and James Thomsen, the Southern Nebraska District was united with the Fremont District, subject to the approval of both districts.

Resolved that we sustain Br. M. H. Forscutt as president of the European mission, and the brethren laboring in connection with him.

Resolved that we sustain the brethren laboring in the Utah mission.

Brethren laboring in the Southern mission were sustained.

Brethren of the Canada mission were sustained.

Brethren of the Michigan District sustained.

On motion, Br. Joseph C. Clapp was requested to labor in Western Iowa for a season, and then to go on to Kentucky.

On motion, Br. Nicholas Stamm was continued on his mission to Pella, Iowa.

On motion of Brs. E. C. Brand and A. J. Fields, Br. I. L. Bear was sent to Germany and Switzerland, to report to Br. M. H. Forscutt in England.

Bishop I. L. Rogers appointed the following as the "Board of Publication," Joseph Smith, E. Banta, John Scott, and David Dancer.

On motion, Bishop I. L. Rogers was added, and such motion was approved.

Resolved that when this conference adjourns, it does so to meet at Plano, Ills., April 6th, 1873.

A letter from Br. W. W. Blair was read, stating the necessity of building a house of worship in Salt Lake City. A letter from Br. J. Ells, on the same subject was also read.

On motion of Brn. H. J. Hudson and E. C. Brand, it was

Resolved that a Utah Chapel Fund be established, and that contributions be solicited thereto, and that the erection of a suitable building be authorized, said building to be erected as soon as practicable.

Resolved that the church recognize in the death of Br. Wm. Marks, senior, a serious loss to the quorum to which he belonged, and that the prayers of the entire church be earnestly requested that his successor be early appointed.

On motion, Br. Jason W. Briggs was sustained as President of the Quorum of Twelve.

On motion, Br. W. W. Blair was sustained as a member of the Quorum of Twelve.

On motion, Br. E. C. Briggs was sustained as a member of the quorum of Twelve.

On motion, Br. J. Ells was sustained as a member of the Quorum of Twelve.

On motion, Br. S. Powers was sustained as a member of the Quorum of Twelve.

On motion, Br. I. Sheen was sustained as President of the High Priests' Quorum and as Church Recorder.

On motion Br. Joseph Parsons was sustained as Counselor to Br. I. Sheen.

On motion, Br. A. Wilsey was sustained as President of the Quorum of Seventys.

On motion, Br. E. Banta was sustained as President of the First Quorum of Elders.

On motion, Br. John S. Patterson was sustained as Counsellor to Br. E. Banta.

On motion, Br. David H. Smith was sustained as President of the Second Quorum of Elders.

On motion, Br. P. Cadwell was sustained as Counselor to Br. David H. Smith.

On motion, Br. I. L. Rogers was sustained as Presiding Bishop.

On motion, Br. Henry Goodcell, jr., was sustained as Church Secretary.

On motion Joseph Smith was sustained as President of the whole church.

On motion of Brn. E. Robinson and E. C. Brand, it was

Resolved that the presidents of branches be requested to take up collections immediately for the Utah Chapel Fund, and remit the same to Bishop I. L. Rogers, and continue to do so until a sufficient amount be obtained.

On motion, Brs. J. Ells and A. D. Boren, with three others whom they shall select, were appointed a building committee of the proposed Utah Chapel.

A petition was read from the North West Missouri District, requesting that Br. A. J. Blodgett should be appointed as their Bishop.

On motion, he was requested to act as bishop's agent till further arrangements are made.

Adjourned to meet at early candle light for prayer and testimony meeting, and Br. Wm. Redfield was requested to take charge of the meeting.

Closed by singing doxology. Benediction by the President.

EVENING SESSION.

Met pursuant to adjournment, Br. Wm. Redfield in the chair. Opened by singing 30th hymn. Prayer by the President. Sang 31st hymn. The saints enjoyed the freedom of testifying of the goodness of God, the gifts were manifested to the solace of the children of faith.

Adjourned to meet at 9:30 A. M. to-

morrow. Closed by singing the 898th hymn. Benediction by the President.

FOURTH DAY, SEPT. 15TH.

MORNING SESSION.

Met pursuant to adjournment, opened with prayer by Elder E. C. Brand.

On motion, a meeting of the church at Plano, Illinois, was ordered to be held the 7th day of October, 1872, for the purpose of ratifying the articles of incorporation, to be filed in Kendall county court of record.

On motion, a vote of thanks was extended to the police force.

On motion, a vote of thanks was extended to Mr. Parks for the use of camp grounds.

Eastern Kansas district reported by Elder Hugh Lytle, 6 branches, including 1 high priest, 16 elders, 3 priests, 3 teachers, 2 deacons and 80 lay members. Total numerical strength 105, some 12 or 15 scattering members. They are all in good standing.

Kewanee District reported by letter, 12 branches, 1 branch organized since last report; but little change since annual conference.

On motion, Br. J. H. Hansen was continued and sustained on his mission.

On motion, Br. C. G. Lanphear was sustained.

On motion, E. C. Brand was sustained in his mission under the presidency.

On motion, Br. Z. S. Martin was released from his mission.

The following requests were made of the conference:

That the spring conference adjourn its session to meet at Farm Creek, Mills Co., Iowa, the second Wednesday of September, 1873.

That the spring conference adjourn its session to meet at or near Council Bluffs, Pottawattamie Co., Iowa, the second Wednesday of September, 1873.

Sang 729th hymn. Preaching by Br. Alexander H. Smith from 2 Cor. 4: 3, followed by Br. Joseph C. Clapp. Adjourned to meet at 1:30 p. m. Closed by singing 1063d hymn. Benediction by the President.

AFTERNOON SESSION.

Met pursuant to adjournment. Opened by singing 443d hymn. Prayer by Elder E. Banta.

On motion, Robert Ross and Sarah Jane Ross were admitted on their original baptism into full fellowship of the church.

Minutes of sessions held on the 13th

and 14th were read, corrected and approved.

Sang 938th hymn. Preaching by Br. R. W. Briggs, followed by Br. Joseph Smith, subject, The eternal unchangeableness of the established laws of God.

On motion, adjourned to meet at early candle light for prayer meeting.

Closed by singing doxology. Benediction by the President.

EVENING SESSION.

Met pursuant to adjournment, Br. E. B. Gaylord was chosen chairman, *pro tem*. Opened by singing 1019th hymn. Prayer by R. M. Elvin. Eight that had been baptized during recess, were confirmed by Elders Wm. Redfield, E. Robinson and R. J. Anthony. Congregation engaged in singing to the praise of God 126th hymn. The saints exercised their privilege and the gifts were enjoyed. Several sick were administered to, and two children were blessed.

On motion, conference then adjourned.

Closed with benediction by Br. E. B. Gaylord.

JOSEPH SMITH, PRESIDENT.

DAVIS H. BAYS,

ROBERT M. ELVIN, } Secretaries.

Miscellaneous.

Kewanee District.

Notice is hereby given to the saints of the Kewanee district, that the Conference to convene at Kewanee, the first Saturday and Sunday in December, will convene as early as the first Friday in December at 10: 30 A.M., thus allowing Friday and Saturday for Conference business. We urge a representation from every Branch, that the spiritual condition of every Branch may be made known to the Conference.

We trust that each Presiding Elder of the several Branches will see that his Branch is properly represented, *without fail*, at the coming Conference.

H. C. BRONSON, *Pres. of Dis.*

Correction.

Br. Avondet informs me that he was at New York up to the 6th of July; but as he did not come to any of the saint's houses, and as we did not go to the Aster House to make enquiries till the 5th, and he left there on the 4th, neither Bro. Patterson

nor I saw him, and supposed he had not come. He desires this correction to be made which is cheerfully done.

MARK H. FORSCUTT.

London, Sep. 26, 1872.

Bishop's Quarterly Report.

Church of Jesus Christ in Account with Israel L. Rogers.

MISSIONARY FUND RECEIPTS.

1872.		Cr.	
July 29	Balance at last Report.....	\$642	89
" 30	From Sr. Jessie Hays, Texas	5	00
" 30	Wilkesport Branch, Ontario	8	25
" 30	Mason's Grove Branch, Iowa	26	00
Aug. 2	Sisters' Society of Fall River, Mass..	12	00
" 2	W. E. Cherry, Ill.	1	00
" 2	J. W. Mather, Ill.	1	00
" 2	Fred. G. Pitt, Ill.	0	75
" 7	Douglas Kirkwood, St. Louis, Mo....	20	00
" 7	Sr. Cross, St. Louis, Mo.	5	00
" 9	Sr. Jemima Peck, Iowa	2	00
" 15	Magnolia Branch, Iowa	2	00
" 15	Sr. Frost, Neb.	1	00
" 25	Fall River Branch, Mass.	2	25
" 31	W. H. Curwen, Plano, Ill.	10	00
" 31	Rock Creek Branch, Iowa	8	85
Sept. 7	Providencia Branch, R. I.	25	00
" 11	James Roberts, Iowa	1	00
" 11	James Davis, Iowa	1	00
" 12	J. W. Chatburn, Iowa	5	00
" 12	Union Grove Branch, Iowa	4	00
" 12	George Scott, Iowa	0	50
" 12	Joseph Ucau, Iowa	0	35
" 12	A. J. Field, Iowa	1	00
" 12	Lucinda Hartwell, Iowa	10	00
" 12	Salem Branch, Iowa	7	00
" 12	Zone Branch, Ontario	12	00
" 12	Joseph Parsons, Ontario	2	00
" 18	Jonesport Saints Maine	7	00
Oct. 5	San Bernardino Branch, Cal.	22	25
	Missionary Fund, Dr.	45	00
	On hand	\$891	09

ERRORS CORRECTED.

The credit of \$4.00 to Tinney's Grove Saints, of June 25th, we are informed should have been to Waconda Branch, Mo. The credit of \$28.00 to Richard Amer, of June 25th, should have been to Stockton Branch, Cal.

ON TITHING FUND, Dr.

July 29	To Balance.....	\$285	77
Oct. 7	To John Watkins for Br. Knight.....	31	20
		316	97

Cr.

July 30	Jane Hawkins, Nevada	\$21	00
Aug. 31	Sr. Sarelida Boyer	0	35
" 31	T. R. Allen	1	00
Sep. 30	T. R. Allen	1	00
		23	35

Church Dr. to Balance.....\$293 62

MARRIED.

On the 25th of June, 1872, by Priest Asa Copeland, jr., at the residence of the bride, Br. WM. L. MILLER to Sr. Mrs. S. JENNIE JOHNSON, both of Philadelphia.

Michigan District.

Michigan District Conference will be held in the Corless school-house, Five miles South-East of Coldwater, Branch Co., Mich., commencing Nov. 9th, 1872.

Those who come via M. S. R. R. inquire for G. L. Pope, who lives in the city. Those with teams inquire for George and Bradford Corless.

We hope as many of the saints of the district as can will attend. I also wish to say to the saints of the district that very urgent calls are coming in from all quarters begging for the word of life. St. Clair, Eaton Rapids, Berrien, Mason, Cass and Branch counties, must be visited by energetic and live servants. I regret that we will not have the labors of our able and beloved Brother E. L. Kelley this winter, who has returned home to Iowa City.

Brethern, how many of you may we expect will be in the vineyard this winter.

Hall rents, the printed word circulated, with other incidental expenses should be met. Are we all alive to the call of the starving souls for the bread that perishes not?

Presiding Elders of the churches, let us have a report. What is the interest in your several Branches? Who will preach the word? And who will help with means? Action is the watch-word.

And now, Brethern, I appeal to you, one and all, for help and encouragement by every means to move the gospel chariot. Br. Wm. Kelley is here with armor on, and this week we commence the battle for the winter's campaign. Letters will reach us for the next six weeks addressed, Box 817 Coldwater, Branch Co., Mich.

May the grace of our Lord Jesus Christ be with you all. Amen

E. C. BRIGGS.

Disfellowshipped.

Notice is hereby given, that in pursuance of notice duly given, a court was properly empannelled at Buffalo Prairie, Illinois, Branch of the Church of Jesus Christ of L. D. Saints, on the 15th day of August, 1872, to bear, try, and determine the issue of charges made against Bro. Stephen Bull, of said Branch, for unchristian-like conduct, in leaving said Branch in debt, without arranging with his creditors; at which court evidence was presented upon which such charge was sustained. Whereupon the verdict of the court was duly laid before the said Branch on the 18th day of

August, when such Branch sustained said verdict, and withdrew the hand of fellowship from Stephen Bull, due notice of which is here given to all the churches.

J. F. ADAMS, *Pres. of Branch.*

S. N. ADAMS, *Clerk of Branch.*

D. W. STRONG, } *Elders*
I. B. LARUE, } *Court.*
J. F. ADAMS, }

Buffalo Prairie, Illinois, Aug. 18th. 1872.

The Church is hereby notified that on the 29th day of September, A. D., 1872, the Montrose, Iowa, Branch, withdrew the hand of fellowship from Elder Andrew Sharer, good and sufficient reasons therefore having been shown before a Court of Elders of said Branch, August 25th, 1872, due notice of the sitting of said Court having been publicly given.

When last heard from said Andrew Sharer was intending to go into North-west Missouri.

All persons interested will take notice that said Andrew Sharer is no longer authorized to act as a minister of the gospel for the Reorganized Church of Jesus Christ of Latter Day Saints.

JOSEPH SMITH, *Pres. of Church.*

Oct. 21st, 1872.

Preamble and Resolution.

Whereas, drunkenness seems to have become rife in our midst, so that as a branch we deem it necessary to take some decided stand against it, that the church may not suffer so much just reproach in the future as it has in the past.

Therefore, be it resolved, that we as a branch condemn drunkenness as a violation of the law of God, and that we will disfellowship all persons (members of this branch) who are found guilty after the first offence, and that we recommenced this resolution to the next District Conference.

The above was accepted by vote of the branch. It was also voted that a copy of this resolution be sent to the *Herald* office, with a request to the Editor to publish it.

Passed September 8th, 1872.

JOHN GILBERT, *President.*

JOHN SMITH, *Clerk.*

Notice.

To the stockholders of the First United Order of Enoch. In consideration of the facts that payments for land purchased by the company are falling due and must be

met; and that the improvements being made and contemplated by the Directors will require additional outlays to those already made; the stockholders of the First United Order of Enoch are hereby notified that payment of installments falling due January 1st, 1873, will be expected to be promptly made. Those who are now owing for installment past due, and drawing interest, are earnestly requested to make immediate payment; and are also notified that such payment should not be delayed longer than January 1st, 1873.

E. BANTA, *President.*

I. L. ROGERS, *Treas.*

Oct. 22, 1872.

To Whom it May Concern.

FARMINGTON, Iowa,

Sept. 16th, 1872.

E. BANTA, *President First United Order of Enoch.*—

DEAR BROTHER: By the request of Major H. O. P. Scott, of this place, I write to say that he offers you, through this letter, the mill seat on the Des Moines River, at this place, together with from five to ten acres of adjacent ground,—all the rock in the lock walls, except the overplus left after dam and forebay and foundation are made, &c., free of charge, if you will improve the same by inserting a dam for manufacturing purposes.

Your attention is kindly solicited to the above proposition; without commenting, except this, *I know of nothing to equal this proposition in this Country*, and expect you to act upon its merits as a matter of business at as early a day as possible, that I may report to him. You can publish this if you choose. Yours in the covenant.

FRANK REYNOLDS.

Addresses.

Peter B. Cain, box 50, Winchester, Scott Co., Ill.
John T. Davies, 368 Cardiff-street, Aberaman, near
Aberdare, Wales.
M. H. Forscutt, care Mr. H. Norman, 11 Free School
Lane, Leicester, England.

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

TERMS:—THREE DOLLARS per year To the Dominion of Canada \$3.50

All remittances, orders, and business communications intended for the office of publication, must be directed to *Joseph Smith, Box 50, Plano, Kendall Co., Illinois.* All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Chicago, or by Express. Remittances sent in any other manner will be at the risk of the sender.

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. 19.

PLANO, ILL., NOVEMBER 15, 1872.

No. 22.

ANTIQUARIAN RESEARCHES.—No. 5.

BY ELDER H. A. STEBBINS.

We will now come to the consideration of a subject which is of more than ordinary interest; and, although the whole mass of antiquarian proof is very attractive, this part, in connection with the intellectual development spoken of in the last article and again to be considered, is intensely so, from the fact that it directly bears upon, and, to a considerable extent, substantiates the so-called marvelous teachings of the Church of Jesus Christ in claiming that the former inhabitants of America had a true knowledge of the Savior; of his crucifixion, and of his gospel.

Such evidences certainly strengthen and confirm the saints, and most surely will appeal to those outside who will listen, asking that if so much confirmatory proof of our belief is to be had, then if the whole work may not be true; and if it is not both possible and probable that the ultimate issue as declared by us, to come sooner or later, may not be entitled to credit. Or if candid investigation into its merits will not prove the truth of the Latter Day work on this continent, in connection with a former work wherein God dealt with a people so that they received the promises of the Most High which reach out to the present and into the future, to the time when the perfect knowledge concerning the efficacy of the cross of Christ shall again fill the land after that, as before time, pride,

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iniquity, rebellion and wickedness shall have been swept away, and, according to Psalm 102 and Zech. 14, "The Lord shall build up Zion, appear in his glory, and be King over all the earth."

Although well satisfied in our own minds by the teachings of the Spirit of God, yet the following antiquarian proofs are comforting, and are specially valuable in helping to refute the objections raised against the fact of a religious and christian people having dwelt in America; and also the one that the cross of Christ could not have been known previous to his birth.

On this point Mr. Baldwin writes, page 186.

"Religious symbols are found in the American ruins, such as figures of the serpent, which appears constantly, and of the cross. A figure appears occasionally in the sculptures, in which some have thought to recognize the goddess Astarte; one at Palenque being described as follows: 'It is a female figure moulded in stucco, holding a child on her left arm and hand.' I find it impossible to believe that this figure has any resemblance to the Phenecian goddess, for they are not alike either in dress, posture or expression. Dupaix describes it correctly in saying that it represents a person apparently 'absorbed in devotion'—a worshiper and not a goddess; and finally this figure evidently represents, not a woman, but a priest."

Dupaix's work was not published till 1835, and then it was in the French language at Paris, and in later years translated into English, so that this evidence and others from him, as well as those of Charney, (who was among

the ruins in 1860), and the evidence of still others quoted, cannot be said to have been had for any foundation of the Book of Mormon, which was published so long prior.

Again, on page 109 of "Ancient America," in describing some buildings found at Palenque by Mr. Stephens, he says:

"'Casa, No. 2,' of Mr. Stephens', is usually called 'La Cruz,' because the most prominent object within the building is a great bas-relief on which are sculptured a cross and several human figures. Dupaix says, 'It is impossible to adequately describe the interior decorations of this sumptuous temple.' The cross is supposed to have been the *central object of interest*. It was wonderfully sculptured and decorated. Human figures stand near it and some grave ceremony seems to be represented. The infant held towards it by one of the figures suggests a christening ceremony. *The cross is one of the most common emblems in all the ruins.* This led the Catholic missionaries to assume that knowledge of Christianity had been brought to that part of America long before their arrival; and they adopted the belief that the gospel had been preached there by St. Thomas."

This discovery casually made, and so casually recorded by Mr. Baldwin in an indifferent manner, as though being, while worthy of mention, yet not of any particular teaching or significance above ordinary interest, is great, and I may say conclusive, in corroborating the claims of the Book of Mormon, by really substantiating the fact that the ancient Americans were, in the common acceptation of the term—Christians—that is, believers in Christ and in his cross; adoring him as one who suffered for the redemption and restoration of men; dying upon the cross, which had been previously foreshadowed and known, and since then left as an emblem of his sufferings; the representative in all ages of "the Lamb slain from before the foundation of the world;" the name for which his followers have endured reproach upon all parts of the broad earth, and suffered death in the various generations since

the time that Abel died for his faith in Christ, for his faith in the shedding of blood to represent the great sacrifice, which he pre-figured by his offerings, and finally himself became the anti-type of.

The following is the recorded history in the Book of Mormon, Nephi 3: 3.

"Even six hundred years from the time my father left Jerusalem, a prophet would the Lord raise up among the Jews, even the Messiah, or in other words, the Savior of the world."

Again in Nephi 3: 19:

"And I looked and beheld the Lamb of God, that he was taken by the people; that the Son of the everlasting God was judged by the world, and I, Nephi, saw that he was lifted up on the cross and slain for the sins of the world."

Mosiah 1: 13 and 14:

"He shall come down from heaven among the children of men and shall dwell in a tabernacle of clay, and shall go forth amongst men, working miracles and curing all manner of diseases. And lo, he shall suffer temptations and pain of body. And he shall be called Jesus Christ, the Son of God; and he cometh that salvation might be unto the children of men, even through faith on his name; and for all this they shall consider him a man and say that he hath a devil, and shall scourge him and shall crucify him."

Some have claimed that such teachings as the above, about a knowledge of Christ having been had hundreds of years before he came, is enough to condemn the book; for they have a notion that the plain facts about Christ's life and death upon earth were not taught, and could not have been taught, previous to his appearance at Jerusalem as the son of Mary; and this idea is thought to be evidence in perfect condemnation of such a theory. This, supposed, strong argument, probably originated among that class of professionals who are expected to be thoroughly acquainted with the entire contents, prophetic and historical, of the Scriptures; and, without examining the record of prophets and apostles for

themselves, the people have joined in the cry.

Mr. Baldwin rejects all such suppositions as those of the Catholic missionaries, and thinks that the idea of Christianity having been known in America before the European invasion betrayed the lack of knowledge and good sense among the monks; and, to throw discredit upon any such idea of Christ and his cross existing anywhere before his coming, he tries to reason to the contrary, and in accordance with the general and popular mistaken idea spoken of before, starting only with the mere assumption that Christian emblems *could not* have been known in early ages.

He writes, pages 109 and 110:

"The cross, even the so-called Latin cross, is not exclusively a christian emblem. It was used in the Oriental world many centuries before Christ. It was a religious emblem of the Phenecians, associated with Astarte, who is usually figured bearing what is called a Latin cross. The cross is found on the ruins of Ninevah. Mr. Layard, in describing one of the finest specimens of Assyrian sculpture, (the figure of 'an early Nimrod King' he calls it), says, 'Round his neck are hung the four sacred signs—the crescent, the star, or sun, the trident, and *the cross.*' These 'signs,' the cross included, appear suspended from the necks or collars of Oriental prisoners figured on Egyptain monuments known to be fifteen hundred years older than the Christian era. The cross was a *common emblem in ancient Egypt*, and the Latin form of it was used in the religious mysteries of that country. The cross, as an emblem, is very common among the antiquities of western Europe, where archaeological investigation has sometimes been embarrassed and confused by the assumption that any old monument bearing the figure of a cross cannot be older than Christianity."

All this, instead of disproving the idea of Christian emblems having been known in America, is added proof to the scriptural evidence of their having been, ages ago in the Old World, a knowledge of the Redeemer and of the great part he was to enact in the drama and tragedy of this earth for its regene-

ration. Jacob, in giving prophetic promises to his sons in Egypt, speaks of the coming Shiloh as something well known and looked for, and only mentioned incidentally in connection with a promise to Judah.

The fact of this early great expectation of a Savior to be sacrificed with pierced hands and feet, together with the long residence of the Hebrews in Egypt, easily accounts for the cross being a "common emblem" in that country. Christ and his anticipated death having been taught from the beginning by the people of God, accounts for it still being held as a "sacred sign" in the east, among the nations descended from the sons of Noah; nations whose founders were acquainted with the worship and teachings of the fathers and patriarchs; but which had become degenerated and using their religious emblems for heathen worship, or for useless and unmeaning purposes.

Fifteen hundred years before Christ, —the supposed age of the monumental figures,—was while Moses dwelt in Midian waiting for the final call to deliver God's people from bondage, with whom afterwards in the wilderness, Paul writes, Christ was as the rock, the spiritual food, the spiritual drink; and no doubt the cross was known, as these men write, throughout all the east, even from the time of the scattering from the ark when there was a common faith in God, in Christ and in the true Righteousness as taught by Noah. Starting from a false premise, and finding what they cannot reconcile to it, makes antiquarians "embarrassed and confused," while the attempted explanations by others makes it really no clearer; but when taken from scriptural facts it all appears plainly why the cross was used in Asia, Africa, Europe and America.

It is very apparent, if people would but think for themselves, that in the Old Testament Scriptures, no less than in the New, Christ is the great central

figure of all time; the leading character to whom with the far seeing eye of revelation and faith, the patriarchs and prophets looked; of whom the Psalmist and singers of Israel sung their sweetest and most heaven-inspired notes; in whose coming and subsequent work the promises to the Fathers—unto which, Paul says “the twelve tribes instantly serving God day and night hope to come”—were to be fulfilled; and also “the seed of the woman” was to bruise the serpent’s head.

By faith Abel offered sacrifice, by faith in Christ, for there was then, no more than now, any other efficacious faith.

The Mosaic law created long afterwards, as Paul declares, was not of faith; brought no perfection; made none righteous; that work being the particular province of the gospel of Christ. Therefore through saving faith Abel obtained witness “that he was righteous;” Enoch received a like revelation “that he pleased God,” and was “perfect” enough to be translated; Noah became heir to the righteousness which is by faith, the world having rejected the gospel,—which he necessarily taught as a “preacher of righteousness,”—and therefore rejected him who was understood from the beginning as to be, “in the meridian of time,” “delivered by the determinate counsel and foreknowledge of God” for the salvation of men, by breaking the strong bands of sin and death, and giving the same power to them who fitted themselves for a like contest and a like victory.

This is the great fact taught in the “stick of Judah”—the Jewish Scriptures—as well as in the “stick of Joseph;” and, though the words “Jesus” and “Christ” are not used in the former, yet none the less does it show that the expected Messiah in ancient days was looked upon just as much as the great Hero of all good; the Head of all arrays of men against

sin and evil, under whose banner they fought with the same understanding then as they fight now; the fulfillment of types and shadows, as the “lamb slain,” the “seed of the woman,” the “serpent lifted up;” Jacob’s “Shiloh;” Abraham’s promised “seed;” Moses’ “Prophet;” Isaiah’s “Immanuel” and “Prince of Peace;” Jeremiah’s “Lord our Righteousness;” David’s “Lord’s Anointed,” “Son” and “Redeemer;” Ezekiel’s “Shepherd;” Daniel’s “Messiah” and “Prince;” Micah’s “Ruler;” Zechariah’s “King;” and Malachi’s “Sun of Righteousness.”

Christ said of himself that Moses wrote of him; Paul writes that Moses endured “the reproach of Christ;” the woman of Samaria, though not a Jew, had her mind dwelling on the promised Messiah and his expected miraculous power; while the Jews asked John at the first if he were the Christ, and why he baptized then if he was neither the Christ nor the great restoring prophet.

So it is evident that he was known to them all by that name as well as to the Nephites of this land. Paul preached “the cross of Christ,” and said that he declared “none other things than those which the prophets said should come.”—Acts 26 : 22; and Peter writes that the prophets searched diligently by “the Spirit of Christ which was in them, when it testified before hand the sufferings of Christ and the glory which should follow.”—1 Peter 1 : 11. Jesus said, “Thus it is written and thus it behooved Christ to suffer.”—Luke 24 : 45. The prophets even foretold the number of silver pieces given for his betrayal; that his hands and feet should be pierced; that he should be numbered with the transgressors; and that they should part his garments by lot; which together showed the manner of his death as plainly even if not in the same direct language as the Book of Mormon.

J. L. Stephens, the celebrated explorer of Central America, in writing

of the ruins of Copan, mentions "a stone cross" with one arm broken.

De Wolf Brownell in his "Indian Races," before referred to, writes that much elaborate sculpture, exhibiting curious historical reliefs, is to be found in the forsaken apartments of the ancient palaces and temples at Palenque, and says:

"The richly carved figure of a cross excites surprise and speculation,—the same emblem having been discovered elsewhere there, as well as in North America."

Mr. Baldwin gives account of one Francisco Ximenes, a Spanish ecclesiastic; and of his writing an extensive manuscript work two hundred years ago, which is still preserved in Guatemala, where it remained unprinted and nearly unknown till lately. This Spaniard, being drawn to inquiries concerning the ancient history and antiquities of the country, was able to get possession of several of the old books which, by his acquaintance with the languages used around him, he was enabled to translate, so that his work is said to contain valuable information about the history, religion, traditional lore and cosmogony of some then existing people called Quiches.

Mr. Baldwin writes the following, on pages 193-195, about one of the translated books:

"It shows their conceptions of a Supreme Being and his relation to the world: it enables us to see what they admired in character, as virtue, heroism and nobleness. Their cosmogony and mythical lore seem to have had their root in the beliefs and facts of a time far more ancient than their own national beginning. The account of the creation, with everything else in this cosmogony and mythology, is original, like the civilization to which they belong. According to this book, the world had a beginning. There was a time when it did not exist. Only 'heaven' existed, below which all space was an empty, silent, unchanging solitude. Nothing existed there, neither man, nor animal, nor earth nor tree. Then appeared a vast expanse of water on which divine beings moved in brightness. They said 'earth and it was created. It

came into being like a vapor, and mountains rose above the waters and were made. Thus was the earth created by the Heart of heaven.' The creation of the human race took place before the beginning of dawn, when neither sun nor moon had risen and was a wonder work of the Heart of heaven. Four men were created and they could reason, speak and see in such a manner as to know all things at once at their creation. They worshiped the Creator with thanks for existence, but the gods, dismayed and scared, breathed clouds on their eyes to limit their vision and cause them to be men and not gods. Afterward, while the four men were asleep, the gods made for them beautiful wives, and from them came all the tribes and families of the earth."

Notwithstanding the degeneracy to which the natives had arrived, this tradition is nearly exact, and plainly to be traced in connection with the scriptural account of the creation of earth and man. According to the scriptures, the earth was at its beginning entirely covered with water, so that earth, as far as solidity is concerned, was not apparent; neither vegetation nor animal growth; and the divine power, either God, or Christ,—by whom all things were created,—"the Heart of heaven," moved in brightness and caused the evolution of the first primary light, probably through the chemical action or friction of matter, as is illustrated by scientific chemistry to-day, independent of the luminaries whose light was still shut out by the surrounding darkness of dense vapor or fog. Then the firmament appeared by a vast amount of the fluid covering of the earth being removed, and thus the earth took form and shape. The creation of man was the wonder-work, the greatest work of God according to this tradition as well as the scriptures. The "limit of vision" is apparent in its meaning, however fanciful in its story, as is the sleep of the men and the making of the wives for them.

The origin of the tradition is apparent to us when we read in Ether 1: 1, that one of the records of the an-

cient people "speaks concerning the creation of the world, and also of Adam, and an account from that time even to the great tower."

The tradition says that from those first created came all the tribes and peoples of the earth. Nephi taught the ancients, as written in the Book of Mormon, that from Adam and Eve came forth children, "yea even the family of all the earth."

TO BE CONTINUED.

THE EARTH NOT A GLOBE.

SCRIPTURAL TESTIMONY.

In earlier articles we have clearly and conclusively proven, scientifically, that the earth has neither axial nor orbital motion, but was fixed or established upon a foundation, and as a material substance had a material support.

Upon this, as other subjects, the scriptures are beautifully consistent and harmonious. No motion is ever attributed to the earth but it is invariably spoken of as a fixed body.

Isaiah 24: 18-20. It is there declared that the earth shall reel to and fro like a drunkard and shall be *removed* like a cottage.

"The verb remove, in some of its applications, is synonymous with move, but not in all. Thus we do not apply remove to a mere change of posture, without a change of place, or the seat of a thing. A man moves his head when he turns it, or his finger when he bends it, but he does not *remove* it.

"*Remove* usually or always denotes a change of place in a body, but we *never* apply it to a regular, continued, course or motion. * * * Move is a generic term including the sense of remove, which is more generally applied to a change from one station, permanent position, stand, or seat, to another station.

"Move: To cause to change place or position in any manner, to alter the position of; to set in motion; to impel; to

stir; as the wind moves a vessel."—*Webster*.

According to the above definition, remove cannot be applied to a regular, continued course or motion, but it implies a change of seat as a cottage is *removed* from one place to another. Hence the earth must be at rest, fixed or established in a particular locality and "cannot be *moved*" until the time appointed, when the earth shall be *removed* as a cottage.

Not only is the earth established that it cannot be removed, caused to change its position, seat, or foundation; but it cannot be *moved*; caused to alter its position; to stir; or to be put in motion. Ps. 93: 1, "The world also is established that it *cannot be moved*." Ps. 78: 67, "And he built his sanctuary like high palaces like the earth which he *established forever*."

Prov. 30: 4, "Who hath *established* all the ends of the earth." Jeremiah 10: 12, "He hath made the earth by his power; he hath established the earth by his wisdom, and hath stretched out the heavens by his discretion."

Ps. 96: 10, "The world also shall be established that it shall not be *moved*."

Prov. 8: 29, * * * "When he *appointed* the foundations of the earth." Isaiah 45: 18, "God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord and there is none else."

Job 38: 4, 5, 6:

"Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof?"

The position has been taken by some contributors to the *Herald*, that the line here spoken of was the present system of astronomy. This *spiritualization* of the text is neither scriptural,

reasonable, forcible, applicable nor ingenious.

Webster says a foundation is "That upon which anything is founded; that upon which anything stands; the lowest and supporting layer of a superstructure; groundwork; basis." To establish, he says, is "To make stable or firm; to fix or set unalterably; to settle; to confirm."

The earth is declared in many places, to have foundations, that upon which it is supported; a lower and supporting layer. As a building it has been made with a 'corner stone,' part of the *material* basis. The measures, *limits* or *boundaries*, have been laid, the dimensions taken by the 'measuring line' or 'reed,' the foundations or basis fastened upon a sufficient support, and at the completion, a dedicatory song was sung by the 'Morning Stars,' or Angels of Light, in attendance at the dedication of the earth for a habitation for man. Isaiah 45: 18.

The present system of Astronomy declares the *earth* to consist of land and water, but in the beginning God called the *dry land* earth: it declares the land portion to be of a globular form with an outer hardened crust and an internal sea of liquid fire; the seas, lakes, and oceans, located on the outside of the solid crust of the land in the hollows or depressions; the earth or dry land being the foundations of the great deep.

God says, by the mouth of his servants the prophets, that the water is the foundation of the earth, and it cannot be searched out.

"Thus saith the Lord; If heaven above can be measured and the foundations of the earth searched out *beneath*, I will cast off all the seed of Israel."—Jer. 31: 37.

No people are more zealous for the return of the Jews to the land of Palestine; and the establishing of the whole house of Israel in their own lands that are the Latter Day Saints. Not even the Jews are more anxious for their return to Palestine; nor are

the ten tribes in the north country more earnest in their appeals to the Almighty for their return to the land of their nativity, than are the Latter Day Saints for the edict to go forth for Judah to return from all nations whither they be gone, and rebuild Jerusalem. This is one of the glorious themes that makes the saint's heart swell big with emotion, resting upon the sure promises of an unchangeable God. But if the earth is a ball and flying through ether and the deep is founded on the solid crust of the round land; then truly has man measured the height of heaven and searched and found that the earth has no "foundation beneath," therefore God is no longer bound to remember Israel, 'but will,' true to his obligation recorded in Jeremiah 31: 37, "*Cast off all the seed of Israel.*" And if the globe theory be true, Latter Day Saints can, in no better way, expose their duplicity and rank themselves with dupes and impostors than by preaching the return of Judah and Israel.

But God is not a man that he should lie, or the son of a man that he should prevaricate, lack wisdom, or be mocked; his ways are not as man's ways, for he knoweth and hath declared all things from the beginning. The earth therefore is a plane, having foundations, the lower parts of which cannot be searched out.

That there are more foundations than one, and that these foundations are perpendicular to each other, or placed one above another, is evident from Jeremiah 31: 37. That this method of reasoning is in harmony with the scriptures, is evident from Rev. 21: 14, "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. How many foundations support the earth is not in our province or power to determine; their *location, number and fashion can never be searched out by man.*"

But as all things are made for signs, or in types of things that do exist; we might infer, from what Josephus tells us, that there were twelve foundations of the earth and the deep: the twelve beneath the water, the water beneath the earth, and two foundations lying under supporting the whole, as the breast plate had two pieces folded to support the precious stones. Upon that part of the ephod which came upon the shoulders of the high priest were two large precious stones, which Josephus informs us were to represent the sun and moon, while that portion of the ephod called the breast plate was to represent the earth.

The twelve foundations we do not suppose were perpendicular, but were horizontal and quadrangular, or in the form of a square like the breast plate: and this all may be but a type of the heavenly Jerusalem, Rev. 21: 14, with its twelve foundations supporting the walls.

It is not declared, however, that the direct support or that portion of the foundation in immediate contact with the earth, cannot be observed, but the *lower* foundations or the foundations beneath cannot be searched out. On the contrary, the upper foundation, the location or place of the earth's establishment, (the situation of the land), is clearly set forth in the Old and New Testaments. And this foundation is declared to be the deep, the floods, the seas and the waters, all of which terms are synonymous.

"The floods have lifted up, O Lord the floods have lifted up their voice; the floods have lifted up their waves."—Ps. 93: 3.

"The earth is the Lord's and the fullness thereof; the world and they that dwell therein. For he hath founded it upon the seas and established it upon the floods."—Ps. 24: 1, 2.

Deut. 33: 13:

"And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath."

Ex. 20: 4:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

Ps. 136: 6:

"To him that stretched out the earth above the waters."

2 Peter 3: 3, 4, 5:

"Knowing this first, that there shall come in the *last days scoffers*, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."

The last of the above quotations is a direct prophecy of what shall take place in the 'last days,' viz, that scoffers, at the truth, will be *willingly ignorant* of the fact that the earth stands *out of the water and in the water*. Has that time not arrived now? Is there not a system in vogue in the land that teaches that the solid crust of the earth supports the water, and the water rests in the depressions of the land? Have not the scoffers come according to the prediction of Peter, saying, "Where is the promise of his coming?" emphatically denying the personal appearance of Christ on earth; and declaring that "since the fathers fell asleep all things remain as they were from the beginning of the creation," and will perpetually so continue. And so persistently have they hammered away at their dogma in these last days that they have deceived the very elect in this particular, as the scoffers did the ancient inhabitants of this continent, for the doctrine of the earth's rotundity was propagated in the eastern continent before Lehi left Jerusalem, but the time not having arrived for such delusion to sweep the earth it died away, and Peter's prophecy of its revival in the last days, should with the saints serve a double purpose; First, to prove the fallacy of the doc-

trine of the earth's rotundity and the truthfulness of the old order of things, viz, "that by the word of God the heavens were of old, and the earth standing out of the water and in the water. And, second, to prove that these are the *last days*."

Owing to a dislike of the Plane theory by many readers of the *Herald*, without giving a 'reason why,' we will say nothing of the lights set in the heavens to give light upon the earth, and which shall fall to the earth as an untimely fig tree casting her figs, or the falling of manna, angel's food, from heaven; the absurd distance of heavenly bodies; angels traveling immense distances on missions to the earth; the deluge and other scriptural phenomena, and will briefly close the evidence by the scripture proofs of the earth being a plane with length, breadth and corners.

Isaiah 48 : 13 :

"Mine hand also hath laid the foundation of the earth, and my right hand hath spread forth the heaven; when I call they stand up together."

Rev. 7 : 1 :

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth that the winds should not blow on the earth, nor on the sea, nor on any tree."

Joshua 10 : 12 :

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of all Israel, sun stand thou still upon Gibeon, and thou moon in the valley of Ajalon. And the sun stood still and the moon stayed, until the people avenged themselves upon their enemies. Is not this written in the book of Jasher. So the sun stood still in the midst of heaven and hastened not to go down about a whole day."

Isaiah 38 : 8 :

"Behold I will bring again the shadow of the degrees which is gone down in the sun dial of Ahaz, ten degrees backward, so the sun returned ten degrees, by which degrees it had gone down."

Rev. 1 : 7 :

"Behold he cometh with clouds: and every eye shall see him and they also which pierced him: and all kindreds of the earth shall wail because of him: even so, Amen."

Job 38 : 13 :

"Hast thou perceived the breadth of the earth, declare if thou knowest it all."

Prov. 30 : 4 :

Who hath established all the ends of the earth?"

Isaiah 44 : 24 :

"Thus saith the Lord thy Redeemer, I am the Lord that maketh all things; that stretcheth forth the heavens above; that spreadeth abroad the earth by myself."

Isaiah 41 : 5, 9 :

"The isles saw it and feared: the ends of the earth were afraid, drew near, and came. * * * But thou Israel whom I have taken from the ends of the earth."

Isaiah 42 : 5, 10 :

"Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, [only one], and that which cometh out of it. * * * Sing a new song unto the Lord, and his praise from the end of the earth."

Mat. 24 : 30, 31 :

"And then shall all the tribes mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from one end of heaven unto the other."

Luke 21 : 34 :

"And take heed to yourselves, lest at any time your heart be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

And when that day does come, the scriptures do not bear out the idea that the Son of man will be suspended in the air, until the earth revolves, so that all eyes can behold him, but we shall all see him together.

1 Cor. 15 : 51, 52.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

Job 37 : 12, "That they may do whatsoever he commandeth upon the face of the world," not the surface of the globe, "in the earth."

Rom. 10 : 18 :

"Their sound went into all the earth, and their words went unto the ends of the world."

Heb. 1 : 10-12 :

"And thou Lord in the beginning, hast laid the foundation of the earth: and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

If the earth, the land and water, is a globe, and the solid crust of the earth or land is the foundation of the deep, then the angels of God will never go forth with the great sound of a trumpet to gather his elect; nor Israel be gathered to their own land; nor the angels stand upon the four corners of the earth, for a globe would have no corners for them to stand upon; nor the earth fold up as a vesture, for a globe is already in its smallest compass, and a ball cannot be folded; nor the heavens folded as a scroll and all their host, [the stars], fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. Isaiah 34 : 4. For if each one of the host, or stars, is infinitely greater than the earth she could not receive them as the leaves from off the vine or the figs from the fig tree.

Then there never was a deluge, and the story of the ark is a fabrication, and the rainbow set in the heavens to no purpose; and the words of the scoffers reliable and true, that since the fathers fell asleep all things remain as they were from the beginning of the creation, and the coming of the Son of man and the end of the world a delusion, that God did not end his work and rest on the seventh day, but he is still pitching out worlds into

'boundless ether,' as a boy, marbles from his thumb nail.

But since it is demonstrable from scripture that no other world was created for the habitation of man, and that man is again to return to this earth, and God himself, with his holy habitation, is to take up his abode here; and since no other land has ever been seen either with or without inhabitants with those wonderful telescopes, it is sufficient evidence that none exists.

"And not a shadow of doubt remains that the sacred scriptures contain in addition to religious and moral doctrines, a true and consistent philosophy; that they were written for the good of mankind at the direct instigation of God himself; and that all their teachings and promises are truthful, consistent and reliable. Whoever holds the contrary conclusions is the victim of an arrogant false astronomy, of an equally false presumptuous geology, or a suicidal method of reasoning—a logic which never demands a proof for its premises and which therefore leads to conclusions which are contrary to nature, to human experience, and to the direct teachings of God's word, and therefore contrary to the deepest and most lasting interests of humanity.

"God has spoken to man in two voices, the voice of inspiration and the voice of nature. By man's ignorance they have been made to disagree, but the time will come, and cannot be far distant when these two languages will accord; when the science of nature will no longer contradict the science of scripture."—*Zetetic Astronomy by Parallax.*

To W. F.—The "jumping off place" from the earth, (land), is the edge of the water.

"PLANE FACTS."

THE END.

[From Harper's Magazine.]

THE GREEK CHURCH.—No. 4.

BY EUGENE LAWRENCE.

Of all the eminent names of the seventeenth century, that of Nikon is least known to the West, yet most honored in the East.* The gigantic reformer was seven feet in stature, his

*Mouravieff, p. 193. Stanley.

frame stalwart and vigorous, his complexion ruddy, his eyes blood-shot, his countenance severe and terrible. He was born a peasant; his huge frame was exercised in childhood to hardship and labor; in his youth he met with a copy of the Scriptures, and, seized with that strong religious impulse so common to his country, he fled secretly from his father's house to hide himself in the recesses of a convent. Remorse, contrition, hope, despair, such as a Bunyan or a Baxter may have felt or described, probably seized upon the iron nature of the huge Slave, and drove him to silent meditation or secret prayer. His father, however, succeeded in recalling him from his convent to a more useful life. He was married, and became a village priest, and for ten years Nikon seems to have performed with regularity his modest duties. But of all passions, that for a monastic seclusion, an asceticism founded upon the model of Paul or Anthony, seems to be the most powerful to the Russian mind; the unhappy, the destructive, and the degrading taste for a monkish solitude or a hermit's cell, the mental disease of Thibet or of the Middle Ages, ruled and still rules in Russia with unabated power. Nor could Nikon ever restrain the promptings of his powerful but disordered intellect, and in every moment of disappointment or chagrin he pined for the soothing privations of a stone pillow or an eremite's cave. After ten years of labor as a village priest, he persuaded his wife to enter a convent, and went himself, he believed at the call of Heaven, into the wildest abodes of asceticism. At Solovetsky, amidst the fierce waves of the Arctic Sea, in the depth of unvarying winter for two-thirds of the year, the gigantic recluse complained of the luxury of his abode, pressed on into a sterner retreat, and on a lonely island of the Onega, swept by wild winds, corroded by frost, torn by stinging insects, and fed or starved

on the dole of pilgrims or the coarse food of a peasant, the Russian reformer macerated his powerful frame, poured forth his litanies and lived for many years, it is said, content.*

Alexis, the fair and amiable, sat on the Russian throne, and the annals of human friendships have few more curious records than that of the close and intense intimacy that grew up between the wild hermit of the White Sea islands and the despot of the Russian realm. Nikon was drawn reluctantly, with pain and dim foreboding, upon some convent business, from his forest cell to Moscow. He met Alexis, and won a control over his gentle intellect that seems to have contributed little to the happiness of either. The czar forced Nikon to leave his island to rule in his councils and guide the Russian Church. He became bishop, patriarch. For six years Nikon ruled Russia, nor was Alexis scarcely absent from his side. In the magnificent robes of his ancient ritual, Nikon is seen on many a canvas or panel in his favorite churches, his huge form, his fierce countenance, indicating that powerful hand with which he purged the convents or assailed the Poles. Intellectually Nikon seems to have been scarcely less remarkable than in his physical nature. His mind, purified by abstinence and enlarged by silent thought, had, by some process little conceivable, become stored with learning in his forest home, and toiled upon literary labors that might have employed the whole leisure of feeble intellects. His eloquence, his voice—the cry of a giant—subdued his impassioned audiences; but it is as the reformer of the national church that he is either adored or loathed by his countrymen. For six years he toiled to purify and elevate the rites, the liturgy, and the manners of his barbarous clergy.† He was sincere, with a depth of truthfulness that Knox or Luther

*Mouravieff, 195.

†Mouravieff. Stanley, 300. Macarius, ii. 227.

would have admitted; he was passionate, sensitive, imperious, tyrannical, and cruel almost as a Dominic or a Loyola. His janizaries roamed through Moscow, and when they had found an erring monk intoxicated, he was scourged and sent to prison. Nikon, it was said, never forgave. He exposed the metropolitan of Mira to be eaten alive by cannibals for smoking tobacco; he left three deacons, who had married twice, to die in chains;* the prisons were filled with the clergy; Siberia was peopled by the unworthy ministers of the church; and, with no uncharacteristic cruelty, in the land of Ivan the Terrible or Peter the Great, Nikon enforced a Puritanic or a monkish austerity in every convent and every parish.

To his vast, ill-ordered, yet fanciful intellect, so imperfectly fed with appropriate aliment, and eager for some advance in knowledge, there rose up the splendid pageant of that early church which had shone in fresh magnificence under Constantine, or adorned St. Sophia in the pious reign of Justinian; and Nikon resolved, by a wide reform—an Oriental progress—to soften the barbarism of his uncultivated clergy, and revive in Moscow and Novgorod the ancient graces of the Eastern rites. He sent to Mount Athos to gather from its pious forresses, untouched by the infidel, the purest and most tasteful of services, the true mode of giving the benediction with three fingers instead of two, the fairest altar-cloths, and the most authentic pictures. The most extravagant of modern ritualists would have been satisfied with the care bestowed by the barbarous patriarch upon robes and vestments, music and genuflections. His printing-press at Moscow poured forth his new ritual; he corrected the Russian Scriptures, and improved the Sclavonic literature. His gigantic intellect, so keen in its perception of

minute faults, was engaged in endless labors. He generously fed the poor, founded hospitals and convents, and built a magnificent patriarchal palace on the Kremlin; was insensible to mortal dangers, and ruled Russia with awful severity. Alexis, with bare head, listened with fixed interest to the stern eloquence of his friend, stood uncovered before him at the cathedral, and gave him the precedence in spiritual rank; and Nikon, with the zeal if not the intelligence of a Luther or a Calvin, conscious that he was pursuing a perilous career, pressed on the work of reform.

Around him gathered the clouds of ruin: the nobles resolved to destroy the fierce and impassive monk, who had risen from a peasant's hut to rule all Russia; the priests refused to alter one word of that venerable service that had satisfied the tastes of their simple fathers. At last—most fatal omen for Nikon—a coldness grew up between him and his friend; the fierce, impulsive, sensitive monk was wounded by the neglect of the czar, and in the anguish of disappointment of lost affection and fading hope, once more recalled the first vision of his youth, the peaceful habitation of his manhood, and sighed for his hermit's cell.*

Conscious of approaching evil, wounded by the cruelty of Alexis, who refused to see him, for the last time clothed in the magnificent robes of the Greek service, the patriarch celebrated the holy office in the cathedral of Moscow, and then, elate with indignation, tore off his costly insignia, laid down his patriarchal staff, and with his mighty voice, that echoed through the crowded building, declared that he was no more the head of the Russian Church.† Amidst the tears and the terror of the faithful people, who strove by various arts to confine him in the cathedral, to imprison him in their arms, Nikon left

*They were released at the request of Macarius of Alexandria. Mac., ii. 361.

*Mouravieff. Stanley.
†1658, the close of his six years' rule. Mouravieff, p. 263.

the splendid patriarchal palace and his royal circle to hide in rage and gloom amidst the solitude of a forest. Not very far from the holy city, in a pleasant woods, he had planned a monastery and a cathedral in imitation of that which enshrines the Holy Sepulchre; and in its chancel rose five lofty seats to enthrone the five eminent patriarchs, of whom he was at one moment the most powerful. But, in his disgrace, he took refuge in a tower behind the convent. His cell was so narrow as scarcely to admit his gigantic form. His bed was a ledge of stone. His dress, no longer glittering with the insignia of office, was coarse and rude; he labored among the workmen, no unskillful mason, in completing his convent; he wrote in his cell his annals of Russia.* Yet humility was never a virtue of the savage anchorite; he still heaped curses upon his enemies, and once he stole from his retreat to Moscow, hoping to revive the lost friendship of Alexis. He was repulsed. His enemies pursued him to his retreat; and on a solemn day, in the patriarchal palace, assembled a remarkable synod of Eastern bishops to try and depose Nikon for contumacy and fancied crimes. Alexis, like Constantine at Nice, presided in the council, and wept incessantly over the sorrows of his former friend. Yet the feeble ruler did not venture to save him.† He was condemned, degraded from his office, and in the dead of winter, when the fierce frost ruled over the Russian steppes, was hurried, thinly clad and torn with wild emotions, a prisoner to a lonely convent on the White Sea. Many years passed on; Nikon was forgotten; Alexis died; his successor permitted the prisoner to be removed to the more genial clime of his favorite convent of the New Jerusalem; and touched by a mortal illness, bowed

down by old age and shame, the monk set out on his last journey; His huge form was carried on a sledge to the Volga; he floated on a barge down the rapid river; the monks and the peasants thronged around him to kiss his hands or his garments; and as he approached the well-known shore he had only strength to receive the last rites of religion, to cross his hands upon his breast, and with one great sigh left the world in peace.

Nikon renewed the Russian Church. He was no Luther, teaching progress, nor a Wesley, breaking down the priestly caste, nor a savage Dominic, founding an Inquisition; the vices or the virtues of Western reformers he never shared. But he brought into the national service the sweet music of Greece, the rich dress, the rare pictures of Mount Athos; he improved the ritual; he revived the memories of Constantinople and St. Sophia.* He roused his barbarous countrymen to a fresh study of their own annals, brought to the minds of monks and priests the picture of the great patriarchates of the East, lost in poverty and humiliation, and pointed them to their brethren of the South. But Nikon's reforms produced a great schism in the national church. A large body of the people refused to accept his new books, looked with horror upon his innovations, and clung to the usages of their fathers. They are known as the Starovers, or Old believers. They abhor the name and memory of Nikon* the Reformer. He is the false prophet of the Apocalypse, and all his followers are Antichrist, and lost. No Starover will eat from the same dish with a Nikonian, or bathe in the same water. The Old Believer never smokes tobacco, will eat no potatoes—the devil's food—or worship the pictures of recent artists. He clings to the past with barbarous obstinacy, and many millions of these

*Mouravieff, 223. Nikon, says the historian, was morbid, gloomy, quick to take an affront.
†Mouravieff, 227. His six years' rule was the most brilliant period of the reign of Alexis.

*Kohl. Dixon and the travelers give various notices of the Russian sects. But little unity seems to exist in the faith of the people.

austere conservatives, frowned upon by rulers and scorned by the priests, still inhabit the southern provinces, and even have their churches at Moscow.

A regal Nikon, Peter the Great, is the next reformer of the Russian Church. He broke down the power of the great monasteries, deprived them of their revenues, reduced them to weakness; he changed the constitution of the church, and in the place of a single patriarch ruling at Moscow, placed the control of all ecclesiastical affairs in a Holy Synod.* There is no longer a patriarch of Moscow. The Holy Synod or council takes the place of the earlier prelate, and has been admitted by Antioch, Alexandria, Jerusalem, and Constantinople to an equality with the patriarchal office. The huge, stern, cruel Peter, hated by every Old Believer as the Antichrist and the Nikon of his age, crushed with rigorous hand the power of the clergy, and sanctioned the music, the robes, the improved books, the endless rites, suggested by the reforming monk. The modern Russian Church is the church of Nikon, and the wild hermit of the arctic forest has left the trace of his original hand upon the Christianity of the East. Yet the Greek Church still repeats the magnificence and the stately ceremonies of St. Sophia. There are no images, but countless pictures of saints and deities crowd the walls of the Kremlin or of St. Isaac's; and at Moscow the picture of the Iberian Mother visits its patients in state, like the Bambino at Rome.† In every house, in every room, there is a picture with a candle burning before it, and no faithful churchman passes it without a bow. In the cathedral no organ or

clashing band startles the pillared nave with wild bursts of labored harmony; but a choir of singers, trained to the highest excellence, breathe forth the ancient melodies of Greece; or some Russian basso, it is said the most powerful of human voices, shouts forth the anathemas against the heretics, and terrifies his hearers with musical indignation. The traditions of a simpler ritual still linger, and sometimes a rude, illcultivated, but zealous layman reads, in faltering accents, from the clerical desk the story of the Passion, the scene in Gethsemane.* The taste for a monkish life, which has received fatal wounds in Western Europe, still rules in modern Russia. The convents swarm in countless numbers from the Black Sea to the Arctic. It is a common conclusion for a merchant's or a broker's career to build a hermitage and lay the foundations of a monastery. The black clergy, as they are called—a host of hermits, friars, monks, ascetics—live in abstracted ignorance, withdraw from society the faculties and the intellects that should be given to the common benefit, and the principle of selfish isolation is illustrated in the Russian convent with a general prevalence unknown to modern times. Paul and Anthony, the two Egyptian fanatics, are still the guides of millions, and Russia teems with anchorites and wild ascetics. Far out on the frozen waters of the White Sea, on a cluster of islands to whose clime Iona might seem a balmy haven of summer rest, stands Solovetsky, the most prosperous, the chief, perhaps, of modern monasteries.† In the dawn of the fifteenth century St. Savatie penetrated to the lonely scene, where even the hardy Laps refused to dwell, carved a rude cross from a fallen pine, and made his hermitage on the icy shores of Solovetsky. The island has become a city of

*A laborious but wearisome effort, by the Rev. C. Tondini, to allure the Greek Church back to the arms of Roman infallibility, objects that the patriarchs have no temporal power; but it is probable that they will prefer spiritual to temporal progress. See his Assault on the Patriarchates, p. 165: a feeble argument.

†Lowth, Around the Kremlin, has a lively description of the deep devotion shown by all classes to the Iberian Mother.

*Kohl, p. 166, hears a scarred soldier read in a church on Easter-eve with touching effect.

†Dixon's animated account of Solovetsky (see Free Russia) abounds in interesting particulars of which I have been enabled to notice only a few.

meditative souls. A huge fortress encircles its chief convents. White churches, crowned by green cupolas and golden crosses, shine upon its hills. In the bright, short summer, when the clear Arctic Sea sweeps gently around the holy island, throngs of pilgrims wander to the shrine of St. Savatie, bathe in the sacred lake, and taste the consecrated bread. No woman is permitted to dwell on the hallowed soil. For the brief period of summer she may come, for a single day, under careful restraints, to win the benefits of the arctic pilgrimage; but no sooner does the first snow whiten the poor herbage of the island than the privilege ceases. Then not even the Empress of all the Russias would be suffered to intrude within the abode of celibacy. The monks of Solovetsky are industrious;* their workshops produce a variety of useful articles; neatness, good order, and precise devotion mark the singular community; its churches gleam with rich ornaments, and are stored with the gifts of the pious; and, locked in the impenetrable security of a frozen sea, the followers of Anthony and Savatie dream out their dull and prosy lives, defy the rigors of an arctic clime, and chant the litanies of Chrysostom or Basil.

Such is an imperfect sketch of that imperishable church that grew up on the rich shores of Syria, under the genial guidance of the Beloved Apostle, and has fixed its firm foundations in the heart of the most progressive of modern empires. It may be hoped that the genial influence of an enlightened reform may pass over its faithful but uncultivated followers; that its superstitions may be softened, its lingering traits of harshness be removed; that its humanity, which has been so lately proved in the liberation of millions of serfs, may lead it to a general toleration;

*Dixon, p. 79. The monks excel in bread-making; are tanners, weavers, etc. The convents resound with the hum of labor. They have proved that successful industry repels the influence of climate.

that its cumbrous ritual may be restored to the simplicity of a Scriptural age; that Antioch and Alexandria, Jerusalem, Constantinople, and Moscow, may share the advancing tide of progress,* and renew the moral vigor, the clear commonsense, the love for man, the boundless self-devotion of the fishermen of Galilee.

THE END.

Horace Walpole once remarked, "The world is a comedy to those who think, and a tragedy to those who feel."

"See what I am!" not "See what my father was!" is an old and excellent Arabic saying.

We never yet knew a man disposed to scorn the humble, who was not himself a fair object of scorn to the humblest.

If we reprove or chastise before we feel a painful regret on account of the necessity for it, the proper season for doing it has not yet arrived.

When one sin is admitted, it is generally found that it has a companion waiting at the door; and the former will work hard to gain admission for the latter.

Mirth should be the embroidery of conversation, not the web.

Look at These Figures!!

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Any one finding the above set of figures opposite his name on the HERALD, or on the wrapper, will know that his

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*The East will probably owe its new progress to the vigor of the excommunicated Photius, yet the fury of the popes against the founder of the Eastern Church is beyond expression. Hadrian II. assails him: Photio invasori, Photio sæculari et forensi, Photio neophyto et tyranno, Photio schismatico et damnato, Photio mœche et parricido, Migne, Græc. Pat., 101, p 11. Nor is there any one so execrated by the fanatics as the accomplished scholar of the ninth century—the intellectual parent of the empire of the czars.

True Latter Day Saints' Herald.

PLANO, KENDALL CO., ILL., NOVEMBER 15, 1872.

JOSEPH SMITH,

EDITOR.

ASSOCIATION.

The Articles of Association, which we publish in this number, were adopted by the church, at the Semi-Annual Conference, held at Council Bluffs, Iowa, September 12th to 16th, 1872, and were also adopted by the church at Plano, Illinois, October 21st, 1872; the delay from the 7th, the day set by the Conference, to the 21st, being caused by a failure to receive the Articles from the Clerks of Conference in time for the meeting on the 7th.

At the meeting held in Plano, on the 21st of October, notice was given, by resolution, that a resolution to amend would be introduced, of which timely notice will be duly given, according to the Article of amendments.

It was intended to make the Articles of Association sufficiently broad to secure all the legal positions the church can assume, or claim by virtue of its articles and covenants.

A business centre was deemed essential, and Plano was chosen as being the most favorable one at present in occupation by the saints, already a large pecuniary interest has accumulated there, and there was no reason for an immediate change; although provision was made for such change at any time when such change would be necessary or advantageous.

At the Semi-Annual Conference, Br. Israel L. Rogers was sustained as Presiding Bishop; and at the regular business meeting held in Plano, November 4th, 1872, he was also sustained, and his appointment will be duly certified to the proper court.

The law of Illinois under which this incorporation will take place is as follows:

SEC. 35. *How Incorporated.* The foregoing provisions shall not apply to any religious corporations, but any church, congregation or society formed for the purpose of religious worship, may become incorporated in the manner following, to-wit: by electing or appointing, according to its usages or customs, at any meeting held for that purpose, two or more of its members as trustees, wardens and vestrymen, (or such other officers whose powers and duties are similar to those of trustees, as shall be agreeable to the usages and customs, rules or regulations of such congregation, church or society), and may adopt a corporate name; and upon the filing of the affidavit, as hereinafter provided, it shall be and remain a body politic and corporate, by the name so adopted.

SEC. 36. *Affidavit to be Filed.* The chairman or secretary of such meeting shall, as soon as may be after such meeting, make and file in the office of the recorder of deeds in the county in which such congregation, church or society is organized (which shall be recorded by such recorder), an affidavit. Such affidavit, or a copy thereof

duly certified by the recorder, shall be received as evidence of the due incorporation of such congregation, church or society.

SEC. 37. *Term of Office.* The term of office of the trustees of any such corporation may be determined by the rules or by-laws of the congregation, church or society.

SEC. 40. *Removal of Trustee.* A trustee may be removed from office by an election, called and conducted in like manner as elections for trustees, or his office declared vacant for a failure to act, immoral conduct, or for an abandonment of the faith of the congregation, church or society.

SEC. 41. *Rights of Property.* Upon the incorporation of any congregation, church or society, all real and personal property held by any person or trustees for the use of the members thereof, shall immediately vest in such corporation and be subject to its control, and may be used, mortgaged, sold and conveyed the same as if it had been conveyed to such corporation by deed; but no such conveyance or mortgage shall be made so as to affect or destroy the intent or effect of any grant, devise or donation that may be made to such person or trustee for the use of such congregation, church or society.

SEC. 42. *Land: Burying Ground.* Any corporation that may be formed for religious purposes under this act, or under any law of this state for the incorporation of religious societies, may receive, by gift, devise or purchase, land, not exceeding in quantity (including that already held by such corporation) 10 acres, and may erect or build thereon such houses, buildings or other improvements as it may deem necessary for the convenience and comfort of such congregation church or society, and may lay out and maintain thereon a burying ground; but no such property shall be used except in the manner expressed in the gift, grant or devise, or, if no use or trust is so expressed, except for the benefit of the congregation, church or society for which it was intended.

SEC. 43. *Powers of Trustees.* The trustees shall have the care, custody and control of the real and personal property of the corporation, subject to the direction of the congregation, church or society, and may, when directed by the congregation, church or society, erect houses or buildings and improvements, and repair and alter the same, and may, when so directed, mortgage, incumber, sell and convey any real or personal estate of such corporation, and enter into all lawful contracts in the name of and in behalf of such corporation: *Provided*, that no mortgage, incumbrance, sale or conveyance shall be made of any such estate, so as to defeat or destroy the effect of any gift, grant, devise or bequest which may be made to such corporation; but all such gifts, grants, devises and bequests shall be appropriated and used as directed or intended by the person or persons making the same.

SEC. 44. *Previous Incorporations.* Any congregation, church or society, heretofore incorporated under the provisions of any law for the incorporation of religious societies, may become incorporated under the provisions of this act, relative to religious societies, in the same manner as if it had not previously been incorporated, in which case the new corporation shall be entitled [to] and invested with all the real and personal estate of the old corporation, in like manner and to the same extent as the old corporation, subject to all the debts, contracts and liabilities. The word trustees, wherever used in this act, shall be construed to include wardens and vestrymen, or such other officers as perform the duties of trustees.

SEC. 46. *Books and Periodicals.* The trustees or any other persons designated by any such congregation, church or society incorporated under this act, shall have power to publish, print, circulate, sell or give-away, such religious, sabbath-school and missionary tracts, periodicals or books as they may deem necessary to the promotion of religion and morality.

We believe that this incorporation will mark an epoch in our church history, our reasons for which belief, we will give hereafter, as we have not room in this issue.

We hope that the saints will give these articles a careful study, and wherever they can be made better than they are, or more conducive to the good of the people of God; let them be properly so amended.

The real earnest work of our church is still before us, and as it must be a

life-long work, let us take renewed and firmer hold upon the weapons of our warfare; and with an increased reliance upon the destiny of that work in which our efforts are to be made, go steadily onward to the goal.

We are now prepared to say, that while we do not believe in the mixture of church and state, we have a legal recognition of our existence as a church organization; and are, by that legal recognition, proven loyal to the government under the protection of which we expect to see Zion flourish, and her converts increase by righteousness.

THE HERALD OFFICE is now in the hands and under the management and control of the Board of Publication, and it is their desire that there shall be a complete settling up of the books up to the date of their taking possession, June 17th of the present year.

To accomplish this, bills are being sent to all those who are upon the books indebted to the office, for adjustment.

Some of those whom the books show indebted, are so indebted on account of New Translation Scriptures issued to them for other parties. It will be necessary for these to make up their returns correctly, including moneys sent to the office since the books were issued, and the names of persons to whom the books were issued, and an inventory of stock on hand; also, if any are sold on credit, to whom sold, unless the agent is personally responsible.

If any to whom bills are sent have made payments which are not credited, they will please confer a favor upon us by writing and notifying us of the fact at once, so that the matter may be adjusted.

We sincerely hope that no one will be offended at receiving a bill. We have no other way of getting the matter straightened out.

If any one receives a bill which he thinks has been paid, please write us the date of payment and how made.

Those who have had New Translations to sell should now make full returns, as there are some outstanding debts to be met, and this is the way the Board must obtain the means to pay them.

ARTICLES OF INCORPORATION.

Articles of Association adopted by "The Reorganized Church of Jesus Christ of Latter Day Saints," at a general meeting of the members of said church, held at Plano, in the County of Kendall, in the State of Illinois, on the 21st day of October, A. D. 1872.

ARTICLE 1. The name of this association and organization shall be "The Reorganized Church of Jesus Christ of Latter Day Saints," and shall be incorporated under the laws of Illinois, under and by that name.

The Church adheres to the doctrines and tenets of the original "Church of Jesus Christ of Latter Day Saints," as organized by Joseph Smith, (the martyr), now deceased, on the 6th day of April, A. D. 1830, as the same has been reorganized by Joseph Smith, now of Plano, Illinios, with the advice and assistance of Jason W. Briggs, Zenos H. Gurley, Wm. Marks, Sen., Israel L. Rogers, Isaac Sheen, and many others. The Church government consists :

1st.—Of a First Presidency—consisting of a President and Two Counselors.

2nd.—A Quorum of the Twelve, (a traveling High Council.)

3rd.—A "Standing High Council," of the church; and at each "stake" a similar subordinate "Standing High Council"—consisting of Twelve chosen for that purpose.

4th.—A High Priests' Quorum.

5th.—One or more Quorums of Seventy, not exceeding seven.

6th.—Quorums of Elders.

7th.—Bishops, consisting of a presiding Bishop, and associate or local Bishops—said bishops having temporal jurisdiction subject to the general direction of the church, and higher church authorities.

8th.—Quorums of Priests.

9th.—Quorums of Teachers.

10th.—Quorums of Deacons.

11th.—Until otherwise provided, the Reorganized Church at Plano, Illinois, shall be the principal or central church. All others shall be "stakes" or "branches," but all subject to the same church government subordinate to this organization and constituting a part thereof. A branch may be organized at any time, or place, by the concurrence of six or more resident members in good standing, of said Reorganized church, one of whom must be an Elder, Priest, Teacher, or Deacon. A "Stake" is a large Branch, organized into a "stake," at the direction of a general conference of the church; and Plano, Kendall County, Illinois shall be the principal place of business of said Corporation. Said Reorganized Church, and its Stakes, and Branches, are in all respects subject to the Doctrines, and Tenets of the said Original, and Reorganization, in this article mentioned

ARTICLE 2. The Presiding Bishop and his Counselors, shall be the Trustees of the church, and perform all the duties contemplated by a an act, entitled, "An act concerning corporations," approved April 18th, 1872, and in force in Illinois July 1st, 1872, a majority of whom may perform any act under said law, or contemplated by this Organization.

ARTICLE 3. This Organization shall publish, print, circulate, sell, or give away, religious, school and missionary books, papers, tracts and periodicals, such as said church shall deem necessary or useful to the promotion of religion

and morality; and for that purpose may purchase, or own such printing presses, types, cases and material as shall be necessary to conduct such publication, binding and circulation of books and published matter aforesaid; and said publication business shall be under the immediate control and management of a committee of publication, to be nominated by the presiding Bishop and confirmed or approved by the church, at any general annual or semi-annual conference; but the title of the property to be in the corporation, and all suits relating thereto must be in the corporate name.

ARTICLE 4. This Corporation may purchase and hold, or receive donations, or in any other legal way, procure, receive and hold the title of any real or personal property for the use of said church, its stakes, and branches, the title of all of which, whether purchased, donated, or otherwise legally obtained, or received, and wherever the same shall be located, whether procured by the *general church* or any stake or branch, shall be taken to the corporation and in the corporate name of said Reorganized church; and said corporation shall hold the same for the use of said church, its stakes and branches; and said corporation may sell and convey the same, or any part thereof, applying the proceeds to the use aforesaid.

ARTICLE 5. This Church Corporation shall have a corporate seal, all conveyances shall be signed by the Presiding Bishop, as such Trustee, and sealed with the seal of said corporation. These Articles of Association constitute the By-Laws of said corporation, until revised or amended; said by-laws, or articles of association, may be revised or amended at any general conference of the church, by a two-thirds majority vote of the members of said church, present and voting at such conference. Notice of such amendment shall be given in the church paper at least two months before action can be had on such proposed change.

The principal place of business of said corporation may be changed from *Plano* aforesaid, to any other place by the direction of the Quorum of the First Presidency, the Bishop and Counselors, and the Publishing Committee. Upon such change being made, a certified copy of the Affidavit of organization of this corporation, together with a similar affidavit of the action of said church reorganizing said corporation, and naming such new place of principal business, shall be filed in the office of the Recorder of Deeds of the county in which such new principal place of business is located; such change of principal place of business shall not change or affect the rights of said corporation; but only the location of its principal office or place of business. Said corporation may establish subordinate places of business at any time and in any place; but all shall be subject to the control of the general office. Said corporation may appoint agents at any time and place to act in behalf of said corporation. Said corporation may sue and be sued, defend and be defended in all courts and places—but all shall be done in said corporate name.

ARTICLE 6. All property now held or owned by said church, in the name of any person or persons, as Trustees or otherwise, including the publication establishment at Plano, Illinois, shall vest in said corporation; and all persons holding such property in trust for said church are hereby directed and required to transfer and convey the same to said corporation, as the property of said church; and said corporation shall by operation of law succeed to all property now owned by said church or held for its use; and may sue for and recover the same, in the name of said corporation.

ARTICLE 7. The term of office of said Trustees shall be as follows, viz: of the *Trustee*, who is the Presiding Bishop of the church, during his good behavior, and while he remains such Presiding Bishop. Of the other Trustees, who are the Counselors of said Presiding Bishop, during their good behavior—not extending beyond the term of office of said Presiding Bishop as such Trustee; except as hereinafter provided.

Upon the death, resignation or removal from office of said Presiding Bishop, the office of the other Trustees shall become vacant, upon the appointment of another Presiding Bishop, who shall be the successor as Bishop, and his assuming the office of such Trustee—and thereupon such new Presiding Bishop and his Counselors shall be the Trustees of said Corporation. It being understood that no person can be Trustee of said Corporation except the Presiding Bishop of said church and his Counselors. Said Trustees, or either of them, may be removed by said church for *cause*, the same as any other church officer.

BR. W. W. BLAIR, writing from Millersburgh, Illinois, October 28th, says: "I reached Kewanee on Monday, at 6:25 P.M., and preached there three times, and was blessed of God in my efforts. I came here last Friday, and have held four meetings. I begin meetings at Buffalo Prairie this Tuesday night, if the Lord will, and think to remain till the Monday following, and then go on west, reaching Burlington by the Tuesday or Wednesday following."

GRANT'S majority for President is said to be over 600,000.

Correspondence.

SALT LAKE CITY, Utah,
Oct. 8th, 1872.

Br. Joseph Smith:

I received yours of the 18th informing me that the Semi-Annual conference had resolved authorizing a general subscription throughout the church for the

purpose of building a meeting-house in this place.

I have made some enquiry since I received your letter; and find a site suitable will cost some \$1,500, and a house \$2000; if that is secured, then this mission will become self-sustaining. Property is rising rapidly here. The outside portion of the community are building up rapidly. The mines are developing richly. The lot that

Br. Briggs bought, or bargained for, is now worth \$5,000. Land can be purchased much lower, but the saints say that the house must be built upon the high ground of the city, or it cannot be reached in winter and spring for mud, and of course as central as possible.

The Methodists, the Presbyterians, Catholic, Episcopal, (Church of England,) Independents, all have houses here, and good ones too; and we must have one if we are to succeed. The Baptists rent a good hall, and the Lutherans.

Our people will help all they can. Some will leave as soon as they can sell their property.

Br. Boren stayed one night with me in the city, and departed for home. I am here alone; have not seen the face of David since my arrival; had a letter from him yesterday; he had just baptized two young ladies. I baptized a man yesterday, so that we keep gaining a little. Several have told me they will lend a helping-hand to build; some with work, some with money.

I want the saints to feel that the church will suffer no loss in the means put forth to build. In the event that the site can be secured in an eligible situation, it will be worth more than cost to turn into dwellings. And in fact I would like to build it two story, at the cost named, that the lower portion of the building could be rented and thereby pay back some of the cost. The demand for houses is great in the center of the town. Brigham is advising his people not to sell, but to lease their lands for building purposes.

I heard McLeod lecture on the Mountain Meadow Massacre, Judge McKean was present. McLeod said the evidence was accumulating, and said there should, and he believed their would, be a searching investigation into the case, and called upon the Mormons not to rest under the censure of implication by seeking to cover up the wrong doings in the case.

I wish you would confer with the Bishop, and advise me regarding the building pro-

posed here. I am willing to stay here if desired until it can be accomplished. I want you to prepare the saints to act, so far as the *Herald* can do it. What is wanted here is a steady, long, strong pull. I intend to visit out round the settlements, as my means will admit. Respectfully,

JOSIAH ELLS.

From the United Hanley Branch, Staffordshire, England.

Dear Herald:

Sometime ago your pages set forth that there was difficulty existing in the Hanley branch. It was true. We now ask that you will set forth another truth—the Hanley branches are united in one—heart and hand. May God grant that this oneness may continue unto the end.

The caption of this letter will bring joy to the hearts of some of our brethren who dwell on your side of the great deep—brethren who know, to some extent, our grievances, and have sorrowed with us at our divisions; therefore it is no wonder if they will rejoice at our *union*. While their hearts beat with joy in the West, ours are brim full of joy in the East. We have double cause to rejoice. What, only a few months ago, appeared to us to be an insurmountable mountain of difficulty, has proved to be neither more nor less than a cold icy membrane which was encircling the human heart. Before the glowing heat of the *Spirit of God* that membrane has given way. And oh! how blessed is the light and love which have filled our hearts. May they continue and turn to the honor and glory of God.

Perhaps by this time you are wondering how this change was brought about. We will try to make it plain. Your associate editor, beloved Br. Mark H. Forscutt is on our soil; and being apprised of the dark cloud that lowered over Hanley, proposed himself the pleasure, (if pleasure it is to come amongst bickerings), of a visit to ascertain the weight and thickness of our cloudy difficulties. He wrote a letter and

sent it by the hand of one of our brothers who happened to be over at Birmingham, on a visit for the day. His letter contained a hearty and stirring appeal for our assistance in the Master's cause, and wound up with an invitation to meet him in prayer on the first two nights he would be with us, to be held at some of the saints' houses, such as would be convenient.

On Thursday, August 15th, at 7:35 p.m., Br. Mark H. Forscutt arrived at Stoke-on-Trent Station, where he was met by two brethren, and by them conducted to Hanley. Three more of the brethren meeting him on the way from Stoke to Hanley. He was soon at the place designed for him to stay at. The meeting was held at the same place, and quite a number of the brothers and sisters availed themselves of the opportunity of seeing that long-expected person who should set us right. Those who had borne, to some degree, animosity against one another, now met in love and joy, as if such things as animosity existed in name only, and had never been known to dwell in the hearts of men. The hearty, and we hope reverent, manner in which our voices joined to praise God by singing, "Who are these arrayed in white," to the tune called "Innocence;" the earnestness of those who engaged in prayer, and the calmness of those who bore testimony to the Master's work, we hope are gone up before our God as evidence of our penitence and willingness to be put in the right way to work for the Lord.

On Friday evening, August 16th, we met at another brother's house. Joy lit up the faces of all who were present. Br. M. H. Forscutt gave a short but very instructive sermon. Testimony followed, and a good and peaceful time was had. Thank God it was visible that our hearts begun to go warmer in love toward each other.

On Saturday, August 17th, Br. Thomas Taylor, of Birmingham, and Henry Greenwood, of Stafford, arrived.

At 9 a.m., on Sunday morning, August 18th, Br. Forscutt opened a council meeting, which had been called by him, to con-

sider any question that had vexed us. But strange as it may seem, there was no vexed questions to present. One of the brethren arose and suggested that the officers of both parties should resign their offices; he at once tendering his own as an example. The cordial manner in which each officer arose to tender his own resignation, as that of another's was accepted, showed clearly that no jarring string was in our midst; that no selfish motive lurked in the breast. It was rather that Spirit which prompts to love and oneness, than that which prompts to disunion. After the two branches had been announced from the stand by Br. Forscutt to be disorganized, we resolved to organize ourselves again, to be known as the "United Hanley Branch," by electing Br. W. D. Brunt, as Presiding Elder; Br. Joseph Poole, as Presiding Priest; Br. Jas. Masser, as Presiding Teacher; Br. Wm. Clarke, as Presiding Deacon; and Br. Charles Henry Caton, Clerk to the branch. Br. Edward Cooper was chosen President of the Local Preaching Council.

Out of thirty-five questions which occupied about three and one half hours, there was only one question that met with two opinions. Thus the Lord has answered the prayers of his people in Hanley, by uniting them together, and now it will be woe! woe! unto us if we do not honor the calling of our God.

Br. Mark H. Forscutt spoke in the afternoon to a congregation, mostly of saints, on the duty of saints to one another, and the law of God and its administration. It was both eloquent and instructive. In the evening he spoke again to a very attentive congregation, on false prophets. Some time ago at one of the recent General Annual Conferences, when the English mission was under consideration, one who had good reason to know, remarked that it wanted one or two good men of marked ability to come to England to preside. We are glad we can say, that one of this class has been sent—*is here*. We do not vainly speak of our brother,

but thank God, who is the giver of this talent, and pray that M. H. Forscutt will always be enabled to give the fruit of his talent to the honor and glory of God. We pray that we never may forget to perform one duty which is truly ours, viz: to assist our brother by our faith, prayers, and means in all his righteous acts for the onward progress of the great work of the Lord. May the blessing of God attend his family while he is absent from them; as also the families of all who are similar-engaged.

Br. Thomas Taylor left us in good spirits, well satisfied with his day's journey.

Br. Mark left us on Tuesday, August 20th. By the affectionate manner in which he left us, and the kind manner in which he promised us another visit, we judge he is well satisfied with the little he has done for the Lord in Hanley in so short a time.

Thanks be to God now and forever! He has joined us together once and again in love.

Within the easy distance of Hanley there are over 237,173 souls, we doubt not but what out of this number there are a good many honest men and women, therefore the Lord has a great work for some one to do here, and no doubt that is why the evil one sought to divide us. We hope that future tidings will show our integrity by addition to our numbers. May blessings attend all the Israel of God forever.

We ask to be excused for this long letter, because you do not often hear from us any good news.

We are your fellow laborers for Christ Jesus, the United Hanley Branch.

C. H. CATON, *Pro. the Branch.*

W. D. BRUNT, *President.*

LOUISVILLE, Sept. 28, 1872.

Br. Joseph:

If it is not too late I would make a correction of the report of the Canada District Conference as it appeared in the *Herald* of August 15th, 1872. The resolu-

tion which, in the *Herald*, reads, "Moved that we require a conference of the Kent and Elgin Districts apart from the general conference of the church," should read, Moved that we require a conference of the Kent and Elgin Districts apart from the general conference of the Canada mission.

Yours in the gospel,

DUNCAN CAMPBELL.

MONONGAHELA CITY, Pa.,

Sept. 22, 1872.

Br. Joseph Smith:

At present I am at home, but will leave in a few days for Belmont Co., Ohio, where I have been preaching a few weeks with good success. I baptized three, and there is a prospect of more. I remain your brother in Christ,

JAMES BROWN.

PRINCEVILLE, Ill.,

Oct. 17th, 1872.

Br. Joseph Smith:

Inclosed I hand you a scrap from *The Peoria Review*, of October 11th, in regard to the movement of rebuilding the Jewish temple at Jerusalem. I think it cannot fail to interest the readers of the *Herald*.

The saints at this place are cheerful and hopeful. Our meetings are thinly attended, yet there is some prospect of an increase in numbers at no very distant day.

Br. H. C. Bronson will go to Iowa on to-morrow, to be gone a few days, possibly a few weeks. He thinks I should by all means go to Buffalo Prairie, and I have consented to do so, and shall likely reach Millersburg by next Wednesday.

Father Hiel Bronson is nearly blind, yet he strives to get about to attend to his ordinary business matters.

Sr. Olive Hitchcock, of this place, wishes to have an able elder sent to preach at Texas, Mich., five miles from Schoolcraft, and ten miles from Kalamazoo. They can call on Mrs. Elizabeth Weed, her sister.

Will you please inform Br. E. C. Briggs of the fact. Yours in gospel bonds.

W. W. BLAIR.

GELNWOOD, Mo.,

Oct. 6th, 1872.

Br. Joseph:

I would be heartily glad if some elders could come here and stop awhile. There are others that would be glad if some elder could come. Can one come? And if he can, will he do so? I think an elder could be spared from a locality where there are several, whose district has been pretty well canvassed. One from such a place, going into a new place might have greater success. Yours in the bond of the new covenant.

D. D. BABCOCK.

SAN FRANCISCO, Cal.,

Oct. 8th, 1872.

Br. Joseph:

Our Conference closes I presume to day, it has been a calm and pleasant one, with a tolerable attendance. With compliments of esteem, I remain as ever yours in Christ.

THOS. J. ANDREWS.

CENTRAL FALLS, R. I.,

Sept. 8th, 1872.

Br. Joseph:

Being much prostrated in bodily health I have not been able to do much labor this summer, and a couple of weeks ago took another vacation, visiting the Saints in the North Dartmouth Branch. The Sunday I was there I preached to the saints in their own hired school-house, and listened with much pleasure to the testimony from the saints of this newly organized branch, which I believe will do and is doing a good work for Christ.

After service was over I was invited to deliver a temperance discourse in the Baptist Church by the pastor, who did me and the saints of Dartmouth much honor, by asking me to go up into the pulpit,—the like privilege never having been given to any speaker of another faith than this be-

fore. I took for the subject of my remarks the 19th, 20th and 21st verses of Galations, "Now the works of the flesh are manifest," &c., I had a good house and earnest attention, and from remarks made after I was through, I judge they were well pleased. One man with tears in his eyes said that, "that was *gospel temperance*, with a God in it." I feel to commend this branch to all saints assuring them that the preaching brethren will be welcomed by them, and can now get a hearing in this part of the Lord's vineyard, and give in their testimony. Bro. Jesse Nichols, who is president of this branch, has labored long and patiently in this vicinity, and as his locks are silvered over with age, and his "shock" fully ripe for the harvest, I hope he will see the glad fruition of his life's labors in seeing a prosperous branch, as the result of his prayers, springing up to bear much fruit.

The saints here live some ways apart, which is to their disadvantage; but when they come together, they are in earnest, and this is much better than many meetings and no spirit.

In my mission there is little to be done but to sow the seed of the kingdom, that God may give the increase. I am a good target. I unfurl every inch of my colors as an ambassador, and wherever and whenever I go I cease not to declare the counsel of God. I do pray for full consecration, that I might be an honor to the cause I have espoused. Yours in gospel bonds.

W. B. FISKE.

LEWISTOWN, Ill.,

Oct. 18th, 1872.

Br. Joseph:

My time is occupied every Sabbath when the weather permits. If the Second Coming of Christ was preached more, the minds of the people would be better prepared for other things. I am speaking for myself now, and those to whom I have been preaching. The subject was entirely new to all, and those that were formerly opposed to the work, are now greatly

taken with the doctrine of the First Resurrection and Thousand Years of Rest; and it has set people to reading, looking up the scripture from which I took my texts. Your brother in Christ.

T. F. STAFFORD.

PLEASANTON, IOWA,

October 23rd, 1872.

Br. Joseph:

Elder J. C. Clapp preached four discourses in Pleasanton, last week; was well liked. He goes to Leon this week to deliver a course of lectures. Some good is being done by his preaching.

A. W. MOFFET.

SAN BERNARDINO, Cal.,

Oct. 8th, 1872.

Br. Joseph:

Our Sunday School is increasing in prosperity day by day. We have the names of eighty scholars, on register, and an average attendance of fifty-three. The children improve very rapidly, and deserve praise for their good behavior and deportment. The most striking and interesting feature of the school is a class of elderly sisters, who seem to be as much, if not more, interested than the younger scholars. We intend to have a Picnic soon, and expect to have a good time. Praying that the good cause may prosper throughout the land, I remain yours in Christ.

J. E. MILLER.

Conferences.

Galland's Grove District.

The Conference of this district convened at the School-house in Salem branch, Shelby Co., Iowa, August 31st and Sept. 1st, 1872. T. Dobson, presiding; David Chambers, Junior, clerk, *pro tem*.

Official members present: high priests 2, elders 9, teachers 1.

Branch Reports.—Galland's Grove: numerical strength 138. J. Hawley, president; John Pett, secretary.

Boyer Valley: numerical strength 47.

A. Kuykendall, president; A. F. Rudd, secretary. Sabbath school reports 25 scholars, 4 teachers, total 29.

Salem: numerical strength 40. Sabbath school 30 scholars, 5 teachers, total 35. H. Halliday, president, J. Seddon, secretary.

Elders' Reports.—Thomas Dobson had preached every Sabbath day in some part of the district; he had found great need for more elder's to preach in the district. John McIntosh had preached nearly every Sabbath day. Elder J. Chatburn had been preaching and had filled all his appointments and done the best he could.

Resolved that the president of the district make enquiry for an elder or elders to travel and preach in this district; to pledge him and family support.

That in the event of David Chambers, Junior, getting ready to go into the ministry in this district before next quarterly conference, that we sustain him with our faith and prayers. All the brethren on missions in this district were sustained.

Resolved that we sustain Thomas Dobson as president of the Galland's Grove district, and that Br. John McIntosh be associated with him.

The authorities of the church were sustained in righteousness.

On the Sabbath the word was preached by Brn. McIntosh and Dobson. Two children blest.

Adjourned to meet at Galland's Grove on the first Saturday and second Sunday in December, 1872.

Decatur District.

The above Conference convened at Lamoni, Iowa, August 31st, 1872. A. W. Moffet, president; H. C. Hall, clerk.

Branch Reports.—Little River: 78 members. E. Robinson, president; L. Little, clerk.

Lamoni: 52 members, baptized 3, added by certificate of removal 6, confirmations 3, children blessed 2. C. H. Jones, president; I. N. W. Cooper, clerk.

Leon: 9 members. J. Parsons, president; S. K. Gillet, clerk.

Official members present 14.

Reports.—G. Morey, E. Robinson, C. H. Jones, Samuel Ackerly, George Braby, O. J. Bailey, G. Bird, A. J. Green, Z. H. Gurdley, J. Johnson, J. Wheeler, — Shaw, J. F. Green and A. K. Anderson.

Br. A. W. Moffet reports the district in fair condition and more calls for preaching than can be filled. Organized one branch in Leon, Iowa.

Whereas the Decatur district was organized before the Nodaway, Missouri, district, including Decatur and adjoining counties; therefore, Resolved that this conference claims Harrison and Mercer counties, Missouri, as portions of this district, and respectfully cite said Nodaway district to the existing minutes of General Conference which instituted and organized the said Decatur district.

That the president of the district be authorized to issue licenses to S. K. Gillet, as priest, and J. F. Green, as teacher, of Leon branch.

Missions.—Br. G. Braby to labor in Harrison Co., Missouri, and Ringold Co., Iowa.

Resolved that all the officers of the priesthood of this district are hereby requested, and it is enjoined upon them, to labor earnestly in the district, wherever an opportunity presents itself, and their circumstances will permit.

Discourse by Br. Z. H. Gurley in the evening.

Discourse on Sunday morning by Br. A. W. Moffet to a large and attentive congregation, followed by Br. Z. H. Gurley.

Preaching in the afternoon by Br. C. H. Jones.

In the evening remarks by Br. A. W. Moffet, and then assigned the meeting to the saints.

Resolved that A. W. Moffet be appointed a delegate to represent this district at the Semi Annual Conference, in person, if possible; if not, by letter.

That we sustain A. W. Moffet as president, and H. C. Hall, as clerk.

That we sustain all the quorums of the church in righteousness.

That we uphold each other by our faith and prayers. Adjourned to meet at Little River branch, on Saturday, November 30th, 1872, at 11 A. M.

St. Louis Sub-District, No. 1.

The above conference was held at Gravois, Mo., Sept. 1st, 1872. A. Reese, presiding; Wm. T. Kyte and I. M. Richardson, clerks.

Branch Reports.—St. Louis 236 lay members, 29 officers, 3 blessed, 2 died. W. T. Kyte, recorder; Wm. Roberts, president; Jos. Smith, secretary.

Treasurer's Report for the quarter ending Aug. 28th, 1872. Cash on hand 66c., received during the quarter \$128.55. Expenditures \$98.75, on hand \$30.46. Report of Zion's Hope S. S.: expenditures \$33.50,

receipts \$59.07, on hand \$25.57, books in library 444, Scholars 100, teachers 12. W. Ashton, supt.; W. Molyneaux, sec.

Dry Hill: 31 members, 2 cut off, 1 teacher ordained. W. Gettins, pres.; Joseph Knowles, clerk.

Gravois: 64 members, ordinations 1, received by letter 9, child blessed 1, marriage 1. J. Sutton, pres.; W. Ridler, clerk.

Ebenezer Sunday School 25 scholars, 2 teachers. J. Sutton, supt.

During afternoon session reports of elders was heard, after which testimony meeting was held and sacrament administered.

Priesthood present: high priests 2, elders 13, priests 2, teachers 5, deacons 2.

Preaching in the evening by brethren Allen, Perks and W. Anderson.

Resolved that the time be extended to the district conference for the branches to report the value of property on hand, as proposed last conference at Dry Hill.

That we sustain all the spiritual and temporal authorities of the church.

In accordance with and by the direction of the last Semi-Annual Conference, held in St. Louis, that all sub-districts should cease from the date of this conference, therefore, resolved that by this resolution Sub-District No. 1 adjourn *sine die*, and all officers laboring therein are hereby released from this date.

South Eastern Illinois District.

The above Conference was held in the Dry Fork branch, August 3rd, 1872. G. H. Hilliard, president; A. N. Caudle, clerk.

The morning session was devoted to prayer and exhortation.

The presidents of branches being called upon gave verbal reports of the condition of their respective branches, generally reporting coldness and a lack of spirituality. The president also spoke of the lack of spiritual life, suggesting a united effort of the ministry as necessary to insure a success of the gospel.

Br. A. N. Caudle offered the following resolution which was carried unanimously:

Resolved that this conference set apart the tenth of October next as a day of fasting and prayer to be observed by the entire district, and that we ask the presidents of branches to make an earnest appeal to their branches to observe the same, abstaining so far as practicable from all physical labor, and with deep humility, pray for a restoration of our

former spiritual power, and the extension and establishment of the gospel.

The following branches reported:

Deer Creek: 23 members. The following elders of this branch were recommended for renewal of licenses: T. P. Green, Benjamin S. Jones, Joshua B. Prettyman, G. H. Hilliard.

Dry Fork: 28 members, 3 added by vote.

Helping Hand, as last reported. Elders all recommended for renewal of license.

Brush Creek: 55 members, 1 died since last reported. Elders all recommended for renewal of license.

Millshoals: 12 members, 1 ordained as elder since last report. All the elders recommended for renewal of license.

Elders to the number of eight then reported.

The elders were then assigned fields of labor in the district.

A. N. Caudle was chosen secretary.

Morning session. After opening in usual form, A. N. Caudle and B. F. Jones were appointed to audit agent's account. They, after examination, made the following report to Sep. 1st, 1872:

Received from *Herald* office, books to the amount of \$55.35. Remitted to office, \$47.75. Books on hand to the amount of \$9.70. Books sold on credit, \$10.40. Money borrowed by agent, \$10.25. Due office, \$7.50.

All the authorities of the church were sustained in righteousness.

Adjourned to meet at Miliner's school-house at 10 o'clock, A. M., December 7th.

After adjournment the word was preached and the sacrament was administered. An excellent spirit prevailed.

OMAHA, Oct., 3rd, 1872.

Pres. Joseph Smith; Dear Brother:

The saints in Omaha assembled on the 29th of September, 1872, for the purpose of electing district officers, and ratifying the action taken by the committee appointed by the conference held in Columbus, August 3rd and 4th, 1872, for the purpose of defining the boundaries of the three new districts.

Elder Ballinger was called to preside, and Br. Nelson to act as clerk of this meeting.

Opening services were had; prayer being offered by Br. Broadbent. The president made a few remarks regarding the duties of district officers, and called the clerk to read a letter sent from the Columbus branch. The letter stated their

adoption of the boundaries as agreed upon by the delegates assembled, viz: the east line of Colfax county, from the Platte to the Elkhorn rivers, to be the east boundary of the Central Nebraska district; and all the territory lying between the Platte and Elkhorn rivers to the west line of State.

It was then moved by Br. Edwards and seconded by Br. Breviry, to accept of the boundaries as agreed upon by said delegates. This motion was carried.

Moved by Br. Christensen and seconded by Br. Adams, that Br. Broadbent be chosen district president.

Moved by Br. Dove and seconded by Br. McKnight, that Br. Ballinger be chosen district president.

Both motions received an equal number of votes. Br. Ballinger then withdrew and desired that Br. Jesse Broadbent take the office. This was agreed upon by vote.

Moved by Br. Edwards and seconded by Br. Broadbent, that Br. H. Nelson be district clerk. Adopted.

The spiritual and temporal authorities were sustained in righteousness.

Adjourned to meet at Omaha, Nebraska, on the 4th and 5th of January, 1872, at 10 A. M.

J. Broadbent, district president; H. Nelson, district clerk.

Miscellaneous.

JEFFERSONVILLE, Wayne Co., Ill.,
Oct. 6th, 1872.

Br. Joseph:

I suppose you would like to hear how we are getting along here. The work is progressing very slow. I believe the saints generally desire good, but we are slow to do our duty; and the enemy is ever sowing his seed, such as fault-finding, evil-speaking, jealousy, love of self. We sometimes boast of long experience, and have not learned the first principles of self-government. This we attribute to the weakness of man not wilfulness.

At our last conference, we had a season of peace, and the brethren present seemed united and determined to try to forward the work, and we hope to learn law and order, if it is but slow. The president of the district is young, and lacks experience; but we believe that a proper effort will advance the work here.

The prospect for the future we believe are brighter, although some heavy clouds

hang over us now. We would be pleased to have a visit from the Editor, Bro. Blair, Bro. Briggs, or any one, to instruct us more perfectly in the ways of righteousness. That the Lord may bless and prosper us, we shall ever work and pray.

A. MEMBER.

UTAH, Sept. 6th, 1872.

Br. Joseph:

In reading the *Herald* I find a desire expressed by some of the brethren for the best kind of reading, and more of it. I delight to read the *Herald*. It does me good, but I am surprised to see the space that is often taken up to report the business of a District Conference. We sometimes have to read a whole column, or a column and a half, to learn what might easily be told in a dozen or two short lines. What matters it to the whole Church, or to any other district, to tell all the names of the brethren that report at that conference and what office they hold; and where they are appointed to labor; and what brethren preach and what they preach about. Would it not be as well to say in this district so many Elders, so many priests, so many, &c., then at conference so many added, and how.

Is it not in order for Elders and branches to report at the district conference, and then again for the officers of districts to take or send reports to the General Conference of the mission. I cannot see the necessity of elders reporting in their district conference, and then again reporting to the General Conference, unless it be few that have especial missions appointed them by General Conference. Let each district attend to its own business in its order.

I think that a great improvement can be made in both space and interest in the *Herald* by giving these few thoughts consideration.

A SUBSCRIBER.

Notices.

NEWTON, Iowa,
Nov. 5th, 1872.

The Des Moines, Iowa, District conference, will commence at Br. W. R. Vices', twelve miles north of the city of Des Moines, on the 6th of December, 1872, at the hour of 7 P. M. All the Elders and Presidents of Branches are requested to make a full and complete report of their labors and branches, so that our district may not fall behind in its reports, as here tofore.

I. N. WHITE, *Pres. of District.*

For Sale.

Those desirous of obtaining copies of the articles and tracts of Brn. Jason W. Briggs and Josiah Ells, while on their English mission, can be supplied with a limited number of the following tracts and *Restorers*:

The right to the Tree of Life.
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Also, odd numbers of *Restorers*, containing excellent and complete arguments from the pens of our brethren Briggs and Ells, and others, at twenty-five cents per dozen. The proceeds to be applied to assist the European Mission.

Apply to Mr. Thomas Taylor, 10 Haden Street, Balsall Heath, Birmingham, England. American currency taken, as it can be exchanged in England.

United Order of Enoch.

The Stockholders of the First United Order of Enoch met near Council Bluffs, Iowa, Sept. 14th, 1872, as per notification, and proceeded to vote for a board of directors for the ensuing year. R. M. Elvin was chosen secretary, *pro. tem.*, and Jesse Broadbent and James Caffal as tellers.

The following result was attained by ballot, and the first seven receiving the highest votes were declared elected.

D. M. Gamet	386	Phineas Cadwell	351
William Hopkins	337	Elijah Banta	335
I. L. Rogers	334	David Dancer	294
Calvin Beebe	278	Alex. McCord	210
William McCord	34		

At a subsequent meeting of the Board, Br. Joseph Smith acting as secretary, the following officers were chosen by ballot: Elijah Banta, president; William Hopkins, vice president; I. L. Rogers, treasurer; Henry A. Stebbins, secretary.

By order of E. BANTA, *Pres.*

H. A. STEBBINS, *Sec.*

Sandwich, Ill., Nov. 4th, 1872.

Third Quorum of Elders.

The following ninety-six names of Elders were presented for enrollment in the above Quorum at a meeting of the First Quorum, near Council Bluffs, Iowa, Sept. 13th, 1872, during the session of the General Conference.

As not enough members were present in

person to perfect an organization by the election of officers, the officers of the First Quorum, in accordance with resolution of General Conference, still officiate until the organization shall be completed by such election.

John Roberts, George Hayward, Sherman I. Smith, R. C. Hendricks, Jackson Goodale, Wm. N. Abbott, Thomas R. Hawkins, Alfred Shaw, Daniel Munns, J. W. Waldsmith, John Sayer, Henry Schofield, Ralph Jenkins, Charles Brindley, George M. Galley, Peter Murie, Wm. Lewis, Frederick Collins, J. Mackland, C. Kemish, Edwin R. Briggs, Daniel M. Williams, George Kemp, George Hall, Nephi Yocum, D. S. Mills, D. J. Phillips, Richd. Amer, P. Chapman, J. Mackie, David Chambers, Sen., S. R. Shackleton, John Fry, E. E. Binstead, Wm. Summerfield, A. J. Blodgett, Sen., John Taylor, F. M. Bevins, James Steel, Wm. T. Bozarth, James Cazier, Reuel Frost, Wm. C. Kinyon, George W. Nutall, Jos. Belcher, R. L. Ware, N. L. Booker, Jas. W. Johnson, Albert Nooden, E. W. Cato, C. S. Frazer, Ephraim Rowland, Thomas Reese, John Watkins, Joseph Burnett, James Wood, W. R. Huscroft, Albert Bishop, Wm. A. Litz, David J. Powell, Jesse Longfield, Reuben Hoyer, John N. Sykes, Columbus Miller, B. S. Parker, Wm. T. Boos, Magnus Fyrando, Z. S. Martin, T. J. Smith, Wm. Ballinger, T. Edwards, Geo. Medlock, Martin Rasmussen, John Hawley, Wm. Alden, George W. Bird, R. R. Montgomery, Ira A. Goff, John Rudd, John Rounds, David M. Williams, John R. Evans, Ole Madison, Daniel Fisher, Andrew Jacobsen, Robt. C. Moore, James Thomas, C. Andreason, C. Christiansen, Mad Paulsen, B. G. Watson, Zenos H. Gurley, G. Walling, Wm. Leadingham, N. Booth, J. B. Swain.

The names of George Derry and Stephen Mahoney were found in the list, but the former was already a member of the First Quorum and the latter of the Second Quorum. Brethren should know where they belong better than that. Their places have been filled by taking two from the forty odd names that remain over for organization in the Fourth Quorum.

FIRST QUORUM.

Since the publication of the ninety-five names of this Quorum, in *Herald* of Aug. 1st, 1871, the following changes have been made: J. J. Stafford, added; Alvah Smith, died; Stephen Butler, added; Joseph Robinson, Thomas Weeks, and J. J. Stafford, dropped from the Quorum, and their places filled as the secretary, *pro tem*, of the meeting writes, "by Br. Kemp, J. Anderson, and Wm. W. Wood." These brethren

would confer a favor upon the secretary by sending their names in full, with their addresses, to him.

There is great remissness in making application for Quorum Licenses. Brethren applying will please state time and place of their ordination, with names of Elders officiating in the ordination, and enclose five cents for blank and postage.

E. BANTA, *Pres. of First Quorum*.
Per HENRY A. STEBBINS, *Secretary*.

BORN.

At Grand Rapids, Kent Co., Mich., Oct. 24th, 1872, BYRON WEBSTER, son of J. Byron and Mary A. Brown.

Our loving regards are hereby expressed to Br. H. N. Webster, (President of Massachusetts District), who lovingly and patiently led us into the faith of the saints.

DIED.

At her house, near Burlington, Iowa, at about 10:30 P.M., October 8th, 1872, sister MARGARET TALBERT, of fever.

Sr. Talbert was born in Sweden, April 4th, 1814. "Blessed are the dead who die in the Lord." Funeral sermon preached by Br. L. Lightfoot, Oct. 9th, when her body was interred adjacent to the house of Bro. Talbert.

At Avoca, Pottawattami Co., Iowa, ANNA S., daughter of Geo. W. and Sarah FRY, aged eleven months and six days.

They cut the fragrant sod,
With trembling hands, asunder;
And laid this well-beloved of God,
Our dear, dear baby under.
Oh hearts that ache, and ache afresh;
Oh tears too blindly raining;
Our hearts are weak, yet being flesh,
Too strong for our restraining.

Sleep, darling, sleep, cold rains shall steep
Thy little turf-made dwelling;
Thou wilt not know, so far below,
What winds and storms are swelling.
That birds shall sing in the warm spring,
And flowers bloom above thee;
Thou wilt not hear them, love, but oh!
The loneliness without thee.

Father, we will be comforted;
Thou wast the gracious giver;
We yield her up.—not dead, not dead—
To dwell with thee forever.
Take Thou our child—ours for a day—
Thine while the ages blossom;
This little aching head we lay
In the Redeemer's bosom. [Selected.]

At Hot Spring Valley, Siskiyou Co., Cal., July 16th, 1872, Br. JOHN D. CHESTER, in the 65th year of his age.

At San Francisco, Cal., September 27th, 1872, of jaundice, sister JANE ROSE, formerly of South Africa, aged 65 years.

At Holden, Johnson Co., Mo., September 25th, 1872, of congestive chills, Brother EPHRAIM CHENEY, aged 74 years, 5 months and 12 days.

Bro. Cheney was baptized by Orson Pratt in the year 1831, and he remained firm in the faith of the

gospel through all the dark and cloudy days of the church. He joined the Reorganization, June 19th, 1872, and was numbered with the Vincennes Branch, of Iowa.

At Harvard, Clay Co., Nebraska, September 26, 1872, of typhoid fever, CHARLES F. HOPPER, son of John E. and Nancy E. Hopper, aged 5 years, 5 months.

At Nebraska City, Neb., August 18th, 1872, of spotted fever, HANNA ROSINA, daughter of Charles and Caroline HEDLUND, aged 2 months and 4 days.

Selections.

The Life to Come.

What does a man take with him when from the extreme verge of life he launches into what lies beyond? It looks as if he took nothing. Death seems to pass a sponge over all that has gone before. Be it the end, or be it a new beginning, it seems a total breaking off from all that life has hitherto consisted in. That is what makes it terrible.

But, if we look at it truly, his past life is just the one thing that a man does take with him when he dies. He takes himself. And that self is the product of all his past experiences and actions. As an oak bears in itself the results of every shower that through long years has freshened it, of every gale that has toughened it or stripped its boughs, of the sunshine that has fed it, and the drought that has parched it, so a man, when he stands at the end of life, is what he has been made by all his joys and sufferings and actions. That is what he takes into the other world—his own character.

The life to come and the life that now is are parts of one another. They are related just as youth and manhood are related. The man is not the same that the boy was, but what the boy was entered into the man as a part of him. The strength I gain by my victories this year, and the weakness into which I come by defeat, will be a part of me next year. So, there is not an act, not a word or thought, but casts its influence forward into the to-morrow that lies beyond death.

The whole teaching of the Bible as to the future life centers on this—that what we are now is supremely important with reference to what shall we be then. Every warning, every encouragement, all the grand and terrible imagery of the judgment, all the tender assurances of Christ,

are directed to that end. The object of them all is to impress the transcendent importance of character. Language and thought are tasked to the utmost to express this. Visions of woe unspeakable, of joy ineffable, are used to picture the results of well-doing and evil-doing; to show that they radiate into eternity, and are immeasurable. And we have no right to break the force of this teaching, by the assumption that only one of two grand results is possible, and that, so a man is saved at last, his misdeeds will hurt him little. That is neither according to Scripture nor moral reason. He that is only righteous is to be "righteous still;" "he that is holy" to be "holy still." According as a man has attained in this stage, so is his beginning in the next. He must commence there according as he has finished here, on a high plane or a low one.

Modern forms of religious feeling do not make so much account as former ones, of preparation for death. And it is no loss that they do not, if only they sufficiently insist on rightness of life. That,—taking the words in their largest sense, including faith and love Godward, as well as right action manward,—that is the only preparation for death that is good for anything. Any other preparation, whether it be receiving church rites, or going through some kind of emotional experience, that will serve as a passport at the heavenly gates—is a delusion. To love God, to trust him and obey him, to be pure and upright and loving, that is the only preparation for death, and that is the only true life.

Every man has his own special work to do, his own battle to fight, to reach the state where he is fit to die, or to live. One has to overcome the flesh, to subject what is animal in him to what is spiritual; and to do it not once for all, but in many a struggle. Another is naturally clothed with pride as with a garment; and what a life-long business it is to get rid of that, and wear continually Christ's robe of humility! With another, self-pleasing is an almost unconquerable instinct; how hard it is for him to learn to think of others first! With many and many a one, on a bed of sickness, or in circumstances of dullness and depression, the great thing is to come into a state of patience, to accept willingly and joyfully the Lord's good pleasure. So each of us has his own special field on which to conquer or be conquered, and every hour has its skirmish. Nor has any one a single line of effort only. We are tried on this side and on that; now in temper, now in faith, now in the

solitude of our hearts, and now by those around us. Not one of all these experiences but leaves its mark on us, according as we are true or false to its opportunity. And it is the summing up of all these,—the character formed in us through these million daily acts of will,—that abides with us when we face death, and crosses the boundary with us.

And beyond? Beyond is He from whom has flowed every form of good that we have known on earth. Source of each joy, each love, in him dwell joy and love in perfect fullness. Just how he will deal with us, we know not,—do we need to know? Not one capacity of good in us will our Father let be wasted. Does it seem hard to leave this earth? Do the sweet fields and skies of summer draw our hearts to stay with them? Does human love seem too much a part of our souls to be left behind? Earth's beauty is but the garment of him to whom we go; all love is of him, and shares his immortality. And, so far as our life has lain in that which is of God's nature, we shall find no loss, no disappointment, but abundant and exceeding fruition.—*Christian Union.*

Definition of a Darling.

Brick Pomeroy, as rough a case as ever set in an editorial sanctum, was requested to give the definition of the word "darling," and replied as follows:

"If my definition will please any one, or settle a point in dispute, it is given cheerfully. A darling, as we should speak the word, would mean a very dear, good, heart loved girl or woman, who held the innermost place in our heart. She would be a woman loved above all else in the world; a woman we should defend before all mankind; a woman whose lips were those of truth and sacredness; whose happiness a man could live for; a woman a man would be proud of; a woman you could put your arm in gentleness around, draw to your heart, press a kiss to her forehead, and one on her lips, and as her head rested half on your shoulder, look deep into her eyes and whisper 'darling!' She would be a woman in whom we had all the confidence in the world; one a man would be proud to make happy, and whose pride would be in her husband's success, happiness, reputation, her own good name, her person, her friendships, her house, and the purity of her heart. 'Darling' means everything, words unspoken, caresses ripening for love to feed on, volumes unwritten, kind action waiting opportunity, hopes unexpressed,

faith untold for want of suitable words; it is the flower which beautifies, the tree that bears the most delicious fruit in season. The word is a volume. It means more than one can express; the clasping of the spirit hands, of love in heart—worship of the bud of the true and good; the word rainbow which spans the sky of hope and life, the bursting of the bud of the most beautiful flower which shed a perfume over the heads of those we love."

Cato.

Cato, a pattern of moderation, was very early taught the happy art of contentment by the following circumstance. Near his country-seat was a cottage formerly belonging to Marius Curius, who was thrice honored with a triumph. Cato often walked thither, and reflecting on the smallness of the farm and the meanness of the dwelling, used to meditate on the peculiar virtues of the man, who, though he was the most illustrious character in Rome, had subdued the fiercest nation and driven Pyrrhus out of Italy, had cultivated this little spot of ground with his own hands, and after three triumphs, retired to his own cottage. Here the ambassadors of the Samnites found him in the chimney-corner dressing turnips and offered him a large present of gold; but he absolutely refused it, remarking, "A man who can be satisfied with a supper of turnips has no need of gold; and I think it more glorious to conquer the possessors of it than to possess it myself." Full of these thoughts Cato returned home; and taking a view of his own estate, his servants, and his manner of life, increased his labor and retrenched his expenses.

Prayer is the key of the day, and lock of the night. And we should every day begin and end, bid ourselves good-morrow, and good night with prayer. This will make our labor prosperous, and our rest sweet.—*Lord Berkeley.*

We let our blessings get mouldy, and then call them curses.—*Beecher.*

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

TERMS:—THREE DOLLARS per year To the Dominion of Canada \$3.50.

All remittances, orders, and business communications intended for the office of publication, must be directed to *Joseph Smith, Box 50, Plano, Kendall Co., Illinois.* All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Chicago, or by Express. Remittances sent in any other manner will be at the risk of the sender.

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. 19.

PLANO, ILL., DECEMBER 1, 1872.

No. 23.

STRAY THOUGHTS.

BY ELDER T. W. SMITH.

FAITH.

One of the most excellent and acceptable features of the *Herald* has been, while under the editorial control of Br. Joseph, that it was not the organ of one man, or the advocate of one idea; but the organ of the church, through which the faith and opinions of the entire brotherhood could find expression, inasmuch as that faith and those opinions did not tend to corrupt or destroy the established doctrine and usages of the body.

There is but *one faith* that is at all allowable, and that faith is, and must be held by every member of the "one body," or otherwise he is not justly to be considered as of that body.

This faith is the aggregation of all principles—truths contained in, or expressed by, the gospel or doctrine of Christ. And it must be held, or believed and obeyed, by every person who desires and designs to be saved in the celestial kingdom.

It must of necessity be the same in every age; inasmuch as without it, "it is impossible to please God." And certainly salvation cannot be enjoyed by any who incur his displeasure. And the history of past ages demonstrates the fact that it was received through the same medium; *i. e.*, the preaching of the word or the gospel; for it is written, "faith cometh by hearing the word of God."

Whole No. 263.

Every soul that has yet pleased God to the extent of securing a pardon of his sins, and a title to celestial bliss, did so through his faith.

There are two kinds or degrees of faith—one is the belief of testimony concerning past and present truths, and confidence of the fulfillments of events of the future; or "the assurance of things hoped for," and "the evidence of things not seen." The other is a direct gift of God, or an operation of the Spirit of God. The former can be, is, and must be obtained, or become possessed by the unregenerated, or the unbaptized, as a necessary condition to divine acceptance and the reception of forgiveness of sins; the latter is a gift or benefit belonging alone to those who have exercised the former faith, and through its operation, have repented and obeyed the gospel; and hence have become entitled to the Holy Spirit, and who receive it, this faith, as the 'gift of God,' or a spiritual 'gift,' such as baptized believers alone can claim.

There cannot be any difference in the manner of operation and effects of faith, of either kind. There may be differences as pertains to mental capacity to comprehend, analyze and digest the former; and there may be differences as relate to the capacity to receive, the worthiness to enjoy, or the necessity to have, the "gift of faith," as there has been, and doubtless will be, degrees of faith in accordance with the measure of the Spirit given.

In regard to this feature or aspect

of the subject, men may, in a certain sense, be considered unfortunate, or deserving of censure, or both.

A man may be considered unfortunate, if his circumstances in life have been such as to render it more or less impossible for him to receive that education which would enable him to read, investigate and criticise the truths contained in the gospel; and unfortunate if his mental powers were not of that perfect organization and development, so that he could understand from the living teacher, (should he, through want of education, be unable to search for himself, for the truthfulness of what he hears), or if the teacher be not sufficiently taught or qualified to fully inform him. He would be unfortunate also if he was not capacitated to enjoy a fulness of perfection of faith as a gift of God.

He is *blameworthy*, if he has it within his power to obtain that education which would enable him to read and examine; and for training his mind to that process of reasoning and critical research, which would have led him to grasp all the adjunctive principles connected with the subject, and to drink in all the beauties that the light of reason reflects from the polished surface that naked truth always presents to the thinker. He is blameworthy, if he rejects the light that thinking minds have received by thorough examination of the truth, and who kindly seek to let their "light shine." The man is deserving of censure if he receives but little of the "gift of faith," when the reason is, that he does not live so before the Lord as to deserve a larger degree of his Spirit, when it is within his power to so deport himself that he may have it "dwelling within him," and that as a "well of living water."

OPINION

Differs from faith. The latter is the product of demonstration, or of existing facts, or such as have existed; in other

words, it is a sequence of declared facts, from which there can be no reasonable dissent, justifiable.

The resurrection of Christ, for instance, for although not demonstrated before the natural eye to-day, of any human creature; yet being testified to by men, whose existence and veracity have not been questioned, (by reasonable men), and which, (the resurrection), not being impossible or improbable, (admitting the power of God to be immeasurable.)

Opinion is both positive and negative in relation to the same subject, that is, one may think, or hold as a sentiment that a certain statement, assertion, or dogma, is true; and another may reject the proposition, and either may be right.

The negative opinion may be correct, and the affirmative may be false. But there is no such thing as a negative faith. No man can say I have faith that such a thing is not true. If he rejects direct testimony concerning that which is declared by reliable and trustworthy men, he is positively an unbeliever, or an infidel upon that matter. That which is true, that which is testified to by reliable men, whose word is worthy of our entire confidence, we have faith in. If we deny the testimony, we have no faith but unbelief.

But a statement that a thing is so, by a man who cannot prove it to be true, either by himself, (as a witness through some of his senses), or by direct revelation from God, nor produce undisputable, or undeniable evidence from others who were credible witnesses; but who suppose it to be so, because of deductions from certain premises, (the premises themselves not being proven true, or indisputable), cannot produce faith, but only opinion; and to the individual who perceives that the premises are faulty, or untenable, the deductions are not legitimate, or conclusive; so he entertains a nega-

tive opinion, and may be perfectly correct in his opinion.

If the premises are demonstrably true, and the conclusions in harmony therewith, and clearly and logically drawn, then there may not be justly any opposition thereto, and it would amount in principle to faith itself.

But there are many things asserted as true, which as yet have not been sustained by reason, revelation, or fact, and are bare assumptions only; and which have been, and doubtless will be, received as truth by the common masses of the human family. They cannot lawfully be called truths, for truth is susceptible of demonstration; but an assertion which is irreconcilable with acknowledged facts, and which conflicts with reason, and either denies or weakens the force of revelation, cannot claim that glorious title—*truth*.

There is an abundance of ideas, dogmas, assumptions, and speculations in the world, upon almost every conceivable subject; whether of a political, scientific, religious, philosophical, physiological, astronomical, agricultural, or of any other theoretical, or practical order and kind.

As a people professing liberal and enlarged views, it is expected that the saints would insist only upon matters which are embodied in the common doctrine called "faith," or "the faith" being received by, and among themselves and their fellow-men, without question or right of rejection, and upon which they will allow no debate or doubtful disputation; but upon matters of a speculative or imaginative character; or matters of mere human opinion there should be asked and given the largest amount of freedom of expression and enjoyment.

No one can or should insist on his notion or opinion being received by the body as a truth, unless he can prove it a truth by some of the rules of evidence, or tests employed in the

elucidation and demonstration of principles and facts as truth.

Neither should an opinion, or that which is set forth as a theory or doctrine worthy of our confidence and credence, by one who believes that it has been demonstrated as truth to him, be widely rejected by us, and the theory be treated with contempt and ridicule, because, forsooth, it conflicts with some long-cherished and favorite opinion of our own.

If an opinion held by us deemed of any moment or importance at all to us, either as a simple amendment or as an instructive proposition, benefitting us in some way or other, be attacked, it should be fittingly defended; if aught that is reasonable or logical can be produced in its defence, and the arguments of the opposer should be carefully and critically examined, so that if his position is a reasonable one, and his arguments against ours more susceptible of rational support and demonstration than ours, and prove ours unreasonable, or so full of inconsistencies and incongruities, that it is unworthy of further confidence by us, we should at least reject our own, even if his is not accepted. But if his position is shown by reason, common sense and acknowledged principles, to be more rational and more in harmony with revelation, or acknowledged facts, than our own, we should accept it.

This church has always claimed that it desired to know and understand all truth, and further it has claimed that the Holy Spirit would "guide" them "into *all* truth."

There has been much said, and ably and aptly said in the columns of this paper, by good and wise men, in defence of the acquisition of knowledge and wisdom on all subjects, by every lawful means. Quotations from the Scriptures contained in the several books received as inspirational by the church, have been copiously made, and

therefore no need at present for an argument in that direction.

It is simply argued in this article that this universal knowledge and wisdom may be obtained by or through different channels. Men of deep thought, or far-searching intellect, may have become cognizant of laws, principles, or premises, which the generality of mankind have not even thought of, and by applying these laws to existing principles which have been known, yet, perhaps, but dimly comprehended, may settle a premise or more, which would lead to conclusions which would startle the world at their very novelty, and at the same time give light upon heretofore obscure and apparently incomprehensible subjects. And even if the new idea be not altogether free from difficulties, (apparent or real), yet it might be far in advance in point of reasonableness, and free from the myriad of unsurmountable difficulties attached to the theory it explodes.

The Spirit will guide into *all* truth, and through the means of its illuminating powers, men may be led to an understanding of new, or at least unknown truths, and any one whom the Spirit may find as a fit instrument for its service, may be used as a reflector of hitherto unrevealed light, upon any and every subject that can be of benefit to the mental, moral, intellectual, spiritual or physical nature of man.

It may be assumed that it is not at all probable, or even possible for any but the President of the Church to receive revelation in the church, affecting the church as a body. This is granted so far as laws to govern the church, rules of faith and general church practice are concerned; but it is not admitted that the Lord may not, or will not reveal truths which would enlighten, edify, increase in wisdom, understanding and mental and spiritual strength, individuals or communities; or by communication through the *Her-*

ald, by pamphlet, or by preaching, benefit the whole church, to any one who may be found as a fit instrument in his hands. That such has been the case, the history of the church in every age clearly shows.

The promise of the Spirit, to serve as a "guide into all truth," was not to the President of the Church alone, but was made to all of the apostles, and to all of the saints. It seems that it is unnecessary to say, that many are the ways the Spirit has of accomplishing this work; all admit that God "reveals his secrets to his servants the prophets" in divers ways, times, and places; and unless that it can be shown that he has revealed all that he ever will reveal, it must be admitted that light may be yet received upon different subjects, and at different times and through different men or agencies.

If saints are to add to their faith, and virtue, knowledge; and if they are to grow in 'the knowledge of the truth,' it certainly is not unreasonable to suppose that knowledge will be imparted, and that too upon everything included in the meaning of the term, "all truth." It is not at all surprising that many persons, even in the church, would consider everything but the "first principles of the doctrine of Christ," or some commonly received and taught proposition, to be an opinion or a speculation, and reject, without investigation, every new theory that claims to be an advanced light, or a better view of some principle in science, religion or nature. I say it is not surprising when we know that anti-progressive and intolerant minds occasionally are caught in the gospel net.

There has been people always, at least history directly or incidentally informs us so, who were satisfied with knowing as little as possible, and who seemed to even begrudge others the little morsel of knowledge that they could receive, like the dog in the

manger, neither eat the hay themselves nor let any other creature eat it.

The Church of Christ of the present day is far from being exempt from the influence of this class, and so occasionally we hear from them, in complaints deep and loud, against the publication of articles in the *Herald*, which do not agree with their ideas of propriety, or comport with their pet theories, or too deeply rooted sentiments.

There has been much said in an antagonistic way about a series of articles in the *Herald*, on the subject of the "Earth not a Globe." Now I for one both thank the learned brother who writes them and the editor of the *Herald* for publishing them, for to me and to many others I know of, they have been entertaining and instructive, and while there appears to be some difficulties in the way of his theory, yet they are few compared to the many and gigantic ones in the way of the "globular theory;" and they do not seriously hinder the position he assumes being true. Who can say that the Spirit may not be seeking to guide us into truth in this matter?

A brother once quoted that the "earth rolls upon her wings," and seemed to consider it as a proof that the earth turned over and over like a ball rolled upon the ground. The same book says, "The gospel shall *roll* forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall *roll* forth," &c. Certainly the word "roll" cannot express a form of movement in this case, but simply that it moves forth, or is carried forth. (by the preachers of the gospel), so the earth moves, or is carried upon her wings, or the power that supports it, as the eagle rolls upon her wings, or is carried by her wings.

But I do not intend to defend the theory of "Plane Facts" in this article, believing him to be able to defend it himself, and better than myself; but I do write this article in support of the

idea of committing the managing of the *Herald* to the Business Manager of the same, without dictating to him what sort of articles shall, and what shall not be published.

The Church, by its General Conference, created a "Board of Publication," and empowered it to choose its officers, and govern the publishing interests of the church. They have elected Br. Joseph Smith as Editor and Business Manager. I for one desire to express my confidence in his wisdom and ability to manage the department entrusted to him, as satisfactorily to the general brotherhood as any man in the church; hence I do not propose to assume the office of censor in the matter, nor to advise how the *Herald* should be published. I do not expect to endorse everything that appears in its columns; nor do I expect everything that I say to be received without criticism and investigation by every soul. (Howbeit I shall try to teach nothing that can be controverted, or that is not in harmony with revealed truth.) The editor of the *Herald* cannot possibly suit every mind, and I hope he won't try the unprofitable scheme. If discourses on first principles alone are printed, I for one, do not think of being fully entertained and suited. I can read a due proportion of articles on these subjects; but I desire to receive light upon every subject that the Spirit of God leads any saint to write about.

As there are a variety of minds in the church, so a variety of subjects would be more likely suit these various minds and tastes.

Astronomical essays for the student of astronomy; agricultural light for the farmer; scientific information for the scientist; philosophy for the philosopher; history for the lover of the same; music for the musician and the singer; poetry for the poetical; news for the man who wants to know what is going on in the world; first principles for the unbeliever and those in the A, B, C,

classes; and in general terms, "meat in due season," properly cooked, and that too in all fashions.

Truth does not fear investigation, and if we as a people hold in our ignorance and innocency any error, I desire that it be exposed, and the truth of the matter revealed, if it can by reason, common sense, revelation, and positive facts.

What we need is light, *light*, LIGHT; truth, *more truth*, ALL TRUTH, and *nothing but the truth*.

One more thought on the "Plane Facts" question, and I close this list of 'stray' ones, arrested.

Would it not be consistent for brethren who think and say that this writer has said quite enough on the subject, to not ask him questions, which, if answered, will extend his article perhaps into several more numbers of the *Herald*?

In defence of 'exclusive faith;' 'untrammelled opinion;' 'plain truths;' 'Plane Facts,' and an unchained editor—free press, I remain yours, in Dixie.

THE BOOK OF JOB.

It is the practice of many controversialists, in defending their favorite isms, to flee to the book of Job for testimony, as though all its teachings were of divine authority.

That the book, as a whole, was not regarded by the ancients as profitable for doctrine, is seen in the fact that none of the prophets, nor Jesus and his apostles, ever quoted it. Job was regarded as a historical personage, it is true, and cited by Ezekiel as a righteous person, and by James as a pattern of patience, but in no case is he presented as a doctrinal teacher.

Upon examination we find the book to consist of a brief historical introduction, embracing a conversation between Satan and the Lord; and from the

third to the thirty-first chapters, inclusive, we have the sayings of Job, Eliphaz, Bildad, and Zophar; and from the thirty-second to the thirty-seventh, inclusive, we have the sayings of Elihu, (who was evidently sent of God, see 33: 6, with 36: 2.) The 38th, 39th, 40th, and 41st chapters contain the words of the Almighty, while the 42d chapter, 1-7, contains the confession of Job; and from the 7th verse to the conclusion, we have God's reproof of the three "miserable comforters," his acceptance of Job, and the manner in which he finally blessed him and his family.

We are thus particular in dividing up the contents of the book, in order that the merits of its several parts may be the better understood and appreciated.

As to the truthfulness of the first division,—the historical introduction, etc.,—there can be no question with Bible believers; but as for the second division,—the sayings of Job, Eliphaz, Bildad and Zophar,—we must not accept them as of inspired authority, nor as being good for doctrine, or correction in righteousness, for both Elihu and the Lord condemned them.

We do not wish to be understood as saying that *all*, and *every word* of what they have said in this division is heretical, or untrue, for they doubtless have said some things that are good and wise, but that what they have said is not inspired,—is not reliable for doctrine.

We have said that Elihu, and, most important of all, the Lord, had condemned the sayings of Job, and the three "miserable comforters." Now for the proof. Of Job, Elihu says, 34: 25-37:

"Job hath spoken without knowledge, and his words were without wisdom. My desire is that Job may be tried unto the end, because of his answers for wicked men. For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplied his words against God."

Again, 35 : 16 :

"Therefore doth Job open his mouth in vain; he multiplieth words without knowledge."

Next, the Lord speaks directly to Job, and says of him, 38 : 2 :

"Who is this that darkeneth counsel by words without knowledge?"

Again, 40 : 1, 2 :

"Moreover the Lord answered Job, and said, shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it."

These quotations show that Job's sayings were not inspired, nor pleasing to God, and therefore, cannot be authoritative in matters of doctrine.

Furthermore, it is evident that Job, after mature thought, and having been so sharply reprov'd by Elihu, and the Lord, had no confidence in the wisdom of what himself had said. He says, 42 : 3, 6 :

"I uttered that I understood not; things too wonderful for me, which I knew not, * * * wherefore I abhor myself, and repent in dust and ashes."

Now that Job had repented, and confessed his sins, the Lord accepts him, and proceeds to reprove Job's three "miserable comforters."

"The Lord said to Eliphaz, the Temanite, my wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath."

"The thing," alluded to here is evidently the above confession of Job.

We trust that sufficient evidence has now been given to show that neither the words of Job during his affliction, nor those, especially, of the three "miserable comforters," should be accepted as either being wise or doctrinal.

If more is demanded, then we can give that of the parties themselves; and this ought to be conclusive. Zophar, in terms more emphatic than elegant, gives his opinion of Job's teachings, 10 : 3 :

"Should thy lies make men hold their peace? and when thou mockest shall no man make thee ashamed?"

And here is Job's tart and irritating reply, embracing his estimate of them as teachers, 13 : 4, 5 :

"But ye are forgers of lies, ye are all physicians of no value. Oh that ye would altogether hold your peace; and it should be your wisdom."

Not satisfied with giving these bitter, burning words of rebuke, he further says to them, 21 : 34 :

"How then comfort ye me in vain, seeing in your answers there remaineth falsehood."

But his antagonists are not to be beaten off with words; they have come to convince Job that he is otherwise a great sinner, beside his sayings being false and foolish; so now, like many other self-sent teachers, they propose to make a bold and direct attack upon his character, 22 : 5, 6, 7, 9, 10 :

"Is not thy wickedness great? and thine iniquities infinite? For thou hast taken a pledge from thy brother for naught, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. Thou hast sent widows away empty, and the arms of the fatherless have been broken. Therefore snares are round about thee, and sudden fear troubleth thee."

We cannot believe the testimony of any or all of these "three," against Job's moral character, for the Lord had said of him, 1 : 8, that he was a perfect and an upright man, one that feared God, and escheweth evil. Their testimonies prove themselves to be untrue, untruthful, and therefore utterly unreliable as teachers. (Yet how many there are who quote their sayings freely, both in public and in private discourse)

And, as for Job's sayings, while he was in the hands of Satan, (2 : 6), it would seem the height of folly to expect them all to be wise, edifying, and sound in doctrine.

Both the servant of God, Elihu, and the Lord, says they are not, as we have seen, and this should forever settle the matter.

The book is illustrative of the special

providences of God in the private affairs of men; also of the power of Satan over men, when the Lord withdraws his particular care; and of the patience that persons *can* and *should* exercise even in seasons when God has so withdrawn his care for a time. It also illustrates the zeal, the arrogance, and the folly of self-sent ministers.

W. W. B.

A CHAPTER OF WONDERS.

SODA SPRINGS, Idaho,
Sept. 17, 1872.

Dear "Herald:"

Two corrections I have to make in former letters. My four-leaved flowers are made to appear as four-leaved clovers; and I believe there are no prairie dogs in Utah, although I was considering this western county as a whole, and this would include the statement as correct. It was at the mouth of rabbit burrows that I observed the owls of which I wrote, and took them at the time for the dens of the prairie dogs.

I have observed quite a number of plants and flowers growing wild here, that are cultivated in the East. The shrub called "Snow Drops," from its white clusters of wax like berries, is frequently met with wild.

Leaving Malad in company with Br. John Lewis, and Dr. Wm. Morgan, we set out for Soda Springs, the Saratoga of the mountains. Malad Valley is higher than Salt Lake Valley, and from there the road lies all the way up hill.

Three objects of interest worthy of description presented themselves. One, a view seen after passing the Portneuf River, coming up the mountain side toward the divide. On one hand the mountain side is covered with cedars, old, and gnarled, and picturesque, crowded thickly together, very thick at the bases, but separating immediate-

ly into twisted arms that branched along the ground, as if afraid of sliding from their hold in the slope. A very forest they spread away to the left hand summit. On the right the slopes were bare of trees and terminated in a peak in the distance.

All the uplands where we had climbed were in the shade of a storm, while the valley far below was full of sunshine, and the mountains beyond were glorious in the light, their drapery of mist and rolling cloud magnified their height and magnitude. The windings of the Portneuf, its willows and grassy undulating banks, in the deep hollow of the valley, made a picture not soon to fade from my memory.

I noticed many groves of quaking aspen trees, of a small variety, their pulsating leaves and bright autumnal tints contrasting beautifully with the surrounding grey, sagey hills.

The general levels of the succeeding stages of our journey were higher, one after another, until we arrived at Soda; but of course we descended from this high divide, and entered upon the second object of interest, a strange, wide level valley, or rather a plain, twelve miles in width and much longer, surrounded by a low range of mountains.

A more barren, dry, grey, or desolate place I never crossed. Now and then the head of some volcanic rock peered out of the sage like some object of terror. We noted an old buffalo skull at one place, and as the shades of evening gathered over us, we came to the site of an extinct volcanic crater, with its circle of black ledges, its fissures extending across the road, with narrow places for the wagon to cross them. Some of them two feet wide, or more, extending down into the earth to an unknown depth. Some of them took the form of circular openings in the ground several yards wide, narrowing like a tunnel as they descended.

It was quite dark when we arrived at the house of Br. Elierson, where we received a hearty and genial welcome, and were at Soda Springs.

Bear River runs through this valley, and although the ground lies up hill toward its outlet, it has cut a deep bed round the spur of the range through a narrow pass into the other vale. Some argue from this that Soda Valley held a lake at one time, which cut an outlet, and as the waters wore the channel the lake was emptied, and thus the river runs against the rise of the ground in a descending bed.

The next day we had an opportunity to try the waters of the springs. There are quite a number of them in the vicinity. Their taste is that of soda water, such as one buys at the shops without the sweetening, with perhaps a trifle of sulphur or a taste of iron. Some of them boil with escaping gas, and the most of them deposit around their sides and bottom a red matter, and build themselves up in enclosing basins of calcareous deposit. Some are charged so strongly with this stony matter that in years past they have built up mounds to the height of ten or a dozen feet, with circular basins here and there on their tops, from which the water still flows, descending over the sides and depositing as it flows its chemical properties. This deposit is effected where the wind or other causes agitate the surface of the water, wetting the surrounding bank. This thin layer exposed to the air gives off the water leaving the stony residue. In this manner the springs wall themselves in, the wall rising and contracting, also thickening on the outside by its overflow. This process is continued until, in some instances, the spring is completely enclosed in a dome of its own building, save a small aperture at the top. Sometimes even this is closed, and the water breaks out elsewhere. Often in digging one will strike a spring, long

hidden, rich in mineral properties. The water is unpleasant at first, or at least was to me, but one speedily contracts a liking for it and it is very medicinal, appetizing and invigorating. The altitude of the place renders the climate cold, the spring late, and the fall early; while the winter is severe, but the summer is pleasant, and it will no doubt in no distant day become a noted place of resort for health, and the purpose of viewing its numerous natural curiosities and beauties.

One of these beauties is called the Petrifying Spring. It is situated about five miles from Soda, near the foot of the hills from whose porous mineral sides it issues, and with its appendant wonders covers quite a stretch of ground, say of five or six acres. Its peculiar features of attraction are results of the theory we have already considered, as applicable to the whole series of springs of which this is one; the property of this water to wall itself in and coat whatever is in it with a deposit, either calcarous or silicious, probably the siliciate of soda.

The first we examined were walls of ancient springs, showing deep cellar-like caverns, the inner surfaces of which were lined with beautiful formations resembling clusters of berries many times magnified, of a delicate white.

The water had ceased to flow in these caverns, but had broken out in other places, forming many fountains enclosed with its calcareous walls; these walls are covered with a beautiful growth of emerald moss on their outward surfaces, and presenting the varied formation from the water on the inner side in the water. Water cresses and flags, grasses and ferns, springing up in the water, their lower portions encrusted and preserved in the stony incrustation rendered these basins, troughs and lakelets, objects of surprising beauty.

Beautiful specimens of these encrusted grasses, flags, water cresses, and

fallen tree leaves can be found anywhere around these curious springs in this place. They are not true fossils or petrifications, but are as if one would dip a plant in liquid wax until it was covered with a layer of the fluid cooled, every line and vein preserved, although the original texture might decay and wash away, leaving hollow molds of stem, berry and leaf.

There is a cave near here formed in the same manner. It is about a quarter of a mile in extent, or it may be more, in the shape of a crescent. The entrance is on the concave side in the middle. We entered, and with lighted candles explored nearly the whole extent. The inner side was nearly perpendicular, but the outer arched over our heads, the whole surface covered with the depending points and clustering formations, resembling in some bunches of grapes. We wrote our names on an old shoulder-blade lying near the entrance, and left our candles for some future visitor and went our way. The wide white levels of the deposit left by the overflowing water, interspersed with poplar and birch trees, formed a fine promenade.

We also made a visit to another most remarkable natural formation about ten miles south east from Soda Springs. It was a lake of clear crystal water, about an acre and a half in extent. Approaching the circular in form it is built in the same manner as the rest of the springs. The wall enclosing the water inclines inward, and is about ten feet higher than the common level around it. Climbing up on this wall and looking down, one can see down into the water about thirty or forty feet. The wall inclines inward so far that one sees clear past his feet. The sensation is peculiar, the realization that one is thus leaning over the water on this inclined wall, gives a feeling as if it would surely crumble away and let him sink down among the submerged trees, the branching tops of

which he sees below in the shadowy depths. There are trees and shrubs growing all around the circular wall. Some of them have fallen and hang suspended from the rim of the lake by their roots, and are encrusted by the strange water by their peculiar precipitation. Looking down among the branches of these trees hanging in the water, we saw lively little trout sporting freely, while on the level places between the trees standing on the bottom in the water, one sees cray-fishes crawling about, and fresh water mollusks.

On one side of this lake the water pours over the rim, which ordinarily girts about six inches above the water, and flows into a basin about five feet broad; its wall about a foot high is coated with the most beautiful velvety green moss, its contents the clearest water with a cluster of flags in its centre. This basin sits in one larger, but of a lower level; this, in turn, empties into another of a similar nature of an irregular outline, still lower in its level; this, in turn, is surrounded by an other lower and larger. These tanks or bowls of nature's own make, each with its rim of velvet and sparkling contents rising one above another, overhung with leafy shrubs and bending grasses, waving flags and water rushes, forms the most beautiful scene imaginable. Dr. Morgan agreed with me in pronouncing it one of the loveliest objects we had ever seen.

The velvet beauty of the emerald moss; the crystal radiance of the large drops of water rolling slowly down over it; the purity of the water enclosed; the delicate, lace-like foam floating on its surface; the little minnows darting through it; the surrounding frondage, formed a scene that to be appreciated must be looked upon. It seemed more like the work of some skillful landscape gardener than the work of nature; but, after all, nature is man's best teacher.

We also visited Capt. Hooper's residence, where we were very kindly re-

ceived. The spring at his place is about eight feet in diameter, a large volume of the most refreshing effervescing soda water, of delicious taste, welling up in a line as if it issued from the fissures of the rock below.

Steamboat Spring is a boiling spring, pulsating in its rise and fall, producing a noise like that made by the progress of a steamboat. Carbonic acid and soda, with a tincture of iron, are the chief chemical properties of these waters. The stony deposit is probably magnesia and soda. The red matter carbonate of iron. As to this we were not positive.

We held meetings nightly and had good congregations; were treated with marked kindness. One of the sons of President Young was at our meetings. We left in time to return to Malad in time for the conference held there on the last Saturday and Sunday in September, highly delighted with our trip. We had many earnest invitations to visit Bear Lake Valley, but could not at that time, as our stay at Soda was more lengthy than we had thought.

I have written thus on the natural features of the country, knowing that the members of the church are, many of them, fond of all that throws light on the works of God in nature.

DAVID H. SMITH.

TRACT FUND

Br. Joseph:

I desire to make a suggestion to the saints at large, through the medium of the *Herald*. I have just returned from a trip of some one hundred and thirty miles or more, eastward into Florida, and have preached at eight different points, to some hundreds of persons who never heard our views before.

I could preach but a few times in a place, owing to want of time; but I en-

deavored at all times to show our position on the polygamy question—bear my testimony of the restoration of the gospel—and prove our claims to the title, 'the Church of Christ,' &c. A great amount of prejudice was evidently removed, and an extensive spirit of inquiry was manifested, and a desire to hear more of our faith. Many of these inquirers live in different places from those where I preached, and doubtless will tell what they could recollect.

I found a work circulating in some parts, written against Utah Mormonism, and of course supposed to be a true exposition of our faith and practices, as the people knew no better, thinking there is but one class of people called "Mormons." I could explain but little of our views on the various points of doctrine held by us; but if I had a variety of tracts, on "Polygamy," the "Spaulding Story," "Plan of Salvation," to leave with them to read, and circulate; not only would they serve to strengthen, and elucidate the principle that I taught, but to circulate them still further than my labors extended, but I had none—no, not one. I had no money to buy any with, neither can the Publication Board supply them gratuitously. They offer them at the lowest possible rates, and they depend upon their sales to replenish the stock and to publish additional ones.

I have never felt so much the need of tracts, or the prospect so great for so much good being done by their circulation, as on this trip.

Now I desire to see the Board of Publication placed in such a position as will enable them to furnish the traveling ministry, and others who cannot afford to buy, such tracts as they need, and in such quantities as may be required. I propose that a column in the *Herald*, or a place in the *Herald* be provided, under the caption, "Tract-Fund," and that contributions be solicited for that fund; and that when the

saints send their subscriptions to *Herald* or *Hope*, and order books and tracts that they send, (when able), such sums as they can afford to give, for the purpose of printing tracts and furnishing gratis to tract distributors who cannot pay for them, such tracts as they need. And that this fund be ever open to such contributions, and a list of names, and the amount given be published, of such as would desire it. I will not occupy space in the *Herald* in arguments in favor of the extensive circulation of tracts, and no saint can oppose it justly. But let us have actions, and not words only. T.W.S.

True Latter Day Saints' Herald.

PLANO, KENDALL CO., ILL., DECEMBER 1, 1872.

JOSEPH SMITH,

EDITOR.

ELDER'S DUTY IN DISTRICTS.

There are two subjects upon which we are desirous of offering a few thoughts and suggestions; possibly an injunction or so.

The question has been asked, "What are the duties of elders in a district?" and one of the subjects referred to above is this duty of elders in a district.

The general and primary duty of an elder in the church, is to "preach, teach, expound and exhort, and *invite* all to come to Christ." No intervention of branch, or district lines, can contravene this general duty, or exonerate an elder from its performance.

The object of branch and district organization is for the purpose of systematizing labor, and forming associations to which all persons connected with the church within their jurisdiction could attach themselves for worship, and be amenable for their good behavior.

To make these organizations effective, persons holding proper priesthood are of necessity chosen by the people composing them, or appointed by the proper authorities, in cases where this choice by the people cannot be made, to have the spiritual oversight of the flock; to provide for stated preaching; to secure the well being of the membership, and to perform, as entirely acceptable to all, the duties appertaining to such presiding office. Only one of several can be chosen or appointed; and this should by no means be taken as an insult to the many because one is chosen; much less should it not be taken as absolving all others from official responsibility. That responsibility still remains and covers the following list of *duties* and **PRIVILEGES**:

He is to be a faithful, honorable, upright citizen; observing the laws of the land, and keeping the commandments of God.

He is to administer in word and doctrine, whenever and wherever opportunity offers, recognizing while doing so, the local organization, branch and district, of which he forms a part.

He is to engage in, and form a part of the elders' conferences, "held from time to time;" and at those conferences to preach, take charge of meetings, pray, serve on committees, serve in elders' courts, try offenders, or do any other thing which is necessary to be done, and which an elder may do

He is to administer to the sick, lay on hands for confirmation or for blessing; in the name of the Savior receive children and bless them; and take charge of prayer-meetings when occasion or necessity requires.

He is to give counsel to presiding elders, priests, teachers and deacons, when requested so to do; and aid by every lawful means those officers in the discharge of their several duties.

He is to seek for, and improve opportunities for preaching the word, and in doing this, is to honor local authority, and the fellowship of the organization, or local associations of which he is a member and to which he is amenable.

He is to assist the district and branch officers by every lawful means to carry on the discipline of the church, at their request, preaching, leading in prayer, filling appointments to preach away from the branch, administering in baptism, confirmation, laying on of hands for blessing, and in sickness for recovery.

He is to serve on branch committees, or as a branch officer when required so to do, either as presiding elder, as officiating priest, teacher, or deacon; trustee, clerk, or secretary, if occasion or necessity so demands of him.

He is to do all these things by virtue of his holding the office of elder.

The following things he is NOT authorized to do by virtue of holding his office of elder:

He is *not* to be a brawler, striker, drunkard, street loafer, idler or vagabond; is not to be a disorderly, mean, dishonorable, or disreputable citizen, who is careless of, and refuses obedience to the law of the land and the society where he dwells.

He is *not* to be jealous of those chosen in preference to himself; and in consequence of his jealousy, he is *not* to stay away from meetings himself, nor to influence his family, friends or neighbors to stay away.

He is *not* to be harsh, unjust or ungenerous; nor is he to be censorious, arrogant nor rebellious; opposing the well considered measures of the branch, or district, and refusing to submit thereto.

He is *not* to be a tale-bearer, stirring up strife and contention in either branch or district; and he is *not* to affect contempt for the officers in charge of either branch or district, ignoring them and their acts as unworthy of consideration.

He is *not* to refuse just aid and support to all lawful measures; and he is

not to withhold his moral influence and support from the officers chosen or appointed for district and branch.

He is *not* to suppose, that because he is *not* a branch officer, he is therefore exonerated from the stable, upright walk and conversation of a man of God and a friend of the people.

He is *not* to refuse to baptize, preach, expound, exhort and teach in the branch or district where he dwells, when requested so to do, because he is *not* an officer of the district or branch; nor because he is asked by one of the lesser priesthood, who may happen to be in charge.

He is *not* to accept in baptism, or into fellowship, any person whom he has reason to believe will not be received into fellowship by the district or branch; nor is he to ordain any officer where there is a regularly organized branch or district, unless he knows the same to have been authorized by the district or branch, of which the person to be ordained is a member; or where the ordination is to be performed.

He is *not* to disregard the authority of the district or branch of which he is a member; but in all public administrations in word or in doctrine, or in the outward ordinances, he should consult with the local authorities and act in concert and harmony therewith; being assured that it must be known to the "authorities of the church."

And all these things he is *not* to do, because he is an elder and a member of the church at large, subject to the laws and ordinances of the church, and in favor of the "church articles" to do them.

As an elder he is a subject of the church at large, performing his duties as an elder of the church; and he is governed by local organization, because he becomes by his own consent and by the church articles a member of that organization; and his duties and the rules and regulations of the local organization will not conflict, if he be a *man* inclined to do good, and those rules be in accordance with the general laws of the church.

PROMISE KEEPING.

The next subject is this: Keeping of promises, economy, &c.

We preach that the existence of covenant breakers "was to be one of the marks" by which the last days were to be known. We have also insisted that the preaching of the gospel was to effect a reformation in the loose morality which leads to covenant breaking, and that preaching was to be done by us as a people, or by others who would take our places, if we failed to do our duty in this particular.

Doctors sometimes refuse to take their own medicines; lawyers sometimes seek others to plead their own cases, and reformers sometimes forget that

reforms must affect them as it does others, if they be subject to the evils complained of in the reformation sought to be produced.

We allege that God has never failed to keep his covenants and promises made to and with man; and further charge that because the ordinances were changed and the everlasting covenant was broken, that great condemnation and consequent distress came upon man.

Let us apply the principle shown in our pleadings to be the true one of reform among men to our own lines of policy. Let us learn to revere and keep our promises, for to us each promise should be a covenant.

The only way in which we can successfully keep our promises is to make none only those which there is every reasonable probability we shall be able to keep.

Our promises include all the engagements we make with our fellow-men in and out of the church; these consist of promises to visit; to preach; to attend meeting; to fulfill little trusts, errands, commissions, and such like; to keep appointments made for business purposes, pleasure or amusement; to pray for; to pay moneys; to fulfill and discharge debts contracted; according to the intent and meaning of our contracts; to fulfill contracts for the delivery of property sold, and in short to keep faithfully all the obligations we voluntarily incur to those among whom we live and with whom we deal.

As helps to do this, the keeping our covenants, personal and domestic economy are necessary.

Many times our promises to others fail because self-indulgence overtaxes our resources; which being counted offer continually so much; but on use become exhausted all too soon.

To illustrate this and make it effective we quote the language of a brother who is an excellent business man, prompt and correct in his business habits and decisions; said he, "I will not lend my '*Herald*' to any man who drinks whiskey, or who uses tobacco.

"I do not consider that I am under any obligation to lend him that of which he deprives himself, to gratify his appetite for what is neither food nor raiment, and not necessary to maintain himself nor his family.

"In my opinion, to lend him the '*Herald*,' would be to encourage him in his injurious habit, and I cannot consistently do it."

At the time we thought the remarks sound and true. We think so still.

A man must learn the principle of self-sacrificing economy; true, legitimate saving, or his wants and desires are mistaken for *needs*, and his power to keep his promises crippled thereby.

It is better never to make a promise than to break one after it is made; and one of the now prevalent causes of complaint, in all classes, ourselves unfortunately not excepted, is the making of promises and assuming obligations we are not able to meet; or if able, are careless and indifferent in discharging.

It is almost useless saying, "Don't get in debt," for this is a nation of

traders, and very much of the traffic carried on is carried on upon a principle of promises to pay, which promises should be kept, or all connected therewith must inevitably suffer a loss of profits, loss of trade, and loss of credit.

All tradesmen to be successful must deal within their own resources, and all persons not in active trade could learn lessons of practical value, by reducing this maxim to use. Saints desiring to keep their name and standing good, in the church, in the circle of their acquaintance and influence, must adopt so much of the wisdom of the children of this world as will apply to their condition to make it better; and of course to benefit them while it so makes that condition better.

Domestic economy, at the Home must form no mean auxiliary to the keeping our promises. This includes a wholesome retrenchment in all and every department wherein there may possibly occur an overtaxing the general resources.

We must make up our minds to live more simply, healthfully and cheaply; doing away with all things chiefly ornamental or luxurious, that are not the "workmanship of our own hands."

This reform is greatly needed and we must make up our minds to begin in earnest to live newer and holier lives, keeping all the promises we make and making none that we cannot keep.

ELDER ABEL BUTTERFIELD, of the church in Utah, over which President B. Young presides, visited Plano, on the 15th of November last. He remained over the Sabbath, and was invited by the presiding elder of the branch of the Reorganized Church located there, to speak in their meeting house at the regular morning service; which request he complied with, speaking upon the subject of "The Kingdom of God." The points aimed to be presented in his discourse were: The Kingdom set up. The Church in the Valley was that Kingdom. Polygamy a cardinal principle of the Kingdom. He was, by his consent first obtained, followed in reply at the regular evening service, by Elder Isaac Sheen, of the Reorganization. Elder Butterfield is the first elder of the Church under President Young, that has visited Plano, so far as we are informed, since the saints have been living there.

BR. W. W. BLAIR, writing from Millersburg, Illinois, November 11th, says: "I am pleased to say that the Buffalo Prairie branch is feeling much better, and prospects are encouraging for a permanent revival of spiritual concerns all through this section. A good interest is awakened here in the minds of a few; also at the Prairie, and at the Martin Bear settlement, where I preached four times last week with fair attendance, and the best of attention paid to my effort. Three were baptized at the Prairie last week, and prospects for further additions at no distant day are very good."

ATTENTION is called to the notices from England. Give the mission help in the way proposed. See from the minutes how much it is needed. Do not grow weary in well doing. Do not order any of these pamphlets till we advertise their receipt. We have received none yet.

THE Post Office at Plano, Kendall County, Illinois, is now a Money Order Office. Remittances may now be sent us in Post Office Orders on Plano, or Chicago. Please do not send Money Orders on any other offices.

Correspondence.

LLANELLY, Carmarthenshire, Wales,
November 1st, 1872.

OFFICIAL REPORT.

President Joseph Smith; Dear Brother in Christ:

As I promised to furnish you a Quarterly Report while on my mission, I have chosen this day, the first day of a second quarter of equal months since my arrival, as the time on which to make my first Official Report. My reports will be made out on the first days of November, February, May and August, or as near those dates as circumstances will permit.

I commenced my actual labors in the ministry here, on August 3rd, when I went from my beloved sister's pleasant home to Birmingham.

Previous to leaving home, in our neat and pleasant meeting-house at Plano, I remember offering up a fervent prayer that the Lord would be pleased to send his angels before those of us going to Europe, to prepare our way. I remember too the fervent "Amen" with which some of the good saints of Plano endorsed that petition, and that I then felt the prayer would be answered. Before going to Birmingham, I wrote to Br. Taylor, and gave such a description as I thought might assist him in his search for me among the vast crowd that would throng the fine station of that large town, by the Saturday night parliamentary train, and received the significant answer that "I need not trouble myself, as he would be able to re-

cognize me anywhere, for the Lord had shown me to him in vision." I showed the letter, or read it to my sister, and told her I would try and test the brother.

The train was very much crowded. I should think there were hundreds in the cars. We passed up the station, going at a good rate by a portion of the platform. Among many scores of others waiting to receive their friends, stood Brother Taylor and others of the brethren. I recognized him instantly, though I had never seen him before; but was guarded not to let him see me—I thought. On he came, however, hurrying to keep up with the car in which I was riding, and when the train stopped, there he stood with as much complacency as possible, waiting at the steps of the car. Still wishing to try him further, I sat back in my seat as though I was going on further; but he was not to be deceived. He stepped up into the door of the car, and looking me full in the face, held out his hand, and addressed me by my name. I had to yield, and the pleasure with which I did so was mixed with a feeling of devout gratitude to God for his mercy to one so weak as I.

Reaching his home, he requested me to go in first. I did so, and was not a little surprised to find Sister Taylor congratulate me on my safe arrival, and welcome Br. Mark to her clean and comfortable home. I enquired if she was not mistaken. "Oh! no," was the reply, "I've seen you in vision, and know you." I need not add that I have ever since felt at home where the Lord had so mercifully prepared a home for me.

I would not be thus prolix in describing this circumstance but for two reasons. First, to testify my gratitude to God for his answer to my feeble prayers, to thank his faithful people for their intercession that he would so prepare my way, and to assure them that *our God* is a prayer-answering God still. Second, as a prelude to another fact, that *this experience* in Birmingham has been repeated at other places, and to several other persons, so that homes have been found for me, and friends to administer to me in every place but two where I have yet been—at those two places, I met with what Br. Patterson calls in his report, “the cold shoulder.” I did not go to either of these two places as a missionary, however; but to visit friends of the saints in America, business that I have found thus far to be costly, annoying to those whom I visited, and fruitless for good. I thank Brother Holt for his kind request in the *Herald* for the saints in America to furnish me the names and addresses of their friends in England, as I am satisfied that his idea is the result of earnest desire for their and my good; but I trust that neither he nor they will feel hurt if I state that my experiences, thus far, will not justify my going to see any more of the friends of the saints, without first receiving an invitation from the friends whom I am desired to visit.

I will not repeat what is found in my report to conference, so kindly published in miscellaneous column in *Herald* of October 15th; but add thereto that I have since heard from Brn. Avondet and Davies, and am now with the last-named, travelling among the mountains, vallies and glens of South Wales. I had the pleasure too of grasping the hand of our faithful and earnest laborer for Christ, Br. John S. Patterson, at the London Conference. God bless him for his devotion, his self-sacrificing devotion, and his zealous though wise course in behalf of the Redeemer's cause.

Br. John T. Davies is doing his work in Wales like a true workman. He is much

esteemed by the saints, and has a good influence in the world; but he is crippled, as also are all the brethren in this mission, for the want of suitable printed documents, by which to reach the outside element.

The Brighamites are warned against receiving us; and the people outside, regarding us as a branch of the Brighamites, will not receive us. On Sunday last, an elder of the Brighamite church attended our conference, was watched and waited upon by their teachers, and told that if he attended our meetings he would be “cut off.” He told them that his eyes were opened now, and he thanked God for it; they could deal with him. God had sent a man who had shown him the right way, and he should walk therein. On Monday, he was baptized, the Spirit testifying to his acceptance in a visible and satisfactory manner. May they still send more of them on—there is yet room in Zion's home for thousands, for millions more of such as love truth and righteousness.

By decision of General Conference in London, the minutes of that conference will be published in pamphlet form. The manuscript is now in the publisher's hands. The pamphlet will give much fuller and better information concerning the work done, and the work to be done here, than I can in this report, so that I shall pass General Conference by, simply stating that we shall forward to you a goodly number for sale at ten cents each, twelve and one-half cents by post from here. If more is sold than will pay for printing, it will be used to assist the ministry here.

The “American companion” that our good Brother David so facetiously described, and which, notwithstanding your excellent editorial in *Herald* for October 15th, against pride, I am really proud of, keeps excellent time, and never fails to tell me the truth, though sometimes, when I am blest with the good influence of the Holy Spirit in ministering the word, the

saints think it runs too fast. Thanks to the donors.

Our influence, as a church, is but feeble in Europe; but wherever the saints are living according to the faith we profess, it is slowly, but certainly and steadily increasing. There are more demands than I can personally meet; but the congregations are always small, compared with what I was used to in America.

If a few *young men who have no families*, but who are sound in doctrine, earnest, wise, and zealous in labor, could come here, there are good fields for them to labor in, provided they are willing to live as do the people, uncomplainingly, and could trust in the Lord to raise up friends and homes for them. Men with families, who could leave their families provided for, or self-supporting, of the same stamp as the young men referred to, would be acceptable.

That God may bless and sustain you in your laudable efforts for his cause, surround you ever with the good and true, and make his cause a triumph under your direction, is my earnest prayer. Pray for the success of the European Mission, and of your fellow-laborer and brother,

MARK H. FORSCUTT.

ELKADER, Clay Co., Iowa,
November 11th, 1872.

Respected Nephew:

Joseph, you are well aware that since the organization of the church in 1830, many who were the first elders, have had to pass through untold scenes of afflictions, adversities, and trial; and having myself, with others of my brethren, shared abundantly in all the changes incident to the history of the church thus far, I feel it a duty that I owe to old time saints, and for the good of the cause of Zion abroad, to say to you, and to all whom it may concern, that I am not a leader of any class of Mormons whatever; and that I do most cordially endorse the Reorganization; and further state now, as

I always have done from the time of the great apostasy in 1844 and 1845, that the legal presidency of the Church of Jesus Christ of Latter Day Saints, belongs of right, to the oldest son of the martyred prophet, Joseph Smith, who was the first prophet of the church, and the called of God.

I hope that this may answer the inquiries of many of my friends, who continue to write to me on the subject of the right of presidency and the legitimacy of the church over which my nephew, Joseph Smith, presides. I hope that this declaration of my faith and belief may find a favorable place in the columns of the *Herald*.

Go on then, ye swift messengers of peace. "Let Zion in her beauty rise," while the errors of the past shall be forgotten; charity and love fill every heart, is the prayer of your brother in Christ. Where love is there is the spirit of forgiveness; and long may this good spirit, which is the spirit of the gospel, abide with those who have named the name of Christ.

With much love and esteem I subscribe to all saints to whom these lines may come greeting, with charity for all and hatred to none.

WILLIAM B. SMITH,
Patriarch.

LEON, Decatur Co., Iowa,
Nov. 4th, 1872.

Dear Herald:

I wish to say through your columns that I am yet alive, and trying to advocate the cause of the Redeemer. President Joseph Smith left me at Lamoni, September 30th, first having stirred up a hornet's nest with one Rev. Cyrus Smith, and left me to fight the battle. However, the battle was a failure,—the enemy fleeing and leaving us the field. I preached three times the following Sunday, October 6th; two of the discourses being in reply to Mr. Smith's effort to tear to pieces President

Smith's sermon of the afternoon of September 29th.

The Sunday following I preached twice in Davis City, half way between Leon and Lamoni, the people turning out well and paying good attention. I then went to Br. Wm. Hopkins', stayed all night, and Monday morning went with Elder Moffet to Pleasanton, stopping on our way at the house of Father Purdun, whose daughter lay sick. We administered to her, anointing her with oil, and praying over her, and the Lord heard and answered our prayers, and she was raised up. The glory be to him to whom all glory is due. At Pleasanton I preached four times during the week to congregations of attentive listeners. I enjoyed my visit to Pleasanton very much; visiting with Elders Moffet, Robinson, Gurley, and their amiable families.

On Saturday I came to Lamoni, being carried in the ever-ready conveyance of Br. Moffet.

The next day, Sunday, I preached twice in the vicinity of Lamoni, the house filled to overflowing both times.

Friday, October 25th, I came to Leon for the purpose of delivering a course of lectures. I found that the necessary preparations had not been made; but by the energies of Brn. Green and Delap, we procured the Presbyterian Church. However, it was engaged for the Sunday night, and we obtained the use of the court-house to begin in.

Sunday, at 11 o'clock, I preached at Father Delap's; and at night in the court-house. The next four evenings I spoke in the Presbyterian Church, and then concluded to move back to the court-house; which I did, and continued my lectures until last evening. The congregations have been small in Leon, as the clergy, so I hear, have used every effort to keep the people away. Church bells were ringing every night.

Last night I felt impressed to discontinue my lectures,—having continued eight nights in Leon. I also preached out in

the country three miles, on the Lamoni road. The people were well pleased, and sent down at night requesting me to come back and preach to them next Sunday, which I have agreed to do. I have preached, in all, twenty-five times since I have been here. I go to-morrow to Decatur City, to begin a series of night meetings. My health is tolerably good; but I have preached ten times in the last eight days, and I am somewhat hoarse. More anon. J. C. CLAPP.

A Word from Utah.

To the saints and liberal minded public throughout the land:—

It will be seen by the minutes of the Semi-Annual Conference, recently held near Council Bluffs, Iowa, that a general subscription was authorized for the building of a chapel in Salt Lake City; and inasmuch as the peculiar condition of the saints in Utah may not be generally known, we deem it our duty to thus address you.

The elders of the Reorganization were the first to penetrate the fastnesses and gloom of the Rocky Mountains, with the torch of truth, in view of combatting and revealing the fallacy of many of the doctrines taught here, and denouncing the abomination of Polygamy and other practices, which were manifest under the guise and name of Latter Day Saintism, which we solemnly declare were impositions and frauds.

At the time those elders entered upon their labors here, it was at the peril of their lives, (all honor be to them), and at the hazard of the lives of those who hearkened to their warning, in severing their connections with the evils that prevailed, and daring the circumstances which were thrown around all who had entered the Brighamite fellowship, for the sake of the gospel, which gospel was perverted, and made a snare to the souls of those who had believed.

But thanks be to him who ruleth over

all, the hand of despotism is in a measure stayed, the shackles are falling, and the voice of freedom is again being heard in the land; the fear which the rulers created and diffused, is returning upon their own heads; justice, although at times appearing slow, is certain in her aim. How truly those sayings apply, "The measure which you meet shall be measured to you again," "when thou ceaseth to deal treacherously they shall deal treacherously with thee."—Isa. 33.

Not only for our immediate necessities do we plead, but to be prepared for the crisis which will some day be manifest, by many supposed to be near.

The liberty, the freedom, which the gospel of Jesus affords, have never been realized by many, who, in the land of their birth, heard and believed its glad sound; but astonished and amazed upon their arrival here, at what they saw and heard, they suffered themselves to be bound by oath and covenant in hope of realizing that joy which had been promised by a perverted and a reprobated priesthood, who by their treachery and ruling, corrupted that which was pure and righteous within the scope of their power.

Notwithstanding all this, the truth is slowly but surely permeating the masses, yet with many the knowledge of the imposition of which they have been the victims, comes a feeling of indignation and wrath, which for a time creates an indifference to religion in any form; hence between blind fanaticism on the one hand, and the reaction of extreme liberty sought on the other, our apparent progress is necessarily slow. We say apparent, because we know that we have the sympathy and desire of many for our success, who say they want time to consider their future regarding religion. And what marvel that men who have been betrayed and disappointed, and that too in the name of Jesus Christ, by those calling themselves his priesthood, should hesitate until they can discern between the name and the reality which that name designates. Priesthood was given

for priesthood purposes, and that only; that purpose to bless mankind, therefore neither the priesthood nor its giver is amenable for the wrongs committed under its guise.

But this very people are the subjects of prophetic promise. "In that day, saith the Lord, will I assemble her that halteth; and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever."—Micah 4c.

To call the attention of the people of Utah to these truths is our present effort; and in no way can our friends assist us, or better sustain our efforts, than by enabling us to build a house wherein we can teach these things, and the saints feel themselves at home.

Those who have been here, and those here now, can understand the indifference and opposition there is to withstand.

But we repeat, the day of freedom is dawning, when the God-given liberty in these valleys will be obtained; then will the truth prevail with those who prefer it to all other considerations.

Other parties here are alive to their work, are building houses for worship, and school-houses and hospitals, and laboring with a zeal worthy of all praise.

Therefore, O, ye saints, give us your aid, your prayers. Help, ye men of Israel, help.

Agreeable to conference instructions we have organized a building committee, and now earnestly await your action, your contributions, to enable us to accomplish the design. On behalf of Committee,

JOSIAH ELLS,
DAVID H. SMITH.

YSTRAD TREFODOG, Wales.

October 10th, 1872.

Br. Joseph:

Since I wrote last I have travelled considerable through the principality in

search of the sheep, and also the lost sheep—preaching in public and private. I found the church laboring under many disadvantages,—many in good standing, others on the back ground,—owing to some difficulties; and the last, of course, effecting the first with grief; but through all there are good saints in Wales, and we hope to see good times yet. I meet with brothers, sisters, relatives and friends every where I go; and they receive me with great kindness. I also find that my testimony has a great weight on their minds, and I hope that the Master of the great work will influence them through his Spirit of conviction, and press them to obedience.

The Brighamite order, of course, have their “policy,” and that is, “Not to let us into their houses.” “Don’t hear them, nor even speak to them, but haste to the Valleys of the Mountains.” “Great is Diana.” But in spite of all, I find my way to their houses, talk with them, pray with them, eat with them, and sleep with them; and I find kindness among them—truth will prevail.

I find that it is easier to overcome them, and get them mad, than to convert and save them. Any one can do the first; but it takes the guidance of the good Spirit to do the last. True love for their salvation does the most. One great deficiency here is, that we have not the help of the press. Our means of explaining and defending the truth are comparatively weak. We have the Book of Mormon and Doctrine and Covenants in the language, and when we say that, we say pretty much all. If England, Scotland, and America were to find all the tracts and other publications of the church in some foreign language, they would find a great drawback in the progress of the work.

The Brighamite order has widely scattered their doctrines through this country, and it is a rather slow matter to establish the difference by one elder travelling. There is a talk here for a publication

to the extent that we can support it. Br. Mark wrote to me that he intends to attend our conference on the 27th inst. I hope he will come. We baptized two at New Tredegar on the last Sunday in September. I was informed by letter from Br. J. E. Hughes, that two were also baptized in Carnarvan, lately.

With kind love to you and all, yours truly,
JOHN T. DAVIES.

COLDWATER, Branch Co., Mich.,
Nov. 15th, 1872.

Br. Joseph Smith:

The conference for the Michigan District has just closed. There was a good representation in attendance.

The brethren felt considerably disappointed when they learned that you did not purpose attending the meeting.

Brethren Davis and Campbell were in attendance from Canada. Br. Campbell thinks of staying in the district till January.

The conference was one of the most pleasant that I ever attended. The Lord was with us in great power and peace, and the saints were cheered on and built up in the truth. Each one present felt to renew their energy for the conflict.

The way fast opens up for the extending of the standard of Prince Immanuel.

We are well, and never felt more assured that God is with the Latter Day Israel, and that the day of victory is at hand.

The Lord bless you, with all the heirs of the kingdom.
W. H. KELLEY.

MOUND VALLEY, Labette Co., Kan.,
Oct. 21st, 1872.

Dear Herald:

I am one still to be found battling for truth, and having an interest in the welfare of my brethren, therefore I wish to tell all of them, who are, as I have been, without land or home, that here in our country at present can be got some splendid claims. Prairie, with some improvements, can be now taken; others bought

cheaply. But you know our titles are uncertain, that is, whether it will be railroad land or government land, yet we are cheered from news in hopes of the latter. It is a good country, pleasant, and mild climate, and a splendid chance, according to promise, to form a large branch, and build a large place to worship in. Our conference minutes show that we are going down hill in numbers, but are alive in the work, which will soon make a rapid growth on the other track if God will. Your brother in Christ,

RICHARD H. DAVIS.

An Appeal.

To the Welsh saints in America. Beloved brethren and sisters:—

Inasmuch as we see the necessity of a Welsh monthly periodical, and as it was resolved at conference here, October 27th, 1872, "That we publish one to advocate the principles of the Latter Day Work in Wales;" and as the saints are but few here, and rather poor in circumstances, it was also Resolved "That we appeal to the Welsh saints in America, for aid to do this, by soliciting their subscriptions for the periodical, knowing the interest they feel for the work in Wales."

Price to be regulated according to circulation, from time to time. At present, it will cost in America, postage included, \$1 per year, in advance. Those wishing to assist us, will please send in their orders, names, and addresses in full, with their money, for the Welsh periodical, to Mr. Joseph Smith, box 50, Plano, Kendall Co., Illinois, at once, that their orders may reach this country, if possible, by the close of the present year, as we intend to publish the first number in January, 1873, if we can. We solicit correspondence from America, both Welsh and English; also, if any of you will feel to donate any amount in addition to the price, it will be thankfully received, and will add greatly to our means of doing good in this mission, as we

intend to translate tracts and different books in the Reorganized Church for distribution among the people, as far as our means will permit. HELP US, BRETHREN.

THOS. E. JENKINS,
JOHN HUGHES,
JOHN T. DAVIES, } Com.

LLANELLY, Nov. 2, 1872.

NEWTON, Jasper Co., Iowa,
Nov. 15th, 1872.

Dear Herald:

As I am a Californian, some of the saints might like to hear from me. Last winter I made it my home in Jasper Co., Missouri; and like that part of the country. The winters not being very long, a man can get about all winter, and preach some there. People generally were willing to come and hear the gospel. I made also a tour through Kansas. There is in general good land in that part of the country. In the spring I went to the St. Louis conference. After remaining there three weeks with my relatives, I started for Keokuk, Iowa, in company with Brn. Joseph, Ells and Patterson. I remained in that place for six weeks, preaching the gospel in the Holland and English languages. There were Hollanders in that place who said that I preached the truth; one Hollander went forward to do his Master's will, and received the promised blessing, "And ye shall receive the gift of the Holy Ghost." He has not forgotten me, for he writes to me occasionally, and writes like one that is firm. I would be thankful to find more like him.

I came to Pella, Iowa, and have been laboring in this vicinity. I attended the conference at the Bluffs; rode five hundred miles on horseback, going and coming, and preached ten discourses on the way. Got wet three times on my way while traveling, and took no cold; that was a wonder to me. It was very wet and muddy when I got back to Pella, could not do much in the way of preaching; preached one discourse in Holland; they said that it was very good, if there only

was no Joe Smith about it, and the people would not have to be re-baptized; but this is the great stumbling block. Can't help it; for we have got the gospel, and preach the same. I left there a few days ago, came to Newton, Jasper Co., and on my way, made it my business to call by the way on some old Dutch friends. One of them was reading in a book that was written by a Hollander in Holland, Amsterdam, on the second coming of Christ. I told him that I had read it, and give him to understand that there were too many dams on it, for me to navigate in it. We exchanged a few thoughts on the second coming of Christ. He said that you and I can agree on this better than on Joe Smith. From there I went four miles further, preaching in that neighborhood. They had been very kind to me in supplying my wants. When there, it was late, but my horse was put up, and the lady of the house got me something to eat. And with their consent, I preached the word of life to them till twelve in the night. They had two Bibles, one Dutch and the other English, for they could understand both languages. I had good liberty. The Book of Mormon was examined; no fault was found. I was asked to leave it, I was very willing to comply with it, praying that the Lord may grant his blessing. I am now on my way to go up on the Des Moines river, in company with Br. A. White; as the word is wanted to be preached there; but the winter all at once has come, like a gray bearded monster; it has been snowing, and it is very cold for me; but as soon as the weather abates, we shall go. I am trying, under all circumstances, to do the best I can in the Master's cause. I shall ask an interest in your prayers. As ever I remain a lover of truth,

NICHOLAS STAMM.

THERE are but two ways of paying debt; increase of industry in raising income, increase of thrift in laying out.—*Carlyle*.

EVERY person should cultivate a nice sense of honor and self-respect.

Conferences.

European Conference.

Minutes of a General Conference for the European Mission, held in London, October 5th and 6th, 1872. M. H. Forscutt, presiding; J. S. Patterson, secretary.

October 5th.—Meeting called to order at 11:30 A.M. by the president, and after the usual ceremony of opening, the following business was transacted. The president briefly stated the object of the conference, viz., the establishing a better order of things throughout the mission, after which the minutes of the last general conference for the mission, held in Birmingham, September 6th and 7th, 1868, were read and approved by the conference.

Written Reports.—J. S. Patterson reported by letter the general condition of the work in Scotland and in the North of England, showing that matters were at a very low ebb on his arrival at his field of labor, but the efforts already put forth since his arrival, give hope that the good work may yet revive in these parts. He had succeeded in showing many old saints wherein they erred, and thinks many of them will yet return to the true fold. He has also succeeded in getting together several saints in Penston, Haddington Co., Scotland, and reorganizing them into a branch, with a prospect of more uniting soon.

Br. John T. Davies reported the Welsh District to be in a rather low condition, but he is not without hope that good will ultimately be done—thinks that a periodical in the Welsh language would do good, and requests Br. Forscutt's presence and help with them. He had preached in four places and visited old saints.

Br. Avondet, of the Swiss, French, and Italian Mission, reported but two members in his mission. He had visited Brighamites: no chance for preaching. feels desirous to labor for the cause, and asks for the prayers of all saints.

Coupled with this report, a letter written in French was read to conference from Br. Frederick Ursenbach, of Lausanne, Geneva. It breathed a good spirit, and showed our aged brother, seventy-eight years of age, to be strong in the faith. It was listened to with profound attention by all present. He claims the office of High Priest in the Reorganized Church, by virtue of an ordination under the hands of Elder E. C. Briggs, in Utah.

2 P.M.—The president read his creden-

tials and letter of instructions from the First Presidency.

Elder Gavin Findley, of Glasgow, reported by letter; nothing being done there at present.

Report by letter from Br. John Seville, of Stafford; no places for preaching available there at present.

Elder Wm. Grain, of Sheephead, Leicestershire, reported by letter, expressing his willingness to labor for the cause.

As the district organizations are not effective, the following reports of branches were given, the changes embracing all gains and losses since last European General Conference.

London: elders 5, priests 3, deacon 1, lay members 29, present strength 35; changes: baptized 31, died 1. T. Bradshaw, president and secretary.

Birmingham: elders 5, priests 6, lay members 42, present strength 53; changes: baptized 27, received by vote 15, total gain 42, removed 3, emigrated 14, expelled 1, died 4, total loss 22. Thos. Taylor, president; Charles Tyler, secretary.

Plymouth: elders 6, priest 1, lay members 6, present strength 13; changes: died 1. M. T. James, president and clerk.

Hanley: elders 4, priests 6, lay members 15, present strength 25; changes: baptized 27, removed 6, emigrated 2, died 2, loss 10. William D. Brunt, president; Charles H. Caton, secretary.

Penston: elders 3, priests 2, teacher 1, lay members 9, present strength 15; changes: baptized 10. George Chambers, president; Robert Fairgrieve, secretary.

Merthyr: seventy 1, elders 8, priests 2, teachers 2, lay members 9, present strength 22, of whom 14 are reported "scattered." No report of changes from this branch. John Watkins, president and secretary.

Tan-yr-ystrad: elders 3, priests 3, lay members 2, present strength 8. No change reported. D. Jenkins, pres. and sec.

Beaufort: elders 4, priest 1, lay members 6, total 11, died 1. The report to conference states that these three are the only members in good standing; how many members the branch actually numbers is not stated. N. Grigg, president and secretary.

New Tredegar: elders 10, priest 1, teacher 1, lay members 15, present strength 27, of whom 10 are reported "scattered." No changes reported. E. Morgan, president and secretary.

Llanfabon: elder 1, priest 1, lay members 3, present strength 5. No changes reported. Thomas E. Williams, pres.

Llanelly: elders 9, priest 1, deacon 1, lay members 17, present strength 28; changes:

baptized 1, died 1, expelled 2. J. Hughes, president; Thomas Williams, secretary.

Morrison: 4 officers (rank not specified), 9 lay members, total 13.

Ystradgynlais: 6 officers (rank not specified), 7 lay members, total 13.

The president of the mission also reports as not in an organized state, at Sheffield, 5 members (sisters); at Clay Cross, about 7 members, and expects shortly to organize a branch there; at Liverpool 2 members; at Glasgow 1 member; in Leicestershire 2 members; at Stafford 2 members; at Geneva, Switzerland, 3 members.

The Aberaman branch did not report to the General Conference of the mission; but its last report to District Conference was 10 elders, 2 priests, 2 teachers, 1 deacon, 19 lay members, total 34. D. Griffiths, president; D. Davies, clerk.

The following is the report of the Mission up to August 31, 1872:—branches 12, high priests 2, seventy 1, elders 75, priests 28, teachers 6, deacons 3, lay members 170. Total present strength 285. Changes since last European general report: baptized 96, received by vote and letter 16, removed 9, emigrated 16, died 9, expelled 3.

New and miscellaneous business called for. A charge was preferred against one of the brethren in London, and a committee of two, consisting of Elders J. S. Patterson and T. Taylor, with instructions to report to-morrow. The president then delivered an address touching the present condition of the British Mission, and the best policy to be adopted for the spread of the work. As there were but four preaching rooms in the mission, that he knew of, and the people could not be reached by preaching, there was a great necessity for a periodical as the best and almost only means to spread the work to any great extent in this mission. He thought that by co-operation we might reach the desired object, and obtain a Publishing Department for the Church in Great Britain.

On motion of C. D. Norton and T. Taylor, the following resolution was passed.

Resolved that this conference do hereby take into consideration the propriety or impropriety of establishing a Publishing Department of the Reorganized Church of J. C. of L. D. S. for the European Mission in Great Britain.

In considering this question, all the brethren spoke, and all viewed the matter favorably.

The following, on motion of C. D. Norton and T. Taylor, was adopted.

Resolved that a committee of five be appointed to provide a suitable report, that

will set forth the object of such a department, and recommend such a plan of organization, such terms of membership, and such method of conducting its business, as shall enable this conference to express clearly the ideas eliminated during the consideration of this question; said committee to report at the first session on to-morrow morning.

The following committee was appointed: T. Taylor, C. D. Norton, John Owen, J. Rook, J. S. Patterson, to report to-morrow afternoon.

The following was also adopted on motion of J. S. Patterson and C. D. Norton.

Resolved that this General Conference does hereby discountenance the ordaining of any man unless there be evidence that the Lord has called him. This resolution not to affect any past ordinations. but all that may be proposed in the future.

A resolution touching the name of the periodical was referred to the committee on publication.

The following, on motion, was adopted.

Resolved that this conference, feeling deeply the crippled financial condition of the European Mission, consider it necessary that the president of every branch of the church in the mission be requested to collect weekly from the members of their branches, and remit to the office of the President of Mission, such sums as they may be able to give for this purpose, to compose a "Traveling Minister's Fund," to be used at the discretion of the President of the Mission.

The consideration of a resolution touching the term "Old Church" was indefinitely postponed.

SUNDAY, OCT. 6th.—Conference convened in Saints' Meeting Room, Mile End Road, and after opening services the committee on Publication offered their report, which was read, and on motion of Brn. Barnes and Bradshaw was unanimously adopted.

This was followed by an explanation of what might be accomplished by adopting the measures recommended, from the President. His remarks were lengthy and instructive, and were listened to with considerable attention.

On motion of Brn. Barnes and Bradshaw a committee of three was appointed to write an appeal in behalf of the proposed Publishing Department, said committee consisting of Brn. Mark H. Forscutt, Thomas Taylor, and John S. Patterson.

A hymn was then sung, and the meeting used for preaching the word, by Elders Taylor, Patterson, and Forscutt; they were listened to with much attention.

2:30 P. M.—After opening services, Elder J. S. Patterson preached from Matt. 4:4, followed by Elder Forscutt giving a few appropriate instructions to the Conference.

The sacrament was then administered.

The following resolutions were subsequently adopted.

Resolved that all district and branch presidents, who have been appointed to their presidencies other than by the district or branch over which they preside, are hereby requested to resign their offices to their districts or branches, and instruct those over whom they have heretofore presided by virtue of such appointment, that it is the privilege and duty of each district and branch to elect its own officers by vote.

Resolved that all "scattered members" who reside within the precincts of a branch or district, are hereby requested and required to annex themselves thereto.

Resolved that all missions heretofore appointed by any European General Conference, by which laborers were assigned to the localities of organized branches and districts, are hereby revoked, and all missionaries so laboring are hereby instructed to report themselves for duty to the district or branch where they travel or reside; this not to affect appointees of General Conference of the Church.

Resolved that this conference does hereby endorse the self-sacrificing spirit and energy of Br. Ursenbach, of Switzerland, in publishing at his own expense, and in the French language, a pamphlet against polygamy, entitled, "Mormonisme et Polygamie."

Whereas in the report of Bro. John T. Davies, written from Wales, it is stated that there is talk about starting a Welsh publication here,—there is much need of something here, for the works of the church are sealed books to this nation.

Resolved that this conference does hereby declare its opinion that such a publication would be of service to the church in Wales, and would encourage it by faith, prayer, and this public endorsement; yet would urge upon the brethren in Wales the consideration of the measures taken by this conference in reference to the organizing a Publishing Department for the European Mission, and ask them to consider whether a hearty endorsement of these measures would not be the most practical way of arriving at their wish, as a Welsh compositor in the office, who would also be a good proof-reader, could be engaged to work in the Publishing Department.

Whereas it is important that a full account of the business introduced at this

conference, with reference to the European Mission in general, and the establishment of a Publishing Department in particular, be made available to all saints, it is hereby

Resolved that the President of the Mission publish, in pamphlet form, an edition of one thousand copies of the minutes in full, with the appeal added that a committee of this conference is authorized to write, the pamphlet to be sold, and the cost for publishing to be advanced out of the funds in the General Agent's hands.

The general authorities of the church were then presented to conference and sustained, as follows:—

Joseph Smith as president of and prophet to the church.

The quorums as a whole, so far as sustained by General Conference of the church.

Mark H. Forscutt as President of the European Mission.

John S. Patterson as President of the Scottish District, and his field of labor so extended as to embrace Ireland and the North of England as far south as the line parallel with the north point of Yorkshire.

John T. Davies as missionary to Wales, and President of the Welsh District.

John Avondet as missionary to Switzerland, Italy, and France; brother F. Ursenbach to be associated with him.

Brother Mortimer T. James sustained in his previous field of labor.

Present condition of London District having been considered, it was resolved to abandon the district form of government for the present. Vote stood 10 for and 3 against. This was the only vote during conference that was not unanimous.

The Birmingham District, Br. T. Taylor president, was sustained; also the Welsh District, and the Scottish District as extended.

Report of the committee on the difficulty referred to them, reported "No cause for further action," as the brother had confessed his wrong, been pardoned by the parties against whom he had sinned, and a vote of pardon passed by the witnesses against him in the case before the committee. Report of committee accepted, and they discharged.

On motion of Brn. Bradshaw and Owen, a committee of four, consisting of brethren Forscutt, Taylor, Norton, and Patterson, was appointed to receive subscriptions of stock for the proposed European Co-operative Publishing Association.

6 P.M.—Elder M. H. Forscutt preached to an attentive congregation, from 1 John 4:8, "God is love."

A collection of 7s. 10½d. was taken up to

pay rent of room for the day, 9s. charges, the brethren made up the deficiency.

The minutes were read and approved, and conference adjourned to meet in Birmingham, April 5th, 1873, at 11 A. M.

The numbers present were not large, but a good spirit prevailed, and an evident desire on the part of all was manifested to see the work progress throughout the mission. On Sunday our meetings were attended by several strangers, and some old saints, who expressed themselves well satisfied.

The minutes in full will be published in pamphlet form shortly, and be for sale at Herald Office, Plano, Ill.; also of Br. T. Taylor, 10 Haden Street, Balsall Heath, Birmingham, England. The minutes will contain the reports of the elders in full; the plan of organization of the proposed European Co-operative Publishing Association; and the appeal of the committee.

Pacific Slope Mission

The California Conference of the Pacific Slope Mission convened at 10 A.M., October 6th, 1872, at the hall of the G. A. of R., New Montgomery Street, San Francisco, Cal. Elder Hervey Green, president; and Geo. Adams, vice president; D. S. Mills, chosen clerk.

The forenoon was occupied in preaching the word by Elder E. H. Webb, to an attentive congregation.

2 P.M.—Sacrament being administered, the president addressed the conference in a brief and appropriate manner; the saints then joined in testimony, singing, and prayer, as the spirit gave utterance. The time as usual on such occasions was far too short, but was well improved.

7:30 P.M.—Preaching by D. S. Mills from Job 32:8, to a large and attentive congregation, followed by the president in an affecting testimony.

OCT. 7TH, 10 A. M.—A short business address by president Green.

Minutes of last Annual Conference, also of Stockton District, held July 19th and 20th, were read and approved; followed by branch reports.

Watsonville branch reported as consisting of 54 members; 1 removed by letter, 2 died since last annual report.

Healdsburg reported 17 members; 6 added by baptism, 4 removed by letter, 1 cut off, 3 children blessed, 1 marriage solemnized, since last annual report.

Alameda Creek reported 77 members; 3 removed by letter, 2 died, 6 children

blessed, 1 child died, since last report.

Other branches failed to report here.

2 P. M.—R. R. Dana, D. R. Young, and D. S. Mills, were appointed as a committee to investigate and adjust all difficulties brought before this conference.

Official members present: of the seventy 1, elders 23, priests 4, teacher 1.

2 P. M.—Elder Geo. Adams was then released from the presidency of the Santa Cruz District, at his own request. Said district was annexed to the San Francisco district.

Elder Thos. Dungan was released from the responsibility of presiding in the Humboldt District, and a vote of thanks passed him, with a recommendation that he call a conference soon for the choice of a successor.

7: 30 P. M.—Preaching from the word by Elders A. Haws and Wm. Potter, to a full house.

OCT. 8TH, 9 A. M.—Elders Geo. Adams, Hervey Green, George Oman, Wm. Potter, Wm. McLean, D. J. Phillips, Dan'l Brown, Jos. Brown, E. H. Webb, Peter C. Briggs, John Bona, Albert Haws, Gland Rodger, Joel Edmonds, B. Robinson, John Roberts, T. J. Andrews, D. P. Young, R. R. Dana, and D. S. Mills, reported.

Elder Orrin Smith reported by letter from Half Moon Bay.

Priests A. Anderson, A. K. P. Baker, J. Cobb, and S. B. Robinson, reported in person.

All seemed to enjoy the spirit, and felt the importance of unity and increased diligence in the latter day work, willing to do all they could for the cause.

The brethren also reported the general condition of the saints as good, they were striving to be found standing in holy places, and were determined to keep the law of God.

2 P. M.—By virtue of recommendation from the San Francisco Branch, Br. Alfred Gay was ordained an elder.

The committee to adjust all difficulties made a report, which was read and adopted, and they were discharged.

A general donation was made to defray the expenses of the hall.

A vote of thanks was tendered Br. Stromberg as deacon of conference.

Various resolutions were discussed, some passed, and much miscellaneous business transacted.

All elders holding licenses were called upon to labor under the president, as circumstances may permit.

Resolved we sustain Joseph Smith as a prophet, seer, and revelator to the church.

Resolved we sustain and uphold Br. A. H. Smith as President of the Pacific Slope Mission, and Br. Hervey Green as President of the California Mission.

That we sustain Br. P. Canavan as recorder of the Pacific Slope.

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

Conference then adjourned to meet in Sacramento City, on April the 6th, 1873, at 10 A. M.

St. Louis District.

The above conference was held at Belleville, Ill., September 15th and 16th, 1872, at 10: 30 A. M.

Resolved that Br. G. Hicklin act as clerk. Prayer was offered by Br. J. Anderson.

Bros. George Richards and Wm. Jaques were chosen to act as deacons.

Br. James X. Allen spoke from Romans 13: 12, 13.

2: 30 P. M.—Singing; and prayer by Br. Wm. Anderson, after which two children were blessed by Brn. Jas. X. Allen, Sam'l Perks, and William Anderson.

Two sisters were confirmed, who had been baptized after the morning meeting.

Sacrament was then administered; Brn. Anderson and Betts officiating. The saints then had a season of rejoicing together; the Spirit of God was with us.

Officers present: high priests 2, elders 10, priests 4, teachers 3, deacons 2.

6: 30 P. M.—Preaching by Brn. A. Rees and John Clark.

MONDAY, 9: 30 A. M.—The minutes of the last conference were read in part and were not approved, not being understood.

The report of No. 1 Sub-District was read. It included 3 branches, 2 high priests, 28 elders, 6 priests, 8 teachers, 2 deacons; total officers 46, lay members 314; children blessed 4, died 2, marriages 1, ordination 2, received by vote 1, by letter 9, removed 1, cut off 2, total number in the district is 360.

Number of children in Sunday Schools 125, teachers 14.

Dry Hill not reported.

The value of property belonging to the St. Louis Branch is \$507.05. The value of property belonging to Zion's Hope Sunday School is \$300.

No. 2 Sub-District reports 5 branches, including 1 high priest, 17 elders, 9 priests, 6 teachers, 5 deacons, 72 lay members, total 110. Two Sunday Schools, numbering 48 children and 4 teachers; 134 books in library. No return of valuation of property.

The value of property held in Dry Hill Branch is \$150.85. Wm. Gettins and Wm. O. Thomas, trustees.

No. 3 Sub-District reports the Whearso Branch as containing 16 members, including 4 elders; 1 removed by letter, 2 scattered. The branch in fair condition. John Mantle, president.

Resolved that the officers in this Sub-District labor as their circumstances will permit.

That we sustain the spiritual authorities of the church in righteousness.

Conference for Sub-District No. 3 will be held November 23 and 24, 1872.

Resolved that the Mission Fund-money now on hand in this Sub-District be given to the two Sunday Schools in the same; \$6.10 to the Belleville School and \$6.15 to the Gartside School, total \$12.25.

A question was then asked about the presiding priest in a branch taking the lead of the meetings when the president is not present; when it was

Resolved that this Conference is in favor of all brethren being released who do not believe in the true order of the Church, as it now stands.

A question was asked as to what became of the money taken up for the benefit of the Sunday Schools at last Conference, at St. Louis. A committee of three was appointed to see into the same. Brn. A. Reese, J. E. Betts and John Clark, committee.

A question was also asked about the Emigration Fund in the hands of Br Chas. Hall, whereupon a note was presented from him, when it was ordered that the same committee be authorized to make proper enquiry into the emigration affairs, and report their labors at the next conference. Br. James Anderson was added to said committee in the emigration matter.

Br. John Thompson reported the New Pittsburgh Branch as being in a very scattered state. when it was ordered that the New Pittsburgh Branch be disorganized, on account of its scattered condition.

Brethren appointed to labor for the coming three months:—J. Anderson, W. Anderson, W. Smith, J. X. Allen, J. Clark.

Resolved that the next conference be held at St. Louis, on the second Sunday and Monday in December, 1872, at 10 A.M.

Western Wisconsin District.

The above Conference was held on the 28th and 29th, of September, 1872, at the Freedom Branch School-house, Sauk Co., Wis. Elders John Lee and A. W. Bronson,

presiding; and Carl W. Lange, secretary.

Minutes of last conference read and approved, when it was resolved that all reports should stand adopted if not specially objected to. Reports of branches called for, when the following reported:

Viola branch 25 members, 7 added by baptism since last report.

Osseo South Valley branch 13 members, 1 added by baptism since last report and 2 omitted in last report.

Freedom and Sandusky branches no change since last report.

The following Elders gave in their report.

Carl W. Lange had traveled and preached according to his circumstances, visited Osseo and Caty Creek branches, (not Casy Creek), found and left the last named one in a disorganized state, and which ought to be looked after, baptized 4, confirmed 6, administered to 3, solemnized 1 marriage.

A. W. Bronson had preached according to his circumstances.

F. M. Cooper had preached fourteen sermons and baptized two.

Appointments of Missions.—Elders Lange, Bronson, Cooper, and Bierline volunteered to preach the word according to their circumstances.

The following resolutions were then adopted: That Br. Enoch Bell be ordained to the office of a priest, under the hands of either Elders Lange, Bronson, or Cooper, at the first opportunity, and then preach the word according to his circumstances.

That all holding the priesthood magnify their callings by a greater diligence in the duty imposed upon them by the same, and report to the next District Conference, either by letter or in person, and renew their licenses.

That all saints under the jurisdiction of this conference not attached to any branch report themselves either by letter or in person to the next conference.

That we sustain more fully the publications of the church, including the *Herald* and *Zion's Hope*.

That Br. Bierline act as treasurer of this district. \$2.10 raised towards buying a district blank book.

That this district devise means to sustain one constant laborer in this part of the vineyard of the Lord.

That we sustain all the spiritual authorities of the Church of Jesus Christ of Latter Day Saints in righteousness; Br. Lee as president and Br. Lange as clerk of this district.

Sunday the 29th was devoted to preaching by Br. Cooper, sacrament administered, 5 children blessed, and 2 administered to;

a good spirit prevailing throughout the meeting and the conference.

Official members present:—6 elders, 2 priests, 2 teachers.

Conference adjourned to meet again on the 11th and 12th day of January, 1873, at the usual hour, near Spring Valley, town of Bloom, Richland Co., Wisconsin. Enquire for brethren Charles Hancock and M. N. Trobaugh. Direct reports to Carl W. Lange, West Branch P. O., Richland Co., Wis.

Two were baptized on the 1st of October.

Pittsburgh District.

Conference of the Pittsburgh District, held at Pittsburgh, September 8th, and 15th, 1872.

Sunday, September 8th, organized by choosing Elder Jesse Price to preside, *pro tem.*; Wm. H. Garrett, secretary.

Branch Reports.—Pittsburgh, Pa.: increase of 7, including 2 baptized, excommunicated 4.

Belmont, Ohio: increase of three by baptism, 2 children blessed.

Church Hill Ohio: increase of four by certificate of removal.

Banksville, Pa., disorganized.

Waynesburgh, Ohio, and Fairview, West Virginia, not reported.

Bethel Shaft, Pa., in scattered condition, members removed on account of employment; strike existing.

The following of the priesthood reported and were accepted:

Brn. Jesse Price, Jacob Reese, A. Falconer, Samuel McBirnie, Thomas Evans, W. H. Garrett, Wm. Lawrenson, John G. Gillespie. By Letter, Thomas E. Lloyd, Peter Ray, John McMillen, James McDowell, Robert Wiper, and James Craig. All accepted.

Sept. 15th, Elder James Brown in chair.

Secretary stated no other reports had arrived during the week.

Book Agent's Report, for quarter ending Sept. 8th, 1872. Received \$41.95. Remitted to *Herald* office, \$39.20. Balance on hand to remit, \$2.75. Two copies of Holy Scriptures on hand. W. H. Garrett, agent.

The president gave in his report which was accepted.

A collection of \$2.25 was taken up for Elders' Fund.

Conference then adjourned to meet in Pittsburgh, the second Sunday and preceding Saturday of December, 1872.

Western Maine District.

The Western Maine district quarterly conference was held at Buck's Harbor, Sept. 20 and 21, 1872. J. C. Foss, president; Mace R. Cousins, sec.

Minutes of the last conference were read and approved.

Officials reported: elders 4, priests 2, deacons 1, total 9.

Branch Reports.—Green's Landing 32 members, officers included; four cut off. Brooksville 27 members.

Bear Isle and Deer Isle not reported.

Elder's Reports.—T. Ames reported the work as very prosperous in his neighborhood; he had preached nearly every Sunday to attentive congregations.

Brn. G. W. Cousins, Samuel Eaton, and Otis C. Eaton reported.

Resolved that we call a special meeting, to be held on the 12th day of October, 1872, for the purpose of choosing a president over the district, as the former president will then resign, not being able to fulfill the office.

The case of Elder Stillman Hendrick was brought before the conference. Br. Daniel Eaton was appointed to secure a boarding place for him until he recovers from his sickness.

Preaching on the evening of the 20th by Elder J. C. Foss, and on Sunday morning by the same.

Afternoon session, preaching by T. Ames. The sacrament was administered, and a season of enjoyment had in the testimony of the saints.

Preaching in the evening by J. C. Foss, to a very large and attentive audience.

Adjourned to meet with the Deer Isle branch, the 13th, 14th, and 15th days of December, 1872.

Alabama and Florida District.

[This Conference adjourned to meet on November 29th and December 1st. Being crowded for space a lot of minutes are left out.]—Ed.

Addresses.

- M. H. Forscutt, 10 Haden street, Balsall Heath, Birmingham, England.
 Peter B. Cuin, box 50, Winchester, Scott Co., Ill.
 John T. Davies, 368 Cardiff-street, Aberaman, near Aberdare, Wales.
 John S. Pullerston, care of Nicholas Lockey, 125 F street, Leadgate, Durham, England.
 C. N. Brown, No. 12, Ford-st., Providence, R. I.
 T. W. Smith, Brewton, Escambia Co., Alabama.
 E. C. Brand, box 39 Tabor, Fremont Co., Iowa.

Miscellaneous.

Notice.

The General European Conference held in London, Oct. 5th and 6th, desirous of the hearty co-operation of the saints everywhere, as well as affording an opportunity to those not present of understanding the actual condition of the work in Europe, and knowing that the space in the *Herald* is necessarily limited, resolved on publishing an edition of 1,000 copies of their minutes complete in pamphlet form. These minutes will embrace the written reports of the different missionaries, and district authorities, carefully prepared; also the full proceedings of committee appointed to provide a suitable plan for establishing a publishing department for the church in Great Britain on the Co-operative plan, which will make them of interest to all Latter Day Saints who are desirous of the prosperity of the work in Great Britain. The price of the pamphlets will be 10 cents in American currency, or 4d in English coin. To be had of *Herald* office, Plano, Ill., and of Mr. Thomas Taylor, 10 Haden Street, Balsall Heath, Birmingham England. Early orders are solicited.

DIED.

At the house of Br. Wm. B. Bocker, Lone Star Branch, Monroe Co., Alabama, Oct. 22nd, 1872, ALBERT ALMA SMITH, only child of Br. Thomas W. and Sr. Helen P. Smith, aged 8 years, 8 months, and 20 days.

The first symptoms of his disease were those of billious fever, but the latter were so unusual, strange and complicated, that a suspicion was created in many minds that some slow working mineral substance was the main evil at work. Whether an "enemy hath done this," the Lord knows. We leave the case with him. We mourn, but not as others who have no hope. The Lord's will be done. A few brief months and we will leave his dear remains among strangers. One babe in the East, one in the West, and now one rests in the South. Br. G. R. Scogin will preach a funeral discourse on the first Sunday in November.

T. W. SMITH.

At Fairview, Marshall Co., West Virginia, June 8th, 1872, of consumption, sister MARGARET MANNING, wife of Br. Wilphred Manning, aged 54 years, 1 month, 14 days.

At Fairview Marshall Co., West Virginia, Oct. 20th, 1872, of inflammation of the bowels, sister HANNAH E. CRISWELL, aged 44 years, 1 month, 6 days.

An Explanation.

FALL RIVER, Oct. 22, 1872.

To the Editor of the *Fall River Herald*:

In your issue of Monday, Oct. 21, under the head of "Summary of News," is an article as follows:

"George A. Smith, one of the Presidents, also Prophet, Seer, and Revelator, of the Church of Latter Day Saints, has started with a party, on a religious Pilgrimage to Palestine to prove the connection between the Mormons and the Lost Tribes."

The subscribers being members of the Church of Latter Day Saints, believe it to be our duty to correct the public mind, concerning the above statement. The person alluded to is neither the "President, Prophet, Seer, or Revelator" of the Latter Day Saints Church, but if there is such a person, he belongs to the Brighamite Church, which church has seceded from the true faith of the Latter Day Saints, and established the ungodly doctrine of "Polygamy," "Spiritual Wifery," and "Celestial Marriage." The Brighamite faction still use the name Latter Day Saints and thus deceive the public, and so the public think that we are all believers of that infamous doctrine, which is a "stink in the nostrils of Jehovah." The Latter Day Saints church has but one President, and Prophet, and it is Joseph Smith, the son of Joseph Smith who was murdered in Carthage jail, Illinois, June 27, 1844, by an armed mob. This man like his father preaches and defends the pure gospel of Jesus Christ, as found in the Bible (King James' translation) Book of Mormon, and Doctrine of Covenants, all of which we declare contains the revelations of God.

We, as a Church, also believe in the return and restoration of the "Lost Tribes," commonly termed the "Ten Tribes," which restoration is supported by the prophecies of Jeremiah, Esdras,—also, "Book of Mormon," but we do not believe that "A Pilgrimage to Palestine" is necessary to prove the truth of it. The difference between the two Churches is this. One teaches polygamy as a means of exaltation and glory in the eternal world, and to deceive the public still uses the name L. D. S. over this Church, Brigham Young is President, with headquarters at Salt Lake City.

The true L. D. S. Church of which the subscribers of this article are members, is presided over by Joseph Smith, the eldest son of the martyred prophet, whom we recognize as Prophet, Seer and Revelator, which Church teaches the gospel as taught by Christ and his Apostles.

There is at present one of the sons of the martyred prophet in Utah, preaching against Polygamy; and there is not one of the martyred prophet's children that endorse Polygamy,—even his first and only wife still lives as a witness of his belief and his adherence to the one wife system. "They twain shall be one flesh." We hereby challenge the world, to prove form the "Book of Mormon" and "Doctrine of Covenants," wherever Joseph Smith taught Polygamy in any shape or form.

Any information regarding this Society will cheerfully be given by application to the subscribers any Sabbath after meeting, which are held at Room No. 9, Mason's Building, Main street at half-past two and seven o'clock. P. M.

JOHN GILBERT, } Elders of the Church
JOHN SMITH, } of J. C. of L. D. S.

Selections.

Not at Home.

At a meeting of a Bible Society in London, Mr. Dudley related that a friend of his, who had subscribed about five dollars a year, and whose servants had also become members of it, intimated to him that he could no longer give his support to such societies. On being asked the reason, he replied that they had ruined his servants: he had had one of the best female servants in the world; but recently, when he had wished to be denied to a person that called, and he had desired her to say he was not at home, she told him she could not say so: "Why so?" said he: "I have read in my Bible," she replied, "and cannot tell a lie." Mr. Dudley however, conversing with his friend, who was a man of sense, convinced him that he was wrong in supposing the Bible had ruined his servant. It was far more probable that she who was taught to tell lies for him, would soon learn to tell lies to him. His friend, instead of withdrawing his subscription, immediately doubled it.

Action, mimicry and silence, lie far oftener than the tongue, which most men endeavor as long as possible to keep pure from the hateful preparation of a lie.

The words "good night" express a simple and earnest wish, which, like the circle of the Universe, holds within it all things.

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AND FOR SALE BY THE

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AT THEIR PUBLISHING HOUSE

PLANO, KENDALL CO., ILL.

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TERMS:—THREE DOLLARS per year To the Dominion of Canada \$3.50.

All remittances, orders, and business communications intended for the office of publication, must be directed to *Joseph Smith, Box 50, Plano, Kendall Co., Illinois.* All sums over Five Dollars should be sent by Draft on Chicago, Post Office Order on Chicago, or Plano, or by Express. Remittances sent in any other manner will be at the risk of the sender.

THE TRUE LATTER DAY SAINTS' HERALD.

Wm Stevenson 15

"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. 19.

PLANO, ILL., DECEMBER 15, 1872.

No. 24.

LOVE ONE ANOTHER.

BY JOSEPH LAKEMAN.

"Let love be without dissimulation, abhor that which is evil; cleave to that which is good."

As Latter Day Saints, we are or should be, cheerfully obedient to the requirements of the "Divine Law."

"God is love, and he that dwelleth in love, dwelleth in God, and God in him."

It is impossible for us to make any mistake, in relation to so plain a declaration as the above; the language is so plain, and emphatic.

"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."

As all scripture is given expressly for our good; in order to make it effectual to our well-being, we must observe what it teaches, — good and obedient "subjects;" are those who regard, and keep the law, "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass."

As hatred is the opposite of love, how is it possible to indulge in hatred, and at the same time, claim that we are governed by the Spirit of God? It is impossible; "If a man say I love God and hateth his brother, he is a liar." There is one characteristic, (which is infallible) by which we can

Whole No. 264.

know whether a person is in the enjoyment of the "light," or—that is "love;" love being an emanation from God; all who possess love possess God, and *vice versa*.

We may feel sad in consequence of what we consider wrongs, both in and outside of the church; but we are not justified in meeting those wrongs with a "railing spirit." Has a brother or sister done wrong, and do you feel injured in consequence of it? What is your duty in the case? Are you justified in publishing it to others? And finding fault with the officers of the "branch" for not being (what you consider) more prompt in taking action in the matter?

It is the duty of any, and every brother, after having obtained *knowledge* of transgression or offence, to go to the party charged with offence, and "with him and thee alone," (not before the church), tell him his fault; and be careful *how* you tell him. Be sure that the "Spirit of Christ" rules in your breast, and to such a degree, that your brother may be convinced that you are actuated by love.

We shall never get along harmoniously until love rules in every heart. I do not wish to be considered as finding fault, for I have no disposition to do so; but I do desire to see the saints alive to the "Work," and as a friend of the Latter Day Work, I want to occupy on my talent," and wherein I discern wrong in myself, I desire to apply the remedy, and correct my

faults; that by so doing, I may grow in grace, and a further knowledge. If I ever attain to the "celestial glory," it will be through "patient continuance in well doing." I must be patient and kind in my family; it is not enough that I comply cheerfully with all reasonable requests; but that I anticipate certain wants and needs, and by so doing we will be instrumental of good.

The husband and father is the "head," and should direct wisely; but if unwisely, by unkind words, how much harm is done!

Can we as Latter Day Saints, and heads of families, hope to inspire the hearts of our children, and domestics with respect for the "doctrine" we profess to believe and advocate as true; unless our daily intercourse is of such a character that a loving spirit rules within?

"Fathers, provoke not your children to anger, lest they be discouraged."

My own experience is that unkind words are productive of evil; and no Latter Day Saint can indulge in them without injury to himself, and those around him. Have we been in the habit of finding fault in our families about some trivial things? What has been the consequence? Have we, by such a course, survived the difficulties, established love and harmony, and increased our own enjoyment? No; emphatically no, is the answer of every "true saint." No man or woman in possession of the Spirit of God can for one moment indulge in unkind language or sinful thoughts without instantly feeling condemned; and unless we refrain our condemnation will increase, our love for the brethren will cease, and we shall be enveloped in spiritual darkness.

"Husbands, love your wives, and be not bitter against them."

Can any man, who understands the doctrine of the Bible, hope to attain to the "celestial glory," and at the same time ill treat and cherish bitter feel-

ings against the wife of his choice,—the mother of his children? Let no one deceive himself. "He that loveth his wife, loveth himself," "for no man ever yet hated his own flesh."

Brethren, let us suffer the word of exhortation. "Endeavor to keep the unity of the Spirit in the bond of peace."

Do you, my brother, believe that Zion will be built, and the saints gathered there? How is this to be accomplished? I answer, through righteousness, and that alone. If we will not submit to the "celestial law," it is declared that we shall not inherit celestial glory.

"He that doeth right, is righteous."

"THE PERFECT LAW."

How often is this sentence used, yet, without compliance, simply because the Perfect Law breaks in upon some cherished notion.

I have often heard ministers use the words; and apparently without the slightest understanding in regard to their terrible importance; I say terrible—because as a Latter Day Saint the words imply, to me, the possibility of an imperfect Law being observed by man.

In referring to my scriptures, the only source for gaining information upon such an important subject, I learn that there are not only perfect and imperfect laws, but a gradation of glories, or rewards, granted to men according as they revere, or dishonor the Perfect Law, framed by the great law giver.

In the fourteenth chapter of John's Gospel, we learn that Jesus informed his chosen few, that he was going to prepare a place for them; why? for no other reason—I opine—than their keeping the Perfect Law. This is further demonstrated, in another promise made by the same divine person. If

a man keep my sayings (which is the Perfect Law) he shall not see death.

But the man who dishonors the Perfect Law, although a believer in the merits of Christ's atonement, will be cast "into outer darkness, where will be weeping, and wailing, and gnashing of teeth."

Paul very beautifully illustrates the idea in 1 Cor. 15: 41, 42. "There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead." Evidently carrying out the same teachings of his master, Jesus, "Every man shall be rewarded according to his works."

By the above we see the possibility of a man keeping an imperfect Law; Hence we say, the question of the Perfect Law, is of practical importance.

I ask, is every Latter Day Saint prepared to abide by that Perfect Law, so far as they are made acquainted with it? I pray God the answer may be in the affirmative.

I do not write this under the imagination that I am complete in that law. No! but am open to learn, knowing that I need instruction on many things, before perfection can reach me.

There are many regulations connected with the law;—order being one of them;—that is to say, the order of God—and it is certain, that perfection cannot be arrived at through disorder. No! never. If one part of our physical frame is disordered, do not other parts suffer? Yes! Paul uses the figure to illustrate the same idea, that everything ordained of God is in order and therefore cannot be dispensed with. We understand then, the Perfect Law to be a combinations of regulation, injunctions and commands from God the Father, Jesus the Son; and his ministers,—ordained to perpetuate the true order of Christ's Church militant.

Let us glance at some of those regulations, that assist in making up the

perfect code. When our Savior appointed his immediate apostles, it was for the purpose of edifying the church, (Christ's body), to produce a unity of faith. Now, suppose that holy apostleship had been in perpetuity until the present date; would not we see order and unity instead of witnessing, that which we sadly lament, disorder and strife, caused through wicked men slaying those, Christ's ministers.

God then in his goodness, having restored that holy apostleship, with the ushering in the *dispensation of the fullness of times*; to perfect his people. This knowledge is meat and drink to the true Saint. Those apostles, as true servants, obeyed their Master's will, and carried, from city to city, the good news without purse or scrip. And when men heard the good news, and became reconciled to God, in his own appointed way, the apostles were compelled to ordain others to the ministry, for the purpose of assisting in the work of evangelization.

So we read in D. & E. (third European ed.,) sec. 2, p. 71, 72, 76. And in such a procedure we see the most exquisite order, and especially is it observant to the obedient believer; looking, as all saints have ever looked upon the Trinity, not as three in one, that is, the operations of the Father, Son, and Spirit, to be uniform in character,—yet, distinct in being, and the one subject to the other, *i. e.* the Son obeying the will of the Father; having been sent for that purpose. See John 5:30; 6:44; 20:21.

The Holy Ghost,—subject to the will of the Son, turn to Matt. 3:11. John 20:22. Acts 2, 7, 8. The exquisite order, of the foundation of a church, consists in the appointment of a triune: in the persons of elder, priest, and teacher, selected for their gentle and genial disposition; by the saints composing the church, and set apart to their holy calling, by those who are in an organized condition, and

whose, right it is to act in such matters. No one else being recognized; for if any one were allowed to act, all would be confusion instead of order.

To explain my meaning more minutely, I will suppose a case. An elder is compelled to leave his church, and locate in a district where there is no church; he begins to teach, because he loves truth, and persuades others of the necessity of baptism for the remission of sins; to which they render obedience. The proselytes then desire to be organized, or in other words to form a church, and so consult the elder referred to about it. They say, We have become reconciled to our God, *his pardoning voice we have heard*, we now are anticipating meeting together in order that we may enjoy those gifts of the spirit, according to promise, and to request you to organize us. This he could not do, simply, because he is not the accredited agency. The elder with the saints could meet together, and appoint who they pleased that held the priesthood, to preside over that meeting; but when that one meeting is dismissed his right to preside ceases to exist. What course then should be taken—simply this—the nearest organized church should be communicated with; and by that church be sent accredited officials, whose duty it would be to form a branch of the universal church. Unless there be in that region of country a recognized itinerant ministry, whose duty it would be to act in such a case. In this method of procedure we see order; for the officials who are accredited send to the proper quarter, a true statement of the inauguration, who in their turn make known to the churches, in every part of the world, through the church organ, the existence of that particular church.

But how would the registrar be able to accept an account from one who was not recognized as an official. He could not be certain whether it was legal or

not, I therefore hold, that in the above course, we see the loveliness of order, while an opposite course breeds disorder and confusion, the results of an imperfect Law.

May the Saints of Latter Days, one and all, cultivate order, and unite for the purpose of carrying out the Perfect Law, so that the prayer of our Redeemer may be answered upon our heads. "Father make them one with me, as I am one with thee."

HOPEFUL.

NATIONAL PREJUDICE.

At a recent election, one of our citizens declared that he would not support a certain candidate on account of his being foreign born. Such a statement, by an American citizen, struck me as rather singular, and as contrary to the spirit of our institutions; and independent of the teachings and requirements of Christianity, led to the following reflections.

Prejudice is ever unreasonable and unjust, but no form merits a stronger condemnation than that which may be denominated *national* prejudice. I mean that bias or unfriendly feeling with which the people of one country sometimes regard the inhabitants, and even the customers and productions of another; which causes them to depreciate whatever is of foreign origin, and to regard as inferiors all who are not born in the same territorial limits as themselves.

Laws, usages, and customs should be judged according to their merits; not be approved because prevailing in this country; nor condemned because prevailing in that country. A man should be estimated by his character, in the formation of which he is the principal agent; not by his birth-place, over which he can exercise no control. Considering the fact that it is not pos-

sible for all men to be born in the same country, and that a man can not choose the land of his nativity, it seems to me that one does not necessarily commit a crime, even if he allow himself to be born in the wrong place.

There is no land so favored as to be the birth-place of all the wise and good; and if there were such a land, its inhabitants, being wise and good, should not be prejudiced against their less favored fellow beings. If a man claim that his country only produces good men, let him prove himself to be one of such by using judgment and discrimination; and not evince a lack of moral principle and an absence of common sense by yielding to absurd and unjust prejudices.

If, in others, national prejudice be a fault, in an American it is a crime. Our country is worthy the love of her citizens, and the admiration of the world; yet we should remember that we are but a young people, the offspring of other nations. We may justly rejoice in our greatness and prosperity, and be proud of our institutions; but let us not cease to revere the memory of our fathers, to whom we are indebted for our present liberty and happiness, and to whom we owe our very existence as a nation. And while we respect their memory, let us not despise the lands that gave them birth, the lands which they loved and honored.

Many of the Revolutionary heroes were of foreign birth; but casting aside all distinctions of nationality, they united like true men, for the common welfare, and pledged their all in support of the glorious principles of liberty and equality which they had promulgated to the world. And that American who allows himself to be biased by national prejudice is a reproach to the illustrious founders of our republic, who declared that "all men are created equal," and sacrificed all personal, selfish, and sectional in-

terests in the support of their declaration.

Let us, who enjoy the fruits of their labors, ever remember the spirit that prompted them to action; which bound them together in national unity and brotherhood; and which breathes through all the institutions they have transmitted to their posterity. Let us be worthy children to so illustrious a parentage. Let us cherish a love for liberty, justice, and equal rights, discarding all sectional prejudices and national antipathies, that our country may be what our fathers intended it should be, "the land of the free," "the home of the brave," and an "asylum for the oppressed of all nations."

BROTHER HENRY.

THE EARTH A GLOBE.

Some time ago I went aboard a ship at Boston, bound for England. I had with me a watch set to Boston time. I kept it running all the way across the ocean, and when I arrived in England it was about four and one-half hours behind English time. How could this happen? If the earth was a plane, Boston time and English time would agree, and there would be no difference. But taking this fact alone, what is thus proven to us? It proves that the sun is about four and one-half hours high in England before it shines on Boston. What is the reason of this? (Can Plane Facts explain this?) It is simply that the ocean forms a large hill between us and England, and thus proves that a part of the earth is convex; and if a part of it is, it is not all a plane.

Further, if a man starts and travels east, and continues his journey, he will find himself back to the place where he started from, and he will have lost one day in his journey. If he starts back and travels west, and continues until

he comes back again, he will have gained one day; that is, he has seen the sun rise and set once more than we have, who remain at home.

Again, the people in Greenland sometimes see the sun for the space of about three months, and at other times they have day and night the same as we have; and again, at another part of the season, they don't see the sun for about three months. If the earth was a plane, how do these things happen? What becomes of the sun during that time. Solve that?

It has also been proven, that where there is night on one part of the earth, there is day on the other part.

"And 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 goes 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."—Helaman 4: 8.

"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."—D. & C. sec. 85, par. 12.

It is he (God) that sitteth upon the circle of the earth. Isaiah 40: 22.

This subject might be continued further, but this will suffice for the present. F. A.

THE WAY OF SALVATION.

ILLUSTRATED BY SIMILITUDE.

When one properly obeys the gospel law of Christ, he steps from the land that he has loved, the ways of this world, into a bark or canoe to commence a new business, that is, to be a christian, not in name only, but truly a follower of Christ.

His canoe is supplied with paddles, rudder, compass, chart, and everything necessary, except a lamp that will burn

and reflect light upon the numerous snags, bars, and shoals in the narrow, rapidly running stream; along which also are thick mists of fogs, and many storms. Destructive sharks ply under water, and ravenous birds and beasts on huge rocks, in the air, and islands by the way, always on the alert to prey on all they can; while here and there are seemingly pleasant gardens of pleasure and safety established; the leaders of which are always busy in asking all to tarry, with many promises of rest and security. Multitudes along the banks of the stream are diligently trying to discourage any from venturing up such a dangerous stream, and if any one is willing to be counted a fool in the eyes of the world, he is laughed at, and the finger of scorn pointed at him by the gaping crowd. The one who is willing to suffer for righteousness' sake, by doing the will of God, that he may know for himself, finds that when he pushes his canoe off from the land to risk his chances in the current, new strength flows through his nerves and muscles; a peculiar lamp is placed in his boat, which burns brightly to light his way in proportion to his diligence and dexterity in plying the oars. He finds that whenever he ceases to row, he begins to drift down stream and his lamp burns low. But as surely as he uses exertion, trusting in the Lord, asking his aid, he makes headway up stream, and feels to cheer others on, and his lamp burns brighter. By searching his guide book at proper seasons, when at anchor, to gain needful rest, he finds that the promise of everlasting rest and of ability to reach the harbor of safety and land of unending pleasures above, is only to them who endure to the end. Then brethren and sisters and friends of the Lord, let us search well the scriptures and live by his word; let us be humble and meek, and watch unto prayer. Peace and comfort we will have here, and eternal joys there. W. C. L.

FATHER HYACINTHE ON HIS MARRIAGE.

On Tuesday, Charles Jean-Marie Loyson (better known as Pere Hyacinthe) was married to Emily Jane, daughter of Mr. Amory Butterfield, and widow of Mr. Edwin Ruthven Meriman, of the United States of America.

The text of a letter to a friend in France, setting forth the ground upon which this step has been taken, has been published in the *Temps*. It is dated "Paris, Augst 25," extends over two columns, and enters elaborately into the question involved. The Father commences by remarking that his character of priest, which he cannot and does not wish to renounce, gives to his determination a public and terrible solemnity, and his chief sorrow is that by it he will have afflicted many souls, and scandalized many of those little ones who believe in Christ, and for each of whom he would die; adding that he would also furnish wicked and frivolous men with a new weapon, not only against his person, but also against his cause, and they would exclaim that, wishing to marry, he had not the courage to say so, and made Papal infallibility a pretext. He then proceeds to give his reasons for the resolution which he had formed. If, he remarks, I had quitted my convent for the purpose of marrying—which is not the case—I would admit it without difficulty; for I would have done nothing that could not be loudly confessed in presence of those who place natural law, with its imprescriptible rights and duties, above human laws, and particularly against fictitious pledges. What is really guilty and shameful is to drag, without conviction, and too often without morality, the chain of obligations by which one has ceased to be bound, except by reason of the prejudices of the world, and by a calculation of personal interest. That which ought to

excite reprobation—that of which, for my own part, I have always stood in horror—is not marriage: it is sin. Obstinate faithful to the principles of the Catholic Church, I feel myself in no way bound by its abuses, and I am persuaded that perpetual vows are among the most fatal that can be. The error of Luther did not lie in that chaste and pious marriage which it would be well if the majority of those who cursed him imitated; it lies only in his rupture with the legitimate traditions and with the necessary unity of the Church. In affirming, as I have not ceased for an instant to do, and as I am doing still at this hour, that I intend to remain a Catholic and a priest, I do not mend in any fashion my practical position with respect to marriage. On the contrary I make it much worse, and create for myself, in a sense by my own pleasure, a position which, to the great mass, would appear illogical, untenable, and without issue. Ah! if I made such sport of my conscience and of that of others—if for me the most formidable problems of religious order were nothing but pretexts to my interests or my passions—I should have no choice but to inflict on Protestantism an insult which it does not deserve, and deceiving the good faith of the eminent friends whom I reckon in its ranks, I would have found in them a justification which I should vainly seek in opposition to the Council and to infallibility. No; my marriage has nothing to do with my religious convictions, nor of my act of the 20th September, 1869, or rather I am wrong, and it is intimately attached therewith, but in that general and generous manner which binds together all the advances achieved by a soul that enjoys light and liberty. I would explain myself with perfect frankness. I owe to religious celibacy some of the most exquisite joys of my existence, some of its most profound and most decisive experiences. Since the age of eighteen, when I made

choice of that life, I have observed it with a faithfulness for which I render glory to God. If then, to-day, at the age of forty-five, in the calmness as well as in the maturity of reason, of heart, of conscience, and of my whole being, I think I ought to renounce that life, it is because that marriage imposes itself upon me as one of those laws of moral order which a man cannot resist without deeply troubling his own life and without going against the will of God. I do not say that this law imposes itself on all. I believe in celibacy as a holy and splendid exception. I say simply that this law imposes itself at present upon me. When a man has carried in his heart—as another exception as rare, as sacred, as glorious as the first—that lofty and chaste love in which the world does not believe, because it is not worthy of it—that man, were he priest or were he monk, possesses the absolute proof that he is not of the number of the voluntary victims of which the Gospel speaks. I am that man, and this time again I render glory to God for that which he has done in me! His works may appear contradictory, but He knows their harmony. At the moment when I was about to be deserted, abjured by my friends and my relatives, exiled by blow upon blow from my Church, from my country, from my family, He sent upon my solitary and desolate path a noble and holy affection, a sublime devotion; poor, indeed, in the world's goods, but rich in those of the intellect and the heart. When everything else crumbled away, alone, or almost alone, this prop remained to me. Well, this prop would not be what it ought to be—I would not recognize the gift which God has made to me—if I hesitated longer to seek its consecration in Christian marriage. And why should it be otherwise? I see no reasons which interdict marriage to me, for I cannot admit in that light the ecclesiastical law, and still less the

prejudice of my fellow-citizens. Pere Hyacinthe goes on at some length to argue in support of his proposition that celibacy is not a dogma—is not even a Catholic discipline—but is simply a Latin discipline, citing the permission in that respect given to the Catholic clergy in the East, with full approbation of the Holy See; and he strongly inveighs, with several quotations from the New Testament, against the prejudice which holds that there is any real incompatibility between the two great sacraments of ordination and of marriage. He then proceeds:—Another error, not less fatal and not less widely spread, consists in regarding the state of celibacy as capable of being made the subject of a perpetual engagement. Precisely because it relates to what is most personal, most delicate, and, I ought to add, most perilous in the relations of the soul with God, celibacy ought to remain, at each moment of its duration, the work of grace and of liberty. Only to the Holy Spirit of God does it belong to attract towards it, and to maintain in it the small number of exceptional beings whom he has rendered capable of it. But no human authority, neither the authority of Councils nor of Popes, can impose as a commandment, and especially as an eternal commandment, that concerning which Jesus Christ himself only spoke a word of counsel “to those who are able to receive it.” “Now concerning the unmarried,” wrote the apostle St. Paul to the Corinthians, “I have received no commandment of the Lord; but I give my counsel.” (1 Cor. 7: 25.) This counsel it is the mission of the church to transmit to all through the course of ages, but without imposing it on any one; and, if I may here speak my whole mind, there is not a single case in which the Church should prohibit marriage to its pastors; there are a thousand where it ought to command them to marry. The individual himself has not the power of making

an absolute surrender of a right which at any moment, and in so many ways, is liable to be changed into a duty.

In answer to my question on the liberty of the clergy, whether secular or regular, with regard to marriage, one of the most learned and most pious bishops of the Roman Church (it will be easily understood that I do not feel justified in giving his name) wrote to me these words:—"Such a step is always permissible, often necessary, and sometimes a sacred duty." Similar convictions exist in most enlightened minds, among those especially who possess the light of experience, and who know the state of the clergy and the practical condition of human life; and if such convictions are not expressed freely it is the fault of the iron yoke which weighs upon the bishop, as well as upon the priests, no less than the culpable connivance of public opinion. I have just named public opinion. As much as I respect this in its legitimate expressions and requirements, in that same proportion do I despise it when it rests only on prejudice. To recoil before a prejudice is to recoil before that which has no real existence, and is even to give by that means a body and a force to this empty phantom. Is not this, however, what is done every day, through a mixture of puerile fear and hypocritical subserviency, by the minds most capable of counteracting the errors of their time? Fatal power of falsehood, which has ruined and which still ruins our unfortunate country! It is this which obliges me at this moment to seek on a foreign soil the consecration which the law, at least the legal authorities of France, would refuse to my marriage, because I have at the same time the honour and the misfortune to be a priest. But I will make no further concession to this false spirit; I shall return, keeping my head erect and my heart calm, without fear as without anger; and nothing shall hinder me from inhabiting that country

and breathing that air which are mine, and which shall remain dear to me in spite of the iniquities by which they have been profaned. Nothing shall hinder me from claiming for each one of my brethren in the priesthood the legal rights of marriage, the violation of which, not only in a whole class of citizens, but even in the person of a single man, should suffice to place such a system of legislation under the ban of truly civilised nations. Yes, I am convinced, France, no less than the Church, needs the example which I give, and of which the fruits shall be reaped by the future, even should they fail in the present. I know well the true state of my country, and while it was still willing to hear my voice I never failed to preach to it that its regeneration must come through the life of the family. I tore aside without mercy the veil of its presumptuous and deceptive prosperity, and laid bare the two sores which waste it and which mutually envenom one another, "marriage without love, and love without marriage—that is to say, marriage and love without Christianity" (*Conferences sur la Famille*, 1866). I know well, also, the true state of our clergy, and know all the devotion and virtue which are to be found in its ranks, but I am not ignorant how much it needs in a vast proportion of its members to be reconciled with the interests, the affections, and the duties of human nature and of civil society. It is only by breaking with the traditions of a blind asceticism, and of a theocracy which is, in fact, more political than religious, that the priest, become once more a man and a citizen, can at the same time find himself more truly a priest. "That he rule well his own house," says St. Paul, "having his children in subjection with all gravity, for if a man know not how to rule his own house, how shall he take care of the Church of God?" (1 Tim., 4, 5). Such is the reform without which all

others will be illusory and sterile. Let us leave to the Spirit of God, if we believe in its power, to maintain in the midst of us a chosen band of priests and of daughters of charity, whose celibacy, always free and always voluntary, shall be truly a state of joy, or, at least, of peace in sacrifice; but, at the same time, let us hasten the moment when the law of the Church and the law of France shall constitute in liberty, in purity, in dignity, and marriage of the clergy—that is to say, the concentration of all the influences of family and religion in the model of a Christian home.

With regard to the reception Father

Hyacinthe's letter has met with, it is stated that it causes less noise than might have been expected, though no doubt in provincial towns, where religion is regarded seriously, and in ecclesiastical circles, it will be ardently discussed. The Republican papers approve of the Father's matrimonial project; others treat it as a good joke. Some say he might have waited till the interest of the *Homme-femme* had died out. Few believe that his marriage has nothing to do with his quarrel with the Church; holding that his Lent sermons plainly betrayed his matrimonial tendencies.

True Latter Day Saints' Herald.

PLANO, KENDALL CO., ILL., DECEMBER 15, 1872.

JOSEPH SMITH,

EDITOR.

"GOOD BY, OLD YEAR."

This number completes the Nineteenth Volume of the HERALD.

Time with noiseless tread, has swept the event of years away into the past, and brought the future to the present face to face. Is there any that can look with complacency upon the record that he has made.

The year 1871 was, by the secular press, called the "Black Year;" but what can be said of the year just past? Has its record of current events been such that it may be called a white year?

The Great Fire of 1871 was almost duplicated by the burning of Boston, and the fires in other places of lesser note. Disaster by storms, pestilence, famine, leave the historian little choice.

In looking over the past for the expiring year, we find some things to regret, and many to be thankful for.

It has been a year of good to the church.

The mission to Europe has been commenced anew with promise of vigor; the Board of Publication has been put in possession of the HERALD office; the church has adopted Articles of Incorporation; William Smith, the only surviving brother of the martyrs, Hyrum and Joseph, has endorsed the church; the

mission to Utah has also been partly successful, and elsewhere the work is being pushed as rapidly as practicable under the circumstances.

In some localities there has been a steady and healthy increase; in others there has been some progress, to some extent impeded by local divisions and dissensions, unfit for saints to be guilty of and disgraceful to their profession. It is high time that *men and women of God* ceased to be *children of passion and prejudice*.

There has been a marked advancement in the moral tone of the church; we are taking higher grounds; let the good work go on.

The nation has lost some eminent men during the last year, the most noted among them being Wm. H. Seward, the able diplomatist; and Horace Greeley, the justly celebrated editor of the *New York Tribune*.

There are some circumstances connected with the death of Mr. Greeley, which make that event very sad to contemplate.

He was the candidate of one of the political parties for the presidency of the United States. The contest was hard and bitter; and Mr. Greeley left the conduct of the *Tribune* to engage in it. He had been a candidate for high offices before, and was not successful, and therefore felt it requisite to make a good fight. This he essayed to do; but when the day of decision came, Mr. Grant, the present occupant of the presidential chair, was overwhelmingly chosen.

The chagrin and mortification consequent upon so disastrous a defeat, coupled with the loss of his wife who died but a short time before the election, the wear of both mind and body in attending her and keeping up his political appointments, were too heavy exactions upon his strength of life and he lay down to rest—to die.

It is inexpressibly sad to think of, when man's ambition culminates in disastrous defeat, to note the effect. To see the strong man bow his head in grief, and lie down to die to bury his sense of shame and distress. The men of the world should be glad when they depart, if they leave so good a record as Mr. Greeley has done.

Mr. Grant, in his last annual message to congress in noticing the Territories and what legislation is necessary to be had respecting them, recommends that such action be taken as shall put an end to Polygamy in Utah.

The Pope lays heavy charge at the door of William, the Emperor of Germany, because that monarch has suffered, if he has not directly aided to free Germany from the tyrannical supremacy of Catholicism and the Jesuitical College.

For our part we believe that the people should be free, though there may be small choice between Germany, Catholic; or Germany, Infidel.

Among the notable events which have occurred in the old world is the

marriage of Pere Hyacinthe, a priest of the Catholic church, in Paris. It is an innovation upon the celibacy rule of the Catholic priesthood, which has been followed by quite a large number in north Italy and south Germany. The Pope thunders at these defections, but the tide of popular opinion is too strong. The occupant of St. Peter's chair has a hard time of it with these recusants from old time dogmas. Read Pere Hyacinthe's letter in this HERALD.

The two great causes for war between England and America, the San Juan Boundary question; and the Alabama claims, have both been settled by arbitration during the past year, and the decisions of both have been in favor of the United States.

The idea of a conjoining of the Canadas and the United States, is again being agitated; and it will not be surprising if, a few years hence, the United States of America should include the whole of the North American half of the Western Hemisphere, with all the islands adjacent to the main land.

We do not entertain the fear that some seem to do, that the principles of our republican government shall go out in complete national anarchy and ruin, sad and severe though the chastisements of the Almighty may be, but we cherish the trust that God, for the wisdom of his own design, permitted the discovery and settlement of this land for the purpose of consummating the emancipation of man from civil and religious slavery; and that, until that event has fully transpired, the form of government instituted will be continued.

WE cannot lessen the price of the HERALD this next volume much as we should have been pleased so to do. The Board have decided, however, that if the list can be nearly or quite doubled that they will do it; or if the office should become sufficiently forehanded to trust to the venture, they will likely take the risk. We cannot more appropriately close than by wishing all the patrons of the HERALD a more abundant peace, a more abounding good will for the year soon coming in than were theirs during the past year; and that the sigh of sadness with which we greet the old year, "good by," may be changed into gladness of joy by the speedy coming of that new and better year, the Year of Jubilee of the redeemed.

THE attention of the saints is called to the Address of the United States Centennial Commission, published in this issue. We call attention to it because we approve of the scheme, and hope that those who cherish a love for the country and human progress will aid the project.

Br. C. C. McPhersen, writes from Williamsburgh, N. Y., under date of October 29th, 1872: "I feel that there is good work to be done here in Williamsburgh. I had the pleasure of baptizing two on Sabbath morning, the 20th, and our prospects are good."

WE send abroad the subscription lists authorized by the Semi-Annual Conference to defray the expense of building a house suitable for the worship of the church in Utah. So many as feel that this is one of the good ways to strengthen the cause we are all laboring to promote, will, although burdened full heavily now, make an extra effort to help those engaged in the work.

Send subscriptions to Israel L. Rogers, Sandwich, DeKalb Co., Illinois.

PLEASE do not send for either Hymn Books, small edition; Book of Mormon; nor Doctrine and Covenants. The office is out of these works.

Correspondence.

WAVELAND, Shawnee Co., Kansas,
November 19th, 1872.

Br. Joseph:

I write to inform those interested in the progress of the work, and the chances for preaching in Kansas; first, that, although surrounded by enemies of the church, I am not faint or weary; but as in union there is strength, I would be very glad if some of the Kansas brethren would visit Waveland, and help me establish the truth of the Latter Day Work.

I have preached here twice and shall begin again soon. There is a protracted meeting in progress, and as soon as it ceases I shall see what can be done for the cause of Christ. Now I want to say a word to the elders, not by way of rebuke, for that is not my province, but by way of entreaty. Truly, the harvest is great but the laborers are few; and only a small portion even of those who are called work in the vineyard.

During the past summer I have traveled from the north to within twenty miles of the south line of Kansas; thence west one hundred and fifty miles; thence north nearly to Nebraska; thence to my present stopping place, and I only found two elders on my whole trip. I did not preach all along the route. The report of the number of elders in the several districts as represented in the conference minutes is rather meager, yet I conclude that there are about three hundred elders in the two

States of Iowa and Illinois, if not more; while I cannot count fifty in Kansas, and those here are mostly, if not entirely, confined to the eastern line of the State.

The Northern Illinois district reports forty elders. I do not know whether they are busy or not; but they could certainly work to more advantage if they were not in so small a space, and therefore I would ask why not come to Kansas, where there is plenty of elbow room; and enough opposition to keep almost any elder on the alert; there is no need of going to sleep here.

Forty elders in one district where twenty active, energetic elders, with the aid of the priests, the other officers and lay members, could feed the honest with the gospel of Christ; while over half of a state languishes for want of the bread of life.

Little Sioux district reports forty-six elders. Out of that number cannot a few be spared to live and labor in Kansas. I do not mean that they should be sent as temporary missionaries; but let them come with their families and property, and take homes in different localities; and by living pure and holy lives, build up a reputation for truth and honesty, and gain the respect of the people, and preach in the surrounding country.

There are thousands of acres of good tillable land, in a good climate, that can be easily procured, and thousands of people who are thirsting after truth.

Come, O ye elders and priests of the Most High God, and cultivate, not only

fields of corn and wheat, but the vineyard of the Lord. Harken to the cry for help from the perishing thousands of God's creatures in sunny Kansas.

Leave a few at home to take care of the branches already established, and come and labor in this extensive field, and you shall not lose your reward.

If any one wishes to assist me, I will be found in the Waveland settlement, twelve miles south of Topeka. I wish Br. D. H. Bays would write to me, for I want to report to him, and do not know his address. From a laborer in the vineyard.

J. S. WEEKS.

NEW BOSTON, Ill.,

November, 1872.

Br. Joseph:

My mind was forcibly impressed yesterday, in regard to some supposed contradictions in the Inspired Translation. Br. George Sweet pointed out one to me, while at the fall conference in 1871. It occurs in Genesis 10: 12, and to the casual observer, would seem to indicate that Shem was the oldest of the three sons of Noah, while in fact it means only that Shem was "the elder" of Ham, who is spoken of in the preceding verse. Another supposed error is found in Genesis 5: 45, where it says that the gospel was preached in the days of Adam, "and a decree sent forth that it should be in the world until the end thereof;" some suppose this to mean that the gospel was to be in the world from that time till the second and glorious appearing of the Lord Jesus; instead of which it evidently means, that the gospel was to be "in the world" *that then was*, till it should be destroyed by the flood. For Moses, who writes the account, eight hundred and fifty years afterwards, says, in the close of the same verse, "and thus it was. Amen." That is, "and thus the gospel was in the world until the end thereof."

To this agrees the words of the apostle, 2 Peter 2: 5: "And spared not the world, but saved Noah the eighth person, a

preacher of righteousness, bringing in the flood upon the world of the ungodly." 2 Peter 3: 6, "And by the word of God, the world that then was, being overflowed with water perished." W. W. B.

NEW ALBANY, Ind.,

November 23rd, 1872.

Br. Joseph Smith:

Br. Harbert Scott and myself held meeting some fifty miles from Scottsville, in Jefferson Co., Indiana.

The interest increased in our meetings from about one hundred people in attendance at the first, to near two hundred and fifty people at the last. The last meeting two gave in their names for uniting with the church.

Conference begins the last day of this month at Mt. Eden, Floyd Co., and we had to return. We left, intending to return to them again. At our meeting one man rose and said, "All that believe that these men preach the gospel, extend to them the hand of friendship." All but one gave us the hand. We believe a large branch can be raised there. Yours in the bonds of the everlasting covenant,

JAMES G. SCOTT.

KENT, Portage Co., Ohio,

Dec. 2, 1872.

Br. Joseph:

I came here in the fore part of September; and after I was here a few days I began to look around for a place to preach in. I obtained the Methodist chapel and spoke there once. There was a slim turnout; and after I got through, some shook hands with me and said that was the doctrine for them, and said they would like to hear me again. The sexton charged one dollar for the use of the church. I gave it to him; but my pocket is too nearly empty to follow it up. I was told I could get the Disciple church, and I went and asked the clergy for the use of the house; and he said I could have it. So I preached twice there.

I have no place to preach in now but my own house. I can have the church any time I want, but the sexton wants a dollar a night, that I am not able to pay. There are some who believe the doctrine, and time alone will show what they will do. I have a call to go out of the city five miles; but the epizootic is among the horses. An old gentleman will come for me as soon as convenient. I believe there are many here that would come into the church if I could attend to it in preaching. Your brother in the covenant.

JOSEPH F. McDOWELL.

MORRISTON, Wales,
November 5, 1872.

Br. Joseph:

You will see by the minutes of our last conference, that I was appointed to be editor of publication. I intend to do all I can—God being my helper. I hope you will write an article to the Welsh now and then, for your word goes far to remove the prejudice that has been instilled into the minds of the people.

Our conference passed off well. One was baptized on the following day and confirmed in the evening, and received a strong testimony of the work of our Master.

Br. M. H. Forscutt is with us. He was at Llanelly last Sunday, I was at Cwmtawre; I preached twice to a good congregation. Br. Forscutt will be here to-day, and we will preach together to-night; at New Tredegar next Sunday, and at Merthyr next Monday night.

I don't know yet how long Br. Forscutt will stay with us. We are well, kind love to all. Your brother, &c.,

JOHN T. DAVIES.

CHAIN LAKE CENTER, Minn.,
November 2, 1872.

Br. Joseph:

After so long time I attempt to write you again. It has not been because I was forgetting you, or the church, in which I, for a time, enjoyed myself so well; neither

have I ceased to advocate the principles it first embraced, when opportunity presents. I have written some three times, intending to send my sincere compositions to be put in print, therewith, but when I thought how many were scouted at Nauvoo when they attempted to speak or write on doctrine or discipline, I recoiled and did not send. I thoroughly believe in the saying of John E. Page, that "every brother's opinion should be respected. He did not say, received as truth. It evidently differed from this under Brigham and Heber.

I was highly gratified when I read from the *Herald*, 'You did not intend this church should be ruled by the one man power.' How Israel suffered when they followed up the pernicious ways of the priests. But I do not mean this for you. By the above quotation I am encouraged nothing of the thing I so much dreaded will ever will ever be among you.

Can you not send to me some elder who may abide in the south west counties of Minnesota and the north west of Iowa? Yours truly,
R. S. YOUNG.

TINNEY'S GROVE, Mo.,
November 9th, 1872.

Br. Joseph Smith:

After considerable delay in the Sierra, Nevada, waiting for my pay, I arrived two weeks ago; am well and my youngest daughter Lovina. I am hunting up the saints and strengthening them. Will hold meeting to-morrow here. I find some ten members here. I have a number of old acquaintances here, and have a large connection in south west Kansas, near Arkansas City. They are mostly unacquainted with the true faith. The people here give better heed than in California. I have found some here that the elders have not found demanding baptism; but I am somewhat like the apostle about planting and Apollos watering. I may teach, and that any member cannot be denied of doing, and cite the candidate to some one else that is more in practice

and less worthy in faith, and often in practice; and there is a feeling prevalent that the candidate feels freer and more resigned for the person that taught them the ways of life to baptize them. Well, this is my case, but I have cited several to others. I feel like another man since I saw the sunny land of my long-forsaken home. Well, brother, I feel determined by the grace of God, my heavenly Father, to live to my faith, and by every day's walk, to preach a sermon to the sinners in this world, thereby to receive approbation when the Lord comes in his kingdom.

A. C. INMAN.

OSHKOSH, Wis.,

November 10, 1872.

Brother Joseph; Dear Sir:

I find myself at home again. I wrote you last from Whitefield, N. H., on a visit to my friends. I scattered the tracts you sent me there amongst them, and did what fireside preaching I could, to show them the truth of our doctrine. Some of them considered me sincere and honest in my belief, but could not accept the doctrine; but my prayer is that God may open their eyes to see the truth and give them strength to obey. In my visit to Ackworth, N. H., I found that two old time saints lived there, or one in Ackworth and the other in Charleston; as my time was short I could not go to see them. I will give you their names, so that if any of the elders should pass that way, they can hunt them up, Rosewell George, Acworth; Benjamin Newton, Charleston, New Hampshire.

I enclose one dollar for more tracts, for I desire to do^o what I can to spread the truth, so that the honest in heart may be led to the saving knowledge of the truth that they may be saved.

I have not heard from the brethren at Black Creek, nor at Winneconne, since my return. Brother Racy is here, yet holding on the good old way; I hope the time will soon come when he will be set to work again.

W. T. MONTGOMERY.

CARSON CITY, Nevada,

Oct. 22d, 1872.

Br. Joseph.

I often wish, when I read the beautiful writing of "Frances" and "Perla," that I had been blessed with the gift of being able to convey my thoughts on paper. I know it is wicked to envy, but I do envy their talent, and hope God will forgive me for being so wicked. When one sees beautiful romantic scenery all around; high rugged mountains covered with tall pine trees that probably have stood the storms of centuries, and the lakes that are hemmed in nearly to the summit of some of the mountains, and the curious shaped rocks that lie piled up one on the other, as if placed there by man; while yonder stands an old cathedral in size, split from top to bottom, it gives food for a meditative mind to reflect upon; especially to those who have read the Book of Mormon. Husband and myself received the gospel about eighteen years ago, in Philadelphia, Pa., and like many others, with our little family marched for Zion's land, *so we were taught*; but to our dismay, the nearer we approached the borders, the less of the Spirit we enjoyed, and when we got into Zion we very soon had our satisfaction, as labor could get us nothing better, or very little else than bread and molasses. Clothing was out of the question, so being disappointed with Zion we made our way to Nevada, still believing we had embraced the truth, but had got off the track; yes we got on one of the switches that led in by and forbidden paths, although I did not hear any preaching for about eight years, I still longed to find the true church. I had heard of young Josephites, but paid no attention, for there seemed to be so many Ites and Isms I thought they were all alike, false, so I paid no attention to any of them; but the Lord works in a mysterious way, His wonders to perform. I was acquainted with a brother in the Reorganized Church that gave me a tract to read called Legal Successor to Joseph the Martyr, and being very fond of reading, I

read it, and meditated upon it, and read it again. He lent me the *Heralds*; I read them and then subscribed, for they grew more interesting to me. I set myself to work investigating the doctrine, it seemed so much like what I had been looking for; but being afraid of another switch, I thought I would investigate well beforehand. I studied diligently, and found it to be the same gospel, but in its purity, that I had embraced. Oh! what visions of light burst upon me; I could plainly see where I had drifted and why the Spirit left me. Blessed be his Holy name forever. He has seen fit to gather me into his fold, and give me his Spirit to lead and guide me. I was baptized and confirmed by Br. Blair, while on his mission through here. May God bless all the travelling elders that are striving to build up His Kingdom. It is my desire to see the work roll on, and keep Zion in view, and be gathered with God's people. Yours in faith.

H. W. STAUTS.

PRINCEVILLE, Nov. 6, 1872.

Br. Joseph:

Br. Blair arrived at our place on the 14th of October, and remained with the saints here until the 21st, when he started for Millersburg. I think he did a good work while here. I started for the Iowa portion of the district on the 18th, arrived at Br. Rowley's on Friday, attended branch meeting at Davenport, same evening, and I think did some good towards reviving the work in the Davenport branch. From there I went to the Butter-nut Grove branch; found the saints generally well, and the branch in a good condition, under the charge of our worthy brother, E. Larkey, who is a firm man in the good cause.

I held several meetings there, and then started for the West Buffalo branch; found some good saints there, though the branch is not in as good a condition as I would like to see it; but I trust that things will take a turn there for good ere long.

Br. Blair baptized three in our branch on the 20th of October. I have also baptized two since my arrival here, and received four by letter, making a gain of nine since our last report. Your brother in Christ,
H. C. BRONSON.

Conferences.

Nevada District.

The above conference met in Carson City, Nevada, Oct. 5, 1872. Elder A. B. Johns was chosen president, and Elder T. R. Hawkins clerk, for the next ensuing quarter.

Carson City reports 41 members. David Evans was disfellowshipped from the branch for teaching polygamy. Mottsville 37 members. Dayton 11 members. Franktown branch not reported.

Resolved that this conference sustain the action of the Carson branch in the case of David Jones.

A. B. Johns, treasurer of the district, reported on finances of the district. Report favorably received, and he continued as treasurer.

Elders, priest, and teacher's report approved of by the conference.

Remarks by Pres. Johns and others on the duty of the saints.

Resolved that we sustain the spiritual authorities of the church in righteousness.

A few of the saints met in the evening, and had a time of rejoicing together.

Preaching on Sunday morning by Bro. Johns and others.

2 P.M.—Sacrament and testimony meeting with the saints; many bore testimony to the latter day work and the goodness of God to them.

7½ P.M.—Preaching by the Elders.

Resolved that this conference adjourn to meet at Genoa, Nevada, January 5 and 6, 1873.

The conference closed with harmony and good feeling among the saints present.

Officials present: 1 seventy, 6 elders.

North Kansas District.

The Quarterly Conference of this district convened at Forest City, Mo., November 2, 1872. Hugh Lytle, president; W. Brownlee, clerk.

Minutes of last conference were then read and corrected by striking out the word

September and inserting the word November in that clause relating to adjournment.

Branch Reports.—White Cloud 28 members. Tarkeo (Mo.) 15 members. Fanning 11 members. Forest City branch disorganized by removal of majority of its members. The president of said branch was authorized to grant letters to the remaining members. Atchison and Benton branches: no report.

The following Elders reported: D. Fisher, B. B. Brackenburg, J. W. Brackenburg, W. Brownlee and Hugh Lytle.

Elders D. H. Bays, W. Brownlee, and B. B. Brackenburg were appointed a committee of adjudication to investigate any difficulties that may exist in the district, and report to the next conference.

Resolved that the foregoing committee be and is hereby instructed to urge upon members in the district who may stand disconnected with any branch of the church, the importance of uniting with the most accessible branch, and that members refusing to do so will be considered weak in the faith.

Resolved that in the opinion of this conference it is the duty of any elder or priest immigrating into this district to bring with him a certificate of membership, in order to entitle him to take part in the ministerial labors of said district.

Resolved that the resolution passed at the last conference respecting the purchase of a horse for the use of the district president be and is hereby rescinded.

On motion Br. William Hawkins was released from his mission.

The spiritual authorities were sustained.

Adjourned to meet at White Cloud, Kan., on the Saturday before the first Sunday in February, 1873, at 10 A. M.

Northern Nebraska District.

Conference was held at Linn Wood, Nov. 9th and 10th, 1872. Z. S. Martin, pres.; S. Butler, secretary.

On account of the brethren from a distance not being present, the evening was occupied by S. Butler and Z. S. Martin in preaching.

Z. S. Martin addressed the congregation upon the necessity of being born of water in order to enter into the new and everlasting covenant.

2 P.M.—*Branch Reports.*—De Soto: 28 members.

Bell Creek branch not reported.

Resolved that the president visit the scattered saints throughout the district.

Report of Elders.—M. Fyrando and B. Miller reported.

The president reported that his labors had been favorably received in the northern portion of the district where he had been laboring; he had been from home six weeks and had preached twenty-eight times.

Evening Session.—Gustave Pegan was ordained an elder, according to vote previously taken, under the hands of M. Fyrando and S. Butler. Brother Pegan is an old-time saint, speaks the German and Danish languages fluently, and promises to do something for the cause.

A vote of thanks was given to the Sabbath school and their superintendent for withdrawing their appointment in favor of conference.

Preaching by M. Fyrando and Z. S. Martin.

In accordance with a former resolution, \$20 was raised as missionary fund.

Officers present: 3 elders and 1 teacher.

Though few saints were present at conference, a good degree of the Spirit of peace and fellowship in Christ prevailed.

Adjourned to meet at Linn Wood, Feb. 8th, 1873.

Northern Illinois District.

The Quarterly Conference of this District was held at Mission, LaSalle Co., Illinois, November 9 and 10, 1872. Henry A. Stebbins presiding; V. White, clerk.

Assembled at 10 o'clock A. M. and adjourned till 2 P. M.

Afternoon Session.—Opened with singing, and prayer by the president. Report of last conference read and accepted.

Branch Reports.—Boone County, Janesville, Plano, Mission, Amboy, and Wilton Centre, were read and accepted, with a motion instructing the district clerk to correct error in the number of the Amboy branch, and obtain name and items from the Mission branch; also, a motion requesting the clerk to obtain the name and items of members received into the Wilton Centre branch, which were omitted in the report.

Boone County: number last report 14. 2 received by letter, present total 16. A. B. Alderman, president and clerk.

Janesville: number last report 26, no changes, present total 26, 1 priest ordained. Noah Dutton, president and clerk.

Plano: number last report 138, removed by letter 22, present total 122. Joseph Smith, president; Isaac Cramer, clerk.

Mission: number last report 66, no change, present total 66, 1 child blessed. T. Hougas, president; and Austin Hayer, clerk.

Amboy: number last report 61, 1 baptized, present total 62. Jacob Doan, president; N. L. Stone, clerk.

Wilton Centre: number last report 41, 1 baptized, 2 received by letter, 2 received by vote, present total 46. John Keir, priest and acting president; and E. W. Gould, clerk.

Fox River: number last report 49, 2 baptized, 1 received by letter, 1 expelled, present total 51. Geo. Shadacker, president; Ira Agan, clerk.

Sandwich, Burlington, Leland, Batavia, and Marengo, not reported.

Reports of Delegates and Elders.—Presiding Elders J. Doan, T. Hougas, G. Shadacker, and Joseph Smith, reported the condition of their respective branches. Bro. J. H. Hanson reported the condition of the Wilton Centre branch, and also his labors in the same and in Wilmington and vicinity. Presiding Elder A. B. Alderman reported Boone County branch by letter; the Lord is with them by his Spirit, and good is being done though their numbers are few. Elder Charles Williams reported by letter from Savanna, Illinois, had held ten meetings, three persons baptized, with good prospects ahead of him. Elders S. Richardson, A. M. Wilsey, and Hayer: also, Priest O. Hayer and teacher C. Danielson, reported.

The President reported his labors in the district during the past three months. Had traveled with horse and buggy over twenty-two hundred miles in the district since the first of March, and had been in the branches of Wilton Centre, Plano, Sandwich, and Fox River during the past quarter, and had also preached near Rochele, Oregon, and Peconica. A buggy had been purchased for the use of the district, by the committee appointed in May, but no horse as yet, as the president was still using Br. J. Smith's.

Resolved that Br. J. H. Hanson be sustained as a laborer in the district, and that he be allowed to take part in the deliberations of this conference.

A resolution was offered that no branch be allowed to report any member except they are in good standing; it was discussed, put to vote, and lost.

Resolved that the district clerk be authorized to purchase a new record book for the use of the district.

Resolved that whereas baptisms within the precincts of a branch should not be

performed without the knowledge and consent of the branch authorities, therefore all persons baptized by and with the knowledge and consent of the branch authorities are and of right ought to be members of the branch where they are so baptized.

Resolved that this conference advise the Wilton Centre branch to release Br. E. C. Briggs as president of the branch, and that Br. John Keir be ordained an elder, and chosen president.

Resolved that when this conference adjourns it does so to meet at Plano, Ill., on February 8th and 9th, 1873.

Resolved that we sustain Henry A. Stebbins as president, and V. White as clerk of the district.

Officials Present.—1 first presidency, 2 high priests, 1 seventy, 6 elders, 1 priest, 1 teacher.

Preaching by Elder J. H. Hanson on Saturday evening, by Elder A. M. Wilsey on Sabbath morning, by Joseph Smith in the afternoon, and by J. H. Hanson in the evening.

Malad District.

Minutes of a conference held at Malad City, Idaho Territory, September 28th and 29th, 1872.

The morning session opened on the 28th, at 10:30. After some introductory remarks by President Antony Metcalf, the privilege was given to the saints to occupy the time, which was spent in praying, speaking and singing.

Christian P. T. Bertelson was chosen clerk. Afternoon session commenced at 2:30.

Providence branch was reported in good standing, consisting of 21 members. Four baptized since last conference; five children blessed.

Elders from other districts were invited to take part in the conference.

Elders Lewis and Metcalf gave favorable reports of their labors in preaching and distributing tracts.

Elder David H. Smith gave an interesting and very favorable report of his labors and travels since he left his home and family. He exhorted the saints to diligence, to live a pure and holy life, and to sustain each other in all trying circumstances.

Several other brethren reported their labors; after which the session closed.

Evening Session.—The time was occupied by Elder David H. Smith in preaching; subject: Heroism. The house was well

filled; the preacher occupied about an hour and a half, during which he very ably showed what constituted a true hero.

Sunday 29th, morning session opened by singing and prayer.

Soda Spring branch was reported by Elder David H. Smith in good standing, consisting of 7 members, children blessed 2.

Malad branch was reported consisting of 61 members. Branch not all in good standing.

The following resolutions were then read and unanimously sustained.

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

That Br. Metcalf be instructed to encourage and superintend preaching of the gospel in Cache Valley.

That we hold a Two Days' Meeting in Logan, or Providence, the second Saturday and Sunday in November.

That Br. Lewis be instructed to look after those members not in good standing in the Malad branch, and to encourage and promote the preaching of the gospel in his precincts, and be commended for past faithfulness.

That the conference sympathises with the elders on account of their poor reports, and invite them to make better at the next conference.

That we sustain Elder Metcalf as president of the Malad conference for the next quarter.

Afternoon session was occupied in Sacrament and Testimony meeting.

Evening session; the house was well filled and the congregation orderly. Elder David H. Smith addressed them.

Conference adjourned till last Saturday and Sunday in December, to meet in Logan or Providence, Cache Valley.

Oregon and Washington District.

Conference was held at Sweet Home, October 5th and 6th, 1872. William Z. Ames, president; Joseph S. Ames, clerk.

Officials present: 5 elders, 1 priest, 1 teacher.

Discourses by Elders W. Z. Ames, Thos. Fields and others.

Branch Reports.—Sweet Home: 21 members. William Z. Ames, president; Alonzo Ames, clerk.

Salem branch not reported.

Resolved that we sustain all the church authorities in righteousness.

Adjourned to meet at Sweet Home, April 6th and 7th, 1873.

Miscellaneous.

Quarterly Report of the Board of Publication.

Minutes of a regular meeting of the Board of Publication of the Church of Jesus Christ of Latter Day Saints, held at the *Herald* office, Plano, Illinois, December 3rd, 1872.

Opened by prayer by Br. E. Banta.

Minutes of last session read and approved.

The secretary's report was called for, read, and pending the action of the Board. It was resolved that we adjourn to 1:30 P.M.

Benediction by Joseph Smith.

AFTERNOON SESSION.

Met pursuant to adjournment. Prayer by Joseph Smith.

Moved and carried that the report of the secretary be received and placed on the record.

Financial Report of the Publishing House of the Church of Jesus Christ of Latter Day Saints, from June 17th, 1872, to November 16th, 1872.

Cash on hand, June 17th, 1872.....	\$ 168.41
Total receipts of cash for all purposes.....	4,057.78
	<hr/>
	\$4,226.19

EXPENDITURES.

For wages of all engaged in the office.....	\$1,981.18
Paid Isaac Sheen in full for labor to June 17,	143.97
“ on account for printing paper.....	622.31
“ “ “ “ binding books &c.....	255.16
“ for material for Press Department.....	86.70
“ “ ink.....	10.19
“ “ books for sale in office.....	16.36
“ “ postage stamps.....	126.86
“ Melvin Ross, interest on note.....	400.00
“ Russel Huntley, on note.....	110.00
“ for corporate seal.....	7.00
“ paid W. H. Curwin on his deposit.....	172.39
“ E. C. Briggs on I. L. Rogers' account..	50.00
“ Josephine Randall on I. L. Rogers' ac.	10.00
“ I. L. Rogers missionary money.....	49.00
“ for horse hire, ch'd to missionary fund	2.50
“ “ for coal for office use.....	62.70
“ expressage and incidental expenses.....	68.51
Cash on hand November 16th, 1872.....	51.36

\$4,226.19

The following resolutions, adopted by the Board of Publication, are of public interest:

Resolved that the Board of Publication hereby give notice that all agents, Book or *Herald*, appointed for branches or districts, must be officially endorsed by their

respective branches or districts, and such branches or districts shall become responsible for the prompt payment of all moneys which shall become due to the office by reason of such agencies.

Resolved that Brn. E. Banta and David Dancer be appointed a committee to audit the secretary's books, and report at the next session of this Board.

The minutes of this session were read, and, on motion, approved.

Resolved that the secretary be instructed to furnish for publication in the *Herald*, the financial report made to this session, and also such portion of the minutes as are of public interest.

Benediction by I. L. Rogers.

E. BANTA, *President*,
R. WARNOCK, *Sec'y*.

MARRIED.

At the house of Br. George Thorpe, on November 14, 1872, by Elder Wm. H. Hazledine, EMANUEL ROBERTS to sister CHARLOTTA ANDERSON, of St. Louis, Mo.

DIED.

In Grand Rapids, Mich., November 26, 1872, Br. JOHN NORTON, aged 65 years and 1 month; also, at the same time and place, Bro. J. BYRON BROWN, aged 35 years, 4 months, and 6 days.

These brethren were struck by the locomotive of a passenger train on the Grand Rapids and Indiana R. R., while crossing the track in a buggy. Buildings prevented a view from the street to the track but for a short distance. The evidence is that Br. Norton, being a careful man, must have thought the time sufficient to cross before the train, being too near the track to safely stop.

The dying men were carried on the pilot of the engine across two squares, no effort being made to stop the train until it reached the depot.

Br. Brown was unconscious, and died in a few moments. Br. Norton lived until nearly 12 m., and gave to his son evidence of consciousness by a press of the hand and raising at the same time the other to his head, in a manner he had seen him do previously, saying that he should never be too weak to raise his hand to his head.

Br. Brown was born at Middletown, Rutland Co., Vt., June 20th, 1837; was baptized in Boston, Mass., July 23d, 1871, by Elder E. N. Webster; confirmed and ordained an elder same time and place; removed soon to Grand Rapids, Mich.; united with the Hopkins branch just one year prior to his death. He ever manifested a zealous love for the truth, and taught the word at every opportunity. He leaves a wife and four small children.

Br. Norton was born at Odeltown, Lower Canada, October 26th, 1807. Was baptized by Elder M. Serine, over thirty-three years ago. He received the work in New York; lived with the saints at Kirtland; suffered in the afflictions at Nauvoo; was acquainted with the "Two Martyrs" in life, and beheld them in death. When the apostate church went west he went east, settled in the vicinity of Grand Rapids, where he has lived these many years, securing the highest esteem of all who knew him, by the life of truth and virtue he there led, bearing a living

testimony to the Latter Day Work. He was an Elder in both the old and Reorganization; he became identified with the Hopkins Branch soon after its organization.

The loss of these brethren will be deeply felt by the saints here.

The funeral of Br. Brown was held at his residence in the city, at 2 p.m. on the 27th. Sermon by Br. O. B. Thomas,—text, "Blessed and holy are they who have part in the first resurrection."

The funeral of Br. Norton was held at his residence in Alpine, seven miles north of the Rapids, at half-past ten o'clock on the 28th; sermon by Bro. O. B. Thomas,—text, "For since by man came death, by man came also the resurrection of the dead."

In Hopkins, Mich., November 20, 1872, of canker, CARRIE A., daughter of Asa S. and Mabel E. COCHRAN, aged 2 months and 5 days.

Funeral services by Elder Shorman I. Smith.

At Peoria, Ill., November 25th, 1872, of general debility, Sr. JANE ROBINSON, aged 74 years.

Sr. Robinson was a native of Ireland, born 1798, and was baptized into the Princeville, Peoria Co., Ill., Branch, November 10th.; two weeks and one day after her baptism she fell asleep in Christ. Services at Princeville by Elder H. C. Bronson.

At Gravois, St. Louis Co., Mo., October 4th, 1872, Br. Wm. HORRON, aged 66 years, 11 months, 24 days.

Funeral services by Elders Wm. Smith and James Anderson, of St. Louis. "Blessed are the dead that die in the Lord."

In Clinton Co., Mo., November 15, 1872, of scarlet fever and swelling of the throat, EVALINE IDA, daughter of David J. and Ann POWELL, aged 1 year, 10 months and 15 days.

At Mound Valley, Kan., November 13th, 1872, Sr. ANN DAVIES, wife of Br. John A. Davies. Born at Machynlleth, Wales, on October 6th, 1839.

Sr. Davies joined the Reorganization March 1st, 1869, in Utah. She is mourned by those who knew her.

In the Nephi Branch, Mills Co., Iowa, Sept. 3d, 1872, JENNIE MYRTLE, daughter of Rufus A. and Mary J. GUNSOLLY, aged 11 years, 7 months, and 7 days.

She was burned to death whilst pouring coal oil from the can upon wood in the stove. The oil ignited, the can exploded, her clothes were saturated and set on fire, and she was burned. She received the laying on of hands, her pain ceased, and she passed peacefully away. Services by Elder R. W. Briggs.

One individual's selfishness doubles that of others, and this again redoubles that; and so layer upon layer of ice is frozen.

Sighs and moans are often hypocritical—as meaningless as the wind, which with all its howling announces no pain.

We excite the benevolence of children less by people's necessities than of the joy produced by relieving them.

Don't sleep with your coat on, or its nap, and you will be taken together.

Selections.

An Address by the United States Centennial Commission

To the People of the United States:

The Congress of the United States has enacted that the completion of the One Hundredth Year of American Independence shall be celebrated by an International Exhibition of the Arts, Manufactures, and Products of the soil and mine, to be held at Philadelphia, in 1876, and has appointed a Commission, consisting of representatives from each State and Territory, to conduct the celebration.

Originating under the auspices of the National Legislature, controlled by a National Commission, and designed as it is to "Commemorate the first Century of our existence, by an Exhibition of the Natural resources of the Country and their development, and of our progress in those Arts which benefit mankind, in comparison with those of older Nations," it is to the people at large that the Commission look for the aid which is necessary to make the Centennial Celebration the grandest anniversary the world has ever seen.

That the completion of the first century of our existence should be marked by some imposing demonstration is, we believe, the patriotic wish of the people of the whole country. The Congress of the United States has wisely decided that the Birthday of the Great Republic can be most fittingly celebrated by the universal collection and display of all the trophies of its progress. It is designed to bring together, within a building covering fifty acres, not only the varied productions of our mines and of the soil, but types of all the intellectual triumphs of our citizens, specimens of everything that America can furnish, whether from the brains or the hands of her children, and thus make evident to the world the advancement of which a self-governed people is capable.

In this "Celebration" all nations will be invited to participate; its character being International. Europe will display her arts and manufactures, India her curious fabrics, while newly opened China and Japan will lay bare the treasures which for centuries their ingenious people have been perfecting. Each land will compete in generous rivalry for the palm of superior excellence.

To this grand gathering every zone will contribute its fruits and cereals. No min-

eral shall be wanting; for what the East lacks the West will supply. Under one roof will the South display in rich luxuriance her growing cotton, and the North in miniature, the ceaseless machinery of her mills converting that cotton into cloth. Each section of the globe will send its best offering to this exhibition, and each State of the Union, as a member of one united body politic, will show to her sister States and to the world, how much she can add to the greatness of the nation of which she is a harmonious part.

To make the Centennial Celebration such a success as the patriotism and the pride of every American demands will require the co-operation of the people of the whole country. The United States Centennial Commission has received no Government aid, such as England extended to her World's Fair, and France to her Universal Exposition, yet the labor and responsibility imposed upon the Commission is as great as in either of those undertakings. It is estimated that ten millions of dollars will be required, and this sum Congress has provided shall be raised by stock subscription, and that the people shall have the opportunity of subscribing in proportion to the population of their respective States and Territories.

The Commission looks to the unfailing patriotism of the people of every section, to see that each contributes its share to the expenses, and receives its share of the benefits of an enterprise in which all are so deeply interested. It would further earnestly urge the formation in each State and Territory of centennial organization, which shall in time see that county associations are formed, so that when the nations are gathered together in 1876 each Commonwealth can view with pride the contributions she has made to the national glory.

Confidently relying on the zeal and patriotism ever displayed by our people in every national undertaking, we pledge and prophecy, that the Centennial Celebration will worthily show how greatness, wealth and intelligence, can be fostered by such institutions as those which have for one hundred years blessed the people of the United States.

JOSEPH R. HAWLEY, *Pres.*

LEWIS WALN SMITH, *Tem. Sec.*

COMMISSIONERS.

Alabama, Wm. M. Byrd, Jas. L. Cooper.
Arizona, R. C. McCormick, John Wasson.
Arkansas, E. W. Gantt, Alexander McDonald.
California, John Dunbar Creigh, J.

Middleton. *Colorado*. J. Marshall Paul, N. C. Meeker. *Connecticut*. Jos. R. Hawley, William Phipps Blake. *Dakota*. George A. Batchelder, Solomon L. Spink. *Delaware*. William T. Read, John H. Rodney. *District of Columbia*. James E. Dexter, Lawrence A. Gobright. *Florida*. John S. Adams, J. T. Bernard. *Georgia*. Thomas Harde- man, Jr., Lewis Wain Smith. *Idaho*. Thomas Donaldson, James S. Reynolds. *Illinois*. Frederick L. Matthews, Lawrence Weldon. *Indiana*. John L. Campbell, David M. Boyd, Jr. *Iowa*. Robert Lowry, Coker F. Clarkson. *Kansas*. John A. Martin, George A. Crawford. *Kentucky*. R. Mallory, Smith M. Hobbs. *Louisiana*. John Lynch, Thomas C. Anderson. *Maine*. Joshua Nye, Charles P. Kimball. *Mary- land*. John W. Davis. *Massachusetts*. George B. Loring, William B. Spooner. *Michigan*. James Birney, Claudius B. Grant. *Minnesota*. J. Fletcher Williams, W. W. Folwell. *Mississippi*. O. C. French. *Missouri*. John McNeil, Samuel Hays. *Montana*. William H. Clagett, Patrick A. Largy. *Nebraska*. Henry S. Moody, R. W. Furnas. *Nevada*. Wm. Wirt McCoy. *New Hampshire*. Ezekiel A. Straw, Asa P. Gate. *New Jersey*. Orestes Cleveland, John G. Stevens. *New Mexico*. Eldridge W. Little. *New York*. John V. L. Pruyn, Charles H. Marshall. *North Carolina*. Alfred Dockery, Jonathan W. Albertson. *Ohio*. Alfred T. Goshorn, Wilson W. Grif- fith. *Oregon*. James W. Virtue, Andrew J. Dufur. *Pennsylvania*. D. J. Morrell, Asa Packer. *Rhode Island*. George H. Corliss, Samuel Powell. *South Carolina*. James L. Orr, Archibald Cameron. *Ten- nessessee*. Thos. H. Coldwell, William F. Prosser. *Texas*. William Henry Parsons. *Utah*. J. H. Wickizer, Oscar G. Sawyer. *Vermont*. John N. Baxter, Henry Chase. *Virginia*. Walter W. Wood. *Washington Territory*. Elwood Evans, Alexander S. Abernethy. *West Virginia*. Alexander R. Boteler, Andrew J. Sweeney. *Wis- consin*. David Atwood, Edward D. Holton. *Wyoming*. H. Latham, Robt. H. Lamborn.

Golden Grains.

Burning houses is a serious matter, but they should be played upon.

From the way Morpheus nods, one might suppose him to be a Mandarin.

If a lady can't weep for her lost husband, she can at least wear watered silks.

That man is rich indeed in friends who can lose two or three and not be bankrupt.

Let parents teach their children to love, and they will need no ten commandments.

A great many households, like ancient Rome, suffer grievously from the Tartars.

Titles, to be the real thing, should be like potatoes, turning up with a lot of land about them.

A suspicious man would search a pin- cushion for treason, and see daggers in a needle case.

When we are ready to do a thing let us do it. Let us not wait for time or tide; they never wait for us.

'Tis a pity that some of our satirical writ- ers who are so fond of taking off things, can't take off our taxes.

The grave is a true purifier, and, in the charity of the living, takes away the blots and stains from the dead.

Hearts are like goose-eggs; those that will not move in warm water are good for nothing, tainted and dead.

When we hear that a friend has detect- ed some fault in us, we are always dispos- ed to do him the same favor.

Phrenologists locate the bump of inven- tion upon the skull; but the nose three inches long is a great projector.

There are many married men who be- come yellow, as elfin bones become white, by being constantly worn on a warm heart.

Under the Romans, the whole population had to vote for the scourging of one man; with us, on the contrary, one man may op- press a whole village.

To some men of strong practical sense, love and poetry seem a pair of superfluous wings, disfiguring the useful arms behind which they are placed.

What change of climate often is to a sick man, change of public house is to a drink- ing one. He feels the stronger for the removal, and, therefore—drinks again.

Around the most splendid stars of life, dark halos are drawn, and the invisible God alone can evolve the serious and true from the eternal play of life and of histo- ry.

If all the rascals who, under the sem- blance of a smug respectability, sow the world with dissensions, were fitted with halter, the executioner would set up his carriage.

Two individual beings can never come wholly together. They are stationed with regard to each other as upon different isl- ands, and locked up within prison-bars of bones and behind the curtain of the skin.

A Town in Sicily Destroyed.

The London *Times* of the 8th November has the following account of the hurricane in Sicily, which destroyed the town of Palazzolo: "There has been no instance of such a calamity within the memory of living man. No earthquake ever caused so much destruction. There are houses ruined; houses fallen to the very ground; walls cleft from end to end, walls hanging outward as if to rest on adjoining houses. There are roofs wholly swept away. Sunken vaults, balconies torn from their places; windows and shutters either entirely carried off or hanging loose from the walls; lamp-posts forced from their sockets, up-rooted trees, and this is all one sees along the north-east side of the town. Not a single house remains in which the whole roof and windows do not require thorough repair. The streets are a mass of fragments and rubbish. The incidents of the disaster are so strange as to be almost incredible. There was a store with twenty-five hectalitres of wheat, of which not a trace is anywhere to be seen. The books of the excise and of the land registry offices have vanished, and only their torn leaves have been found here and there at great distances. In one house all the copper kitchen utensils were blown through the roof. In another benches and heavy chests flew through the windows. The iron bars on the balcony are to be seen curled up in one way and those of another twisted up another way. There is a pillar of a palace which has been moved one foot without breaking, and stands up isolated, all in one piece. There is the wall of another palace that has fallen back more than three feet without a crack. Here is a beam of one house which has thrust itself into another house. There is half a bedstead the other half of which lies no one knows where. All the tiles of one building are huddled together in one spot on the roof, crushed and broken up as small as if they had been pounded. The rafters of another building are all bare. The tiles have flown no one can see where. In a stable on the bare ground, men are laying the bodies one by one as they are being

dug out. Most of them are in their night dresses, having been crushed as they were quietly sleeping. Their features and forms are so disguised that one cannot look at them without shuddering. Their nostrils, ears and mouths are stopped up with earth. Here is the body of a man holding close to his heart a child, probably his own child. The skulls of both are shattered. There are two young men in each other's arms, probably brothers. The chests and backs of both are crushed. Near them is another youth covered with blood. He was a clerk in a Government office. He has his eye-glass still stuck in his right eye. He was probably reading or writing when he was struck. There are some mutilated past recognition, other that seem unhurt and look as if they were sleeping. Without exaggeration, one-third of the town is dismantled, and more than 1,000 families are literally without a home. About 1,000 more have only one little corner of what was once their house to shelter them."

Boys USING TOBACCO.—A strong and sensible writer says a good, sharp thing, and a true one, too, for boys who use tobacco, "It has utterly ruined thousands of boys. It tends to the softening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco is never known to make a man of much energy, and generally lacks muscular and physical as well as mental power. We would warn boys, who want to be anything in the world, to shun tobacco as a most baneful poison."

Of all the vices take heed of drunkenness; other vices are but fruits of disordered affections; this disorders, nay, banishes reason; other vices but impair the soul—this demolishes her two chief faculties, the understanding and the will; other vices make their own way—this makes way for all vices; he that is a drunkard is qualified for all vice.—*Quarles.*

Choose rather to punish your appetites than to be punished by them.

END OF VOL. XIX.

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JOSEPH SMITH
EDITOR.